



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

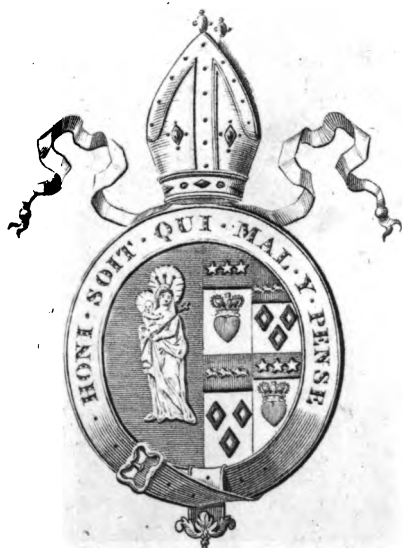
- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>

Head add 553

D. Q. G.



Ex libris Johannis Douglas.
Eboracensis.

THE
CRITICAL REVIEW:
OR,
Annals of Literature.

BY
A SOCIETY of GENTLEMEN.

VOLUME the THIRTY-FIFTH.

——— *Nothing extenuate,
Nor set down aught in malice.* SHAKESPEARE.

*Ploravere suis non respondere favorem
Speratum meritis*——— HOR.



L O N D O N,
Printed for A. HAMILTON, in Falcon-Court, Fleet-Street,
MDCCLXXIII.

T H E
C O N T E N T S
T O T H E
T H I R T Y - F I F T H V O L U M E .

B OLTS' Considerations on India Affairs,	Page 1
Verelst's View of the English Government in Bengal,	8
Dr. Euchan's Domestic Medicine, concluded,	17
Mortimer's Elements of Commerce, &c.	23
Dr. Jortin's Sermons, vol. VII.	32
Miscellanea Sacra,	43
Dr. Tissot's Practical Observations on the Small-Pox, &c.	47
Works of Edm. Waller, Esq. with his Life by Mr. Stockdale,	50
Poetical Epistle to Christopher Anstey, Esq.	52
Johnson's Introduction to the Study of History,	55
Travels through Sicily and Magna Græcia,	58
FOREIGN ARTICLES,	62, 305
FOREIGN LITERARY INTELLIGENCE, 65, 149, 224, 302, 385,	471
Brooke's Redemption, a Poem,	69
Langhorne's Origin of the Veil,	70
Doddsley's Miscellanies, vol. II.	ibid.
Epistolary Poem to Lord North, on the present Mode of Imprisonment for Debt,	ibid.
Dr. Kenrick's Recantation,	ibid.
Lloyd's Epistle to D. Garrick, Esq.	ibid.
A Whipping for the Welsh Parson,	71
The Shamrock,	ibid.
The Duel, a Play,	ibid.
Chorus of the dramatic Poem of Elfrida,	ibid.
Harwood's Life and Character of Jesus Christ,	ibid.
Sims's Fifteen Sermons,	72
Pastoral Advice to young Persons before Confirmation,	ibid.
Brief State of the Principles of Church Authority,	73
Religion not the Magistrate's Province,	ibid.
Hardy's Vindication of the Church of England,	74
Tillard's Thoughts on the Safety and Expediency of granting Relief in the Matter of Subscription,	ibid.
The Cause of the Petitioners examined,	75
Letter to Dr. Tucker,	ibid.
Dr. Powel's Charge, to the Clergy of the Archdeaconry of Colchester,	ibid.
Letters	A 2

C O N T E N T S.

Letter on the Iniquity of Tythes,	76
Dr. Farr's Aphorismi de Marasmo,	77
Lewis's Essay on the Teeth,	ibid.
Letters on the Present State of Poland, Letter II.	ibid.
Two Letters to one of the Associators of the Chapter Coffee-house,	ibid.
Love at first Sight,	78
The Mercenary Marriage,	ibid.
I was wrong to marry Him,	ibid.
The Hermitage,	79
Frederick, or the Fortunate Beggar,	ibid.
Life of John Wilkes, Esq. in the Manner of Plutarch,	ibid.
Illustrations of Masonry,	ibid.
The Bystander,	80
The Odds of the Game at Billiards,	ibid.
Heasel's Servants Book of Knowledge,	ibid.
Letter to Lord Mansfield,	ibid.
Correspondence,	ibid.
Comedies of Plautus translated into blank Verse, Vol. III. and IV.	81
Bromfield's Chirurgical Observations and Cases,	93
Mortimer's Elements of Commerce, concluded,	99
Leake's Practical Observations on the Child-bed Fever,	103
Dow's History of Hindostan, vol. III.	112
Jacob's Observations on the Structure and Draught of Wheel-carriages,	120
Select Discourses, on the Correspondence of the Hebrew Months with the Julian, &c.	125
Robertson's Elements of Navigation,	130
Moore's Considerations on the Exorbitant Price of Provisions,	134
Reason triumphant over Fancy,	143
Scott's Epigrams of Martial, &c.	147
London Practice of Physic, 2d. Edition,	153
Burrows' new practical Essay on Cancers,	ibid.
Blunt's Practical Farriery,	ibid.
Authentic Papers relative to the Expedition against the Charibbs, &c. in the Island of St. Vincent,	154
Considerations on the State of the Sugar Islands,	ibid.
Observations on the present Naval Establishment in regard to the reduced Officers,	ibid.
Letter from a Captain of a Man of War to a Member of Parliament,	155
Letter to Lord North concerning Subscription to the XXXIX Articles,	ibid.
Letter to the Members of the New Association for altering the Articles and Liturgy,	ibid.
Letter on the Case of Subscription at Matriculation, at Oxford,	156
Another Letter to the Bishop of London,	157
Logica Wesseliensis,	ibid.
Hill's Finishing Stroke,	158
Phoenix Park. A Poem,	ibid.
Jerningham's Faldoni and Teresa,	ibid.
Gibson's Conscience, a Poetical Essay,	159
Goodwin's Messiah, a Poem,	ibid.
The Patricians,	ibid.
The Golden Pippin, an English Burletta,	ibid.
The Wedding Ring, a Comic Opera,	160
Leap Year Lectures,	ibid.
Wilson's	

C O N T E N T S.

Wilson's Thoughts on Dilapidation of Church Houses,	160
Macpherson's Translation of Homer's Iliad,	161
Bromfeild's Chirurgical Observations and Cases, concluded,	127
Maclurg's Experiments upon the Human Bile,	184
The Man of Nature,	188
Miss Aikin's Poems,	192
Ufong, an Oriental History,	195
O'Halloran's Introduction to the Study of the History and Anti- quities of Ireland,	198
Ives's Voyage from England to India, in the Year 1754,	202
A View of real Grievances,	211
Summary of the Roman Law,	215
Stockdale's Three Discourses,	218
Dr. Tucker's Six Sermons,	220
Lewis's Translation of Two Sermons of St. John Chrysostom,	221
Alonzo, a Tragedy,	227
Alzuma, a Tragedy,	229
She Stoops to Conquer, a Comedy,	ibid.
Shakespeare's Hamlet, collated with the old and modern Editions,	230
Sir Harry Gaylove, or Comedy in Embryo,	ibid.
The Sentimental Sailor,	232
Wynne's Fables of Flowers,	ibid.
The Tears of Sensibility,	233
Fell's Genuine Protestantism,	ibid.
Short View of the Controversies occasioned by the Confessional, &c.	235
Dawson's Letter to the Clergy of the Archdeaconry of Winchester, ib.	
A Roman Catholic Petition as admissible as the Clerical Petition or Dissenting Bill,	ibid.
Religion a Farce,	236
Objections against Application for Relief for Dissenting Ministers, &c. considered and obviated, by Dr. Gibbons,	ibid.
Langhorne's Sermons,	ibid.
Occasional Thoughts on the Death of Mr. Thomas Dawson,	237
Letters concerning the Present State of Poland, Letter III.	ibid.
Parallel between the English Constitution and the former Govern- ment of Sweden,	238
Candid Thoughts on the Parallel between the English Constitution, &c.	ibid.
Present State of the English Interest in India,	ibid.
Sir Richard Hotham's Reflections upon East India Shipping,	ibid.
Observations on the Present State of the Waste Lands in Great Bri- tain,	ibid.
Considerations on the present State of the Poor,	239
Letters to an Officer stationed at an interior Post in N. America,	ib.
Notes on Bromfeild's Chirurgical Observations and Cases,	240
Essay on the Antiquity of the Irish Language,	ibid.
Dalrymple's Memoirs of Great Britain and Ireland, vol. II.	241
Dr. Tucker's Letters to Dr. Kippis,	255
Dr. Fordyce's Inquiry into the Causes, Symptoms, and Cure of pu- trid and inflammatory Fevers,	257
Clark's Observations on Diseases in long Voyages to hot Countries,	260
Pyle's Sixty Sermons,	266
The Man of the World,	269
The Spiritual Quixote,	275
	Inquiry

C O N T E N T S.

Inquiry into the Connection between the present Price of Provision and the Size of Farms,	286
Letters concerning the Present State of Poland, Letter IV.	290
Brydone's Tour through Sicily and Malta,	296
Dr. Berdoe's Doubts concerning the Inversion of Objects on the Retina,	301
The Plea of the Petitioners stated and vindicated,	310
Address to the Bishops, with relation to the Bill of the Dissenters,	312
Treatise on the Nature and Constitution of the Christian Church,	ibid.
Dean Cowper's Eight Discourses,	ibid.
Dr. Fleming's Dissertation on Self-Murder,	ibid.
Berridge's Christian World unmasked,	313
The present Practice of Midwifery considered,	ibid.
Poetical Works of Sir John Davies,	ibid.
Robertson's Poems,	314
Earl of Carlisle's Poems,	ibid.
Ode addressed to the Savoir Vivre Club,	315
Propriety, a Poetical Essay,	ibid.
Specimen of Elegiac Poetry,	ibid.
Woty's Church Langton, a Poem,	ibid.
The Macaroni, a Satire,	ibid.
Erskine's Town Eclogues,	316
The Adulterers,	ibid.
The Love of our Country, a Poem,	ibid.
Hull's Prodigal Son, an Oratorio,	317
The Explosion, a Poem,	ibid.
Justice and Policy,	ibid.
The Utility of Mohs,	ibid.
Observations on the Present State of England, &c.	ibid.
Jones's Io-Triads,	318
Jebb's Remarks on the present Mode of Education at Cambridge,	ibid.
Horne's Essays on Iron and Steel,	319
Scott's Sermon on Bankruptcy,	320
Letters from Lysander,	ibid.
History of Mr. Stanley and Miss Temple,	ibid.
Dr. Scrope's Letter to — —, Esq.	ibid.
Dr. Goldsmith's Roman History abridged,	ibid.
Dr. Leland's History of Ireland,	321
Dr. Thompson's Medical Consultations,	335
Dr. Sims's Observations on Epidemic Disorders, &c.	337
Percival's Medical Essays, Vol. II.	342
Hawkins's Origin of the English Drama,	349
Earl of Corke's Letters from Italy, in the Years 1754 and 1755,	357
Philosophical Essay on Man,	362
Origin and Progress of Language, Vol. I.	366
Farquhar's Sermons,	370
Letters on the Improvement of the Mind,	372
Essay on the Character, Manners and Genius of Women,	376
Letters of Lady Rachel Russell,	381
Armstrong's Medical Essays,	384
Observations on Sir John Daltymple's Memoirs of Great Britain, Vol. II.	388
Towers's Examination of the Charges brought against Lord Russell and Algernon Sidney,	389
	Short

C O N T E N T S.

Short Introduction to an Inquiry into the present State of the Bodies Elective of the People's Part of the Legislature,	359
Debates in the British House of Commons from 1761 to 1772,	ibid.
Essay on the Causes of the present High Price of Provisions,	ibid.
A Drapier's Address on the Causes of the present Dearness of Provisions,	ibid.
Plea in Favour of Shipwrights,	390
Hanway's State of Chimney-sweepers Apprentices,	ibid.
Wilson's Observations on Lightning,	391
Pennant's Genera of Birds,	ibid.
Dissertation on Consumptions,	ibid.
Warner's Description of the human Eye, &c.	ibid.
Keate's Monument in Arcadia, a dramatic Poem,	392
Poems by J. C.	ibid.
Rape of Pomona,	393
Six Pastorals by P. N.	ibid.
The Love of Order, a poetical Essay,	ibid.
Jerningham's Swedish Curate,	ibid.
Tears of Cambria,	394
Pandemonium Ballot,	ibid.
Good Friday, a Poem,	ibid.
The Sentimental Spy, a Novel,	ibid.
The Self-deceived, a Novel,	395
Woodbury, or Memoirs of William Marchmont, Esq.	ibid.
Address to the Deists,	ibid.
Preston's Meditations in the Seasons,	ibid.
Shepherd's Letter to Soame Jenyns, Esq. 2d Edit.	ibid.
New Translation of Mr. l'Abbé ***'s Letters to Dr. Kennicott,	ibid.
Curfory Observations on Wollaston's Address to the Clergy, &c.	396
Gower's Address to the Public on the proposed Hist. of Cheshire, ib.	
Jacob's Animadversions on the Use of Broad Wheels,	397
Edwards's Letter to the Bishop of Landaff,	398
Memoirs of Jonathan Splitfig,	ibid.
Sauveuil's Analysis of the French Orthography,	ibid.
Directions for Seamen who use Hadley's Quadrant,	399
Duncan's Essay on Happiness,	400
Dr. Leland's History of Ireland, continued,	401
Hill's Cases in Surgery,	413
Henry's Experiments and Observations,	417
Dr. Jortin's Remarks on Ecclesiastical History, vol. IV. and V.	425
Considerations on the Bill for enabling Parishes to grant Life-annuities,	431
Philosophical Transactions, Vol. LXII.	433
Origin and Progress of Despotism,	443
Scott's Book of Job, in English Verse,	450
Cato; or, an Essay on Old Age,	455
Williams's Treatise on the Waters of the German Spa,	459
Macbean's Dictionary of Ancient Geography,	462
Nicholls de Anima Medica Prælectio, &c.	464
Heroic Epistle to Sir William Chambers,	465
The Register of Folly.	473
The Power of Fancy,	ibid.
A Search after Happiness, a Pastoral,	474
The Thistle,	ibid.
The East India Culprits, a Poem,	ibid.
Review	

C O N T E N T S.

Review of the Poem intitled 'The Patricians,'	474
The Prince of Tunis, a Tragedy,	ibid.
Emma, or the Unfortunate Attachment,	475
Lord Clive's Speech in the House of Commons, March 30, 1772,	ibid.
R. Mead <i>Monita & Præcepta Medica per multis Notationibus & Observationibus illustrata</i> , auctore Clifton Wintringham,	ibid.
Advantages and Disadvantages of Inoculation,	476
An easy Way to prolong Life,	ibid.
Free Thoughts on Apothecaries and Empirics,	ibid.
Bayford's Effects of Injections into the Urethra, &c. considered,	477
The Pre-existence of Jesus Christ unscriptural,	ibid.
Considerations on the Nature, Origin, and Institution of Tithes,	478
Norman's Two Letters on the Subject of Subscription,	ibid.
Bowyer's Conjectures on the New Testament,	479
Bonar's Discourse on the Advantages of the Insular Situation of Great Britain,	ibid.
Beattie's Essay on the Nature and Immutability of Truth shewn to be sophistical and promotive of Scepticism and Infidelity,	480
Essay on Electricity,	ibid.
Lady's Assistant for regulating her Table, &c.	ibid.



THE

THE CRITICAL REVIEW.

For the Month of *January*, 1773.

ARTICLE I.

Considerations on India Affairs; particularly respecting the present State of Bengal and its Dependencies. By William Bolts, Merchant. 4to. 12s. Boards. Almon.

WHEN we reflect on the high degree of importance which the East India Company have attained in the nation, the present embarrassed situation of their affairs must render the public greatly interested in every attempt to investigate the causes from whence that misfortune could arise: for this reason we shall give an account of those parts of the work before us, where the author particularly treats of the decline of trade, and the decrease of the revenues of that Company.

In the fourteenth chapter he asserts, that the whole inland trade of the country of Bengal, as at present conducted, and that of the Company's investment for Europe in a more peculiar degree, is one continued scene of oppression. That every article of manufacture is monopolized; and that the English, with their banyans and black gomastahs (their agents) arbitrarily decide what quantities of goods each manufacturer shall deliver, and the *prices* he shall receive for them. These oppressions he imputes in a great measure to the desire entertained by each succeeding governor of Bengal of acquiring reputation with the Company, by increasing the amount of the investment of goods for Europe beyond what had been sent by his predecessor. The manner in which these oppressions are exercised is related by Mr. Bolts as follows:

VOL. XXXV. *Jan.* 1773.

B.

But

— For the better understanding of the nature of these oppressions, it may not be improper to explain the methods of providing an investment of piece goods, as conducted either by the export warehouse-keeper and the company's servants at the subordinate factories, on the company's account, or by the English gentlemen in the service of the company, as their own private ventures. In either case, factors, or agents called gomastahs are engaged at monthly wages by the gentleman's banyan; there being generally on each expedition, one head gomastah, one mohuree or clerk, and one cash keeper, with some peons and hircarabs; the latter being for the purpose of intelligence, or carrying letters to and fro, which, for want of regular posts, every merchant does at his own expence. These are dispatched, with a perwannah from the governor of Calcutta, or the chief of a subordinate to the zemindar of the districts where the purchases are intended to be made; directing him not to impede their business, but to give them every assistance in his power. The next step is to purchase a convenient sum in such species of rupees in the bazar, at the batta current among the shroffs, or money-changers, as will best answer in the intended districts of purchase, which is dispatched for the first advances to the weavers; and afterwards, generally a proportion of such goods as it is imagined can be sold advantageously in the said districts, and realized in time for the latter advances, in full, to the weavers, are also dispatched, with the company's dufftuck, and consigned to these gomastahs. Upon the gomastah's arrival at the auring, or manufacturing town, he fixes upon a habitation which he calls his cutcherry; to which, by his peons and hircarabs, he summons the brokers, called dallals, and pykars, together with the weavers; whom, after the receipt of the money dispatched by his master, he makes to sign a bond for the delivery of a certain quantity of goods, at a certain time and price, and pays them a part of the money in advance. The assent of the poor weaver is in general not deemed necessary; for the gomastahs, when employed on the company's investment, frequently make them sign what they please; and upon the weavers refusing to take the money offered, it has been known they have had it tied in their girdles, and they have been sent away with a flogging. The dallals are brokers, who are usually and necessarily employed by the gomastahs, as knowing and having accounts with all the weavers of the respective districts. They are often as much oppressed as the weavers; but when separately employed they always make the latter pay for it. Under the dallals, the pykars are an inferior set of brokers, who manage the minutiae of business between the weavers and the dallals, as these last do with the gomastahs. A number of these weavers are generally also registered in the books of the company's gomastahs, and not permitted to work for any others; being transferred from one to another as so many slaves, subject to the tyranny and roguery of every succeeding gomastah. The cloth, when made, is collected in a warehouse for the purpose, called a khattah; where it is kept marked with the weaver's name, till it is convenient for the gomastah to hold a khattah, as the term is, for assorting, and fixing the price of each piece: on which business is employed an officer called the company's jachendar, or assorter. The roguery practised in this department is beyond imagination, but all terminates in the defrauding of the poor weaver; for the prices which the company's gomastahs, and, in confederacy with them, the jachendars fix upon the goods, are in all places at least

55.

fifteen per cent. and in some even forty per cent. less than the goods so manufactured would sell for in the public bazar or market, upon a free sale. The weaver, therefore, desirous of obtaining the just price of his labour, frequently attempts to sell his cloth privately to others, particularly to the Dutch and French gomastahs, who are always ready to receive it. This occasions the English company's gomastah to set his peons over the weaver to watch him, and not unfrequently to cut the piece out of the loom when nearly finished. With this power and influence, the gomastahs, in the mean time, are never deficient in providing as many goods as they can on their own accounts, and for the banyans of their English employers; which they either sell to the agents of foreign companies on the spot, or dispatch to Calcutta with the goods of their constituents, under cover of the same company's duffucks; in either case, if there is any market at all, being sure of a profit on goods, so provided, of at least twenty per cent.

In the time of the Mogul government, and even in that of the nabob Allaverdy Khawn, the weavers manufactured their goods freely, and without oppression; and though there is no such thing at present, it was then a common practice for reputable families of the tanty, or weaver cast, to employ their own capitals in manufacturing goods, which they sold freely on their own accounts. There is a gentleman, now in England, who in the time of that nabob, has purchased in the Dacca province in one morning eight hundred pieces of muslin at his own door, as brought to him by the weavers of their own accord. It was not till the time of Serajah al Dowlah that oppressions, of the natures now described, from the employing of gomastahs, commenced with the increasing power of the English company, upon their changing the mode of providing their investment: and the same gentleman was also, in Serajah al Dowla's time, witness to the fact of above seven hundred families of weavers, in the districts round Jungulbarry, at once abandoning their country and their professions on account of oppressions of this nature, which were then only commencing. Since those days the natives have had no nabob to apply to in cases of oppression, but such as were the dependent creatures of the English company, against whom they could hope for no redress.

With every species of monopoly, therefore, every kind of oppression to manufacturers, of all denominations throughout the whole country, has daily increased; insomuch that weavers, for daring to sell their goods, and dallals and pykars, for having contributed to or connived at such sales, have, by the company's agents, been frequently seized and imprisoned, confined in irons, fined considerable sums of money, flogged, and deprived, in the most ignominious manner, of what they esteem most valuable, their casts. Weavers also, upon their inability to perform such agreements as have been forced from them by the company's agents, universally known in Bengal by the name of mutchulcahs, have had their goods seized, and sold on the spot, to make good the deficiency: and the winders of raw silk, called nagade, have been treated also with such injustice, that instances have been known of their cutting off their thumbs, to prevent their being forced to wind silk.

Admitting this representation to be well founded, it would not be surprising if the trade of the East India Company should greatly decline. Nothing, certainly, could be more im-

politic, excluding the inhumanity of the practice, than the oppression of those people by whose industry the manufactures are supplied; and such oppression would be doubly prejudicial when exercised with respect to the property of those very articles which are a principal part of the commerce.

Besides these oppressions, this author mentions some monopolies of destructive consequence to trade. One is the monopoly of cotton imported by sea from Surat, which is alleged to have tended directly to ruin the callico manufactories, and, in the manner in which it is conducted, to annihilate also the revenue.

'This monopoly, says he, was a combination among most of the gentlemen of the council at Calcutta, to engross as much as they could of the Bombay and Surat cotton. The original concern of what was bought up on this monopoly amounted to twenty-five lacks of rupees, or upwards of three hundred thousand pounds sterling, which they divided in shares among themselves. The prices of cotton which in Bengal, upon the commencement of the monopoly were at sixteen and eighteen rupees per maund, of about eighty pounds weight, were soon run up to twenty-eight and thirty rupees; but, unfortunately for the concerned, the crop of country cotton, so called by the English, but capaas by the natives of Bengal, proved at that time very plentiful; and a great quantity of cotton was at the same time also unexpectedly imported in a new track of trade, from a distant country down the rivers Jumna and Ganges, which greatly prejudiced the sales of the monopolizers. Two expedients were therefore thought of to facilitate the sales of the cotton of this monopoly; one, to employ the nominal deputy nabob, but in fact the only man in power under the company's servants, Mahomed Reza Khawn, at Murshedabad, to take and distribute it among the zemindars; and the other was, by means of the same mock authority, to prevent the importation of the cotton from the upper countries. Accordingly a considerable quantity was actually sent from Calcutta up to Mahomed Reza Khawn, and distributed among the zemindars; and on the borders of the Bahar province a new and extraordinary duty of above thirty per cent. was levied upon the cotton brought down from the high country; which was a most effectual method of preventing its introduction into the Bengal provinces.'

Another circumstance to which this writer imputes the decline of the East India trade, and which, indeed, would be evidently repugnant to good policy, is an edict published by the governor and council of Calcutta, prohibiting not only the Company's servants and free merchants, but every other European under the Company's protection, as well as all Armenians and Portuguese, or the descendants of Armenians and Portuguese, from carrying on any trade, directly or indirectly, beyond or without the limits of the said provinces of Bengal, Bahár and Orissa: and it was therein ordained, "that if any of the persons described should attempt to transport any merchandize beyond those provinces, all such merchandize should be

be seized and confiscated, and the gomastahs having charge of such contraband trade should be punished with the utmost severity;" it being intended by the governor and council, as was alledged, "that none but the natives of the country (Musselmens and Hindoos) should enjoy the privilege of that trade."

This edict is said to have produced two ruinous effects. One was the restriction of the company's sales of British woollens, and other staple commodities of this kingdom; and the other, the discouragement of the inland importation of bullion, by lessening all mercantile connections with the merchants of the interior parts of Hindostan.

It is the opinion of the author of these Considerations, that the proceedings and orders of the courts of the East India directors, respecting the inland trade of Bengal, have, either from the state of parties, or from ignorance, in general been equally destructive of the welfare of those countries, and the real interests of the company, with those of their late governors and councils at Calcutta. He alledges, that this is in nothing more apparent than in their regulations respecting the trade in salt; which trade, he observes, though generally considered as destructive and criminal, by misinformed East India stock-holders, tends in fact to the welfare of the country, if fairly and openly conducted.

The author of the Considerations inveighs against the restrictions laid on the trade of individuals in India, by the company, as highly impolitic and pernicious; and he ranks the spurious coinages which have been made of late years, both in gold and silver, to be one of the iniquitous abuses practised in Bengal and the adjacent provinces, to the injury of individuals, and the great hurt of trade in general. We shall say before our readers his account of the alledged abuse in this article.

There are, in the different parts of India, a variety of kinds of gold and silver money, which only pass in general currency by their respective intrinsic values. The standard coinages of India are called siccas; and whether silver rupees, or gold ones, called mohurs, all are estimated according to their intrinsic goodliness, in proportion to their comparative value of gold with silver. The battas, on the exchange of such coins, are made instruments of great abuse in the hands of the shroffs, or money-dealers of all kinds, as hath been shewn in another place.

The gold mohurs which were issued at Calcutta in the year 1765, under the auspices of lord Clive and his select committee, were, by their order, made to pass in value at fourteen siccas, or about sixteen current rupees and one quarter; but their circulation at that rate could never be made general; so that they occasioned great embarrassments, and, of course, frequent heavy losses. The comparative value of gold by silver, above the established medium, in these gold mohurs of the Calcutta mint, was said to have been

originally-raised only six per cent. and two per cent. more was added for coinage-charges.

The issuing of them, however, proved the source of great evils, and was very injurious to the company and the public, though made proportionably advantageous to jobbers. This over-rating of the value of gold soon contributed so effectually to the draining of those provinces of silver, that the directors in England were, under date of the 3d of February 1768, informed from the governor and council at Calcutta, that it was then difficult to procure silver at that presidency, in exchange even for an hundred gold mohurs. And under date of the 22d of the same month, it was earnestly recommended to them, from the said quarter, "to consider of some other means of supplying China with silver, than from Bengal."

Gold mohurs, at the same time, for want of silver rupees, were necessitated to be sent from Bengal to Madras, to answer the most pressing exigencies of that settlement, though it was seen that a very heavy loss would attend such remittances: and by the same advices the directors were farther informed, that the loss at Madras on such remittances of the gold mohurs from Bengal, had been thirteen per cent. as silver rupees would to that degree have better answered,

The governor and council of Calcutta likewise acknowledge, in their said advices to the directors, that they had been greatly disappointed in their views of establishing a gold currency, as with all their influence, it would not pass in any of the provinces, "so wedded were the natives to the particular specie they had been accustomed to." But they might have said, with more truth, that the people were wise enough not to suffer themselves to be cheated in so gross a manner.

Private advices of a later date have mentioned, that a great trade had been carried on in Calcutta in discounting gold mohurs, at eleven per cent. at least; which was principally carried on by the banyans of some of the English gentlemen high in office, by means of the common faroffs. Thus the public offices were continually issuing gold mohurs, and some at least belonging to them were as continually receiving quantities of them back again, with a discount of profit of eleven per cent. and thus they went on issuing and receiving, in such a degree of advantage to themselves, money which had no currency except within the boundaries of Calcutta; so that those who had payments to make beyond those boundaries were necessitated to get it exchanged at so great a loss by discount. To such an extraordinary degree was this spurious gold coinage disgraced at last even in Calcutta, that there was once a quantity of them sold at public auction, by the authority of the mayor's court, which produced only ten current rupees and one quarter a mohur; which, admitting the proprietor had originally received them at sixteen and one quarter current rupees each, made no less a difference than thirty-eight per cent. loss.

With regard to the silver coinages of rupees, they are in the several parts of India of different values. Arcots, which are the most inferior of genuine rupees, and which are now coined as currently in Calcutta as in the province of Arcot, are estimated at eight per cent. better than current, or, what is the same thing, at eight per cent. less than the rupees of standard weight and fineness, called siccas: and in this species of Arcots, the English European and black troops are made to receive their pay.

Among

‘ Among the variety of base coinages which have been introduced in different districts since the subversion of the empire, there is one called a vizieri rupee, which is about ten per cent. worse than arcots. This species was introduced not many years ago in one of the dismembered nabobships, whose nabob calling himself vizier of the empire, in times of distress found himself necessitated, for the payment of his troops, to issue this spurious coin, which from him has retained the name of vizieri rupees; and from the confusion introduced, with the universal disregard of the laws of the late empire, the practice has been too much followed since, by such as have had opportunities and want of conscience enough to acquire wealth by so doing.

‘ Among those who have practised this species of robbery, the substitutes and dependents of the English East India company have not been least distinguished; and we have had even the banyans of our military gentlemen become masters of the mints at Banaras and Allahabad, in which vizieries have been coined under the very nose of our grand mogul, not only for the robbing of the poor soldiers, by paying them in vizieries instead of good arcots, but, as it is said, even for the payment of the pension to the great mogul himself; who, notwithstanding his title of “King of the world,” has found himself necessitated to exercise imperial patience, and suffer the injury unresented.

‘ Whatever propriety there might be, since those provinces became the property of the British state, in the company’s or their substitutes and dependents coining money in Bengal, independently of the supreme executive power of this kingdom, yet certainly, to make coinages that were against law, because not according to the standards of those countries, and to obtrude even government-payments with them at fraudulent valuations, must have been high crimes and misdemeanours, if not actually high treason; which latter is the only crime that by law cannot be tried in India. But surely these should be considered as practices that ought effectually to be prevented in future.’

In the subsequent chapter, the author presents us with some political considerations on the nature and defects of the constitution of the English East India company, and the contingent danger which may arise to the state, from the exorbitant wealth and power of that democratical body. He submits it to the public, as an interesting object of inquiry, whether the government of such rich, populous, and extensive provinces, as the company have acquired within these few years, with the management and appropriation of a yearly revenue of several millions sterling, can safely be intrusted, as at present, to the care of a fluctuating community of traders, composed not only of the native subjects of Great Britain, but likewise of aliens of all countries and religions? This consideration, he thinks, is of the greater moment, as it is possible, that the very stock of the company, with all the powers and rights annexed to it, may, in effect, be eventually engrossed by a combination of proprietors. He even insinuates an apprehension, that one man might obtain the command of the company, by dint of wealth obtained perhaps in its service; and by a dextrous ma-

nagement of split stock, among temporary proprietors, get voted in his own favour, whatsoever he pleased. Even to foreigners, he supposes, may combine, and, by engrossing stock, not only influence such measures as would endanger the Asiatic territorial possessions, and the India trade of this nation, but at a critical season, might be made the instruments of even disturbing the peace of Europe, and exposing to hazard the British kingdoms. However chimerical these insinuations may appear, when conveyed in the form of *apprehensions*, it is certain, that, by the rules of good policy, such revolutions ought to be guarded against as much as possible.

The first thirteen chapters of this work either present us with some historical account of the state of Hindostan, or are explanatory of the form of government of the East India company in that country.

We have here delivered a fair account of the most important subjects contained in this volume; but what degree of credit is due to the representations of the author, will best appear from the testimony of the party whose work we are now to review.

II. *A View of the Rise, Progress, and Present State of the English Government in Bengal: including a Reply to the Misrepresentations of Mr. Bolts, and other Writers. By Harry Verelst, Esq.*
4to. 12s. boards. Nourse.

IN reviewing the last article we paid such attention to Mr. Bolts' account of India affairs as candour and impartiality required, and as appeared necessary for a clear investigation of the subject. The same candour and impartiality, however, required also that we should suspend our opinion of his testimony till it should be confronted with that of the author whose evidence we were afterwards to examine. We must acknowledge, that in perusing Mr. Bolts' account of the government of Bengal, we discovered a degree of asperity against the persons in power in that country, which excited in us a suspicion unfavourable to the justness of his representation; and we are sorry to find, from the accurate detail exhibited in the work now before us, that this suspicion was too well founded. To explain to our readers the cause of the violent prejudice and animosity betrayed by Mr. Bolts in his representation, it is necessary to inform them of some particulars relative to his conduct in India, which are supported by evidence of the most unquestionable credit and authenticity, and which we gladly would have declined mentioning, were not the knowledge of such circumstances abso-

absolutely requisite towards elucidating how far his allegations are entitled to public regard.

It appears that Mr. Bolts arrived in India in the year 1760, where, we are informed, he soon made a principal figure, among the people in trade. With what degree of moderation he has conducted himself during his residence in that country, we shall leave our readers to determine, after acquainting them, that, in the space of six years, he is said to have accumulated the enormous sum of ninety thousand pounds. An unfavourable presumption, however, is not the only circumstance produced to the disadvantage of his conduct; for he is charged with endeavouring, upon all occasions, to degrade the authority of the government in that country, and prevent any effectual protection being afforded to the natives. In the year 1762, we find him, in conjunction with two other persons, Messrs. Johnstone and Hay, usurping the office of his superiors, by threatening the nabob's officers with the effect of the English power, in a letter to the fouzdar (the chief magistrate of a large district) of Purnea. Notwithstanding he had been reprimanded for this irregular proceeding, by order of the court of directors, in 1764, yet, in the very next year, he is convicted of exercising summary jurisdiction in his own cause, and illegally confining a merchant for three days, whom, at length, he was compelled to set at liberty. Soon after this transaction he was suspended from his appointment at Benares, which it seemed he could not hold consistently with the interest of the company's service. In November following he resigned his station, about which time he was elected an alderman and judge of the mayor's court in Calcutta. At this period it was observed that his furious zeal for reformation commenced, but unfortunately, amidst all his specious shew of public spirit and disinterestedness, the secret practices of this *zealous reformer* are very perceptibly traced in the injurious complaint against Nobekissen, and the propagation of rumours calculated to serve his own private interest. In short, his conduct in India is represented to have been so incompatible with all public duty, that he was sent into England by order of the government of Bengal, who judged his residence in that country prejudicial to the interest of the community; having, among other demerits, corresponded with every rival and every enemy of the company; having engaged with Mr. Vernet, the Dutch governor, to monopolize the cloth trade of Dacca; having scandalously evaded the execution of covenants, which, as a servant of the company, he was bound to subscribe; having tampered with one, and actually succeeded in seducing another, inferior servant, to betray his trust, in delivering papers out of the office; having,

from

from his first arrival in India, carried on a trade destructive to the peace of the country; having, in support of this trade, menaced the officers of the nabob, and issued his proclamation in the style of a sovereign power; and, in fine, whose agents, by their intrigues in the dominions of Sujah al Dowlah, and by false intelligence received from their master, had endangered the peace, and, of consequence, the possession, of the company's territories in India.

Upon the whole, after carefully perusing the answer of Mr. Verelst to the charge and invectives of the author of the *Considerations*, we must admit that the conduct of the latter is justly delineated by the governor in the following words: "The mode of reasoning in constant use with Mr. Bolts, is by declaiming strongly on *possible* effects to inflame the mind, to mention a *particular* fact, which proves nothing, and then very liberally to deal forth general invectives, leaving the reader to suppose practices thus alluded to have frequently prevailed."

From the short account above delivered of the conduct of the author of the *Considerations*, and from the injurious aspersions he is accused of having thrown out against the governor and council at Calcutta, it cannot be expected that we should give implicit credit even to his representation of such facts as are not of a personal nature, nor immediately connected with the particular objects of his resentment. The evidence of Mr. Verelst, on the other hand, respecting all the transactions he relates, appears to be founded upon the most authentic knowledge and information; and, where necessary, is supported by copious proofs, of the most unquestionable authority. The governor has not imitated the laboured confusion of his adversary, but has preserved an order and method throughout his work, which preclude all possibility of very gross misrepresentation. For these reasons, in forming an opinion of the state of affairs in India, we are inclined to rely on the representation of this gentleman, whose testimony derives additional weight from the satisfactory manner in which he has invalidated many groundless imputations of his enemies.

In the first chapter of this work, governor Verelst presents us with a view of the affairs of Bengal from the capture of Calcutta, in 1757, to the grant of the dewanny to the India Company, in 1765. But without prosecuting this subject, it may be sufficient to lay before our readers a few of the author's sensible remarks.

"If we review the history of our transactions in Bengal, it cannot escape the most superficial observer, that there was but one point, in the progressive aggrandizement of the company, at which it was possible to have stopped, before the force, revenues, and

and government of the country were united in the hands of the English. When Calcutta was taken, self-defence involved us in a war with the subahdar. Our first successes proving the superiority of European discipline, made us the object of his fears; and nothing but an incapacity of effecting his purpose could deter any successive subahdar from attempting our destruction. This incapacity was happily effected by engagements taken at the desire of Meer Jaffer, with Ramnarian, the naib of Patna, and some others. Had these engagements been religiously observed, the English would have stood, like the several nations in Europe, secure, not from their own strength alone, but protected by the irreconcilable interests of all around them. No sooner was this system overthrown by sacrificing our allies, and surrendering the unrestrained dominion of the provinces into the hands of Meer Cossim, than a decided superiority became the only means of safety. The conduct of individuals might accelerate or retard, but never could have prevented the ensuing contest for power. Impelled by necessity, we proceeded to dominion, before the council at Calcutta seemed to have understood the situation to which they had advanced. In what other manner can we account for the remissness of those who, upon the death of Meer Jaffer, neglected to establish the foundations of that fabric which our victories had reared; who gave the revenues of a great country into the hands of a boy, without the means of employing them; the revenues of a country protected by our arms, the government of which, by their own treaty, was transferred to themselves. Such a situation might gratify individual avarice, but could yield no real benefit to the India company, or to the British nation.

Lord Clive and the select committee judged it necessary to obtain a grant of these revenues to the company, and they were accordingly surrendered by treaty. "By this acquisition of the Dewanny," say the select committee in their letter to the court of directors, "your possessions and influence are rendered permanent and secure, since no future nabob will either have power or riches sufficient to attempt your overthrow, by means either of force or corruption. All revolutions must henceforward be at an end, as there will be no fund for secret services, for donations, or for restitutions. The nabob cannot answer the expectations of the venal and mercenary, nor will the company comply with demands injurious to themselves out of their own revenues."

"The impolitic arrangement of affairs was among the least evils of the company's situation, antecedent to lord Clive's arrival." The dissolution of government in Calcutta kept pace with that of the country. A general contempt of superiors, a habit of equality among all orders of men had obliterated every idea of subjection. To reclaim men from dissipation, to revive a general spirit of industry, to lead the minds of all from gaudy dreams of sudden-acquired wealth to a patient expectation of growing fortunes, were no less difficult in execution than necessary to the existence of the company. Large sums of money, obtained by various means, had enabled many gentlemen to return to Europe. This cause, superadded to the massacre of Patna, occasioned a very quick succession in the service, which encouraged a froward spirit of independency, and produced a total contempt of public orders, whenever obedience was found incompatible with private interest. To check such impatient hopes, where youths aspired to the government of countries at an age scarcely adequate to the management of private affairs, four gentlemen being called from Madras, were admitted

mitted into council. The universal discontent among the civil servants, which had arisen from the late measures, restraining the power of individuals, was hereby greatly increased; and united with the mutinous spirit of the military officers, broke forth the following year into a flame, which threatened destruction to the English empire in Bengal.

In the second chapter, the governor treats of the disorders in the collection of the revenues of Bengal before they belonged to the English East India Company, and the causes which impeded a reformation. From the intelligence he affords on these subjects, it appears, that great oppression was exercised over the people in the mode of taxation; nor could the pressing necessities of the company afterwards admit the expedient of diminishing the revenue. The only fund of improvement, he informs us, was a diminution of the expence in collecting; for which purpose supernumerary officers were dismissed.

The uncertain imposts upon commerce having proved a plentiful source of abuse, custom houses becoming daily more numerous in every part of the provinces, these also were reduced in number, and officers appointed to enforce a regular payment of duties. From the assiduity of the government of Bengal respecting their attention to the revenue, it seems unquestionable that a much better arrangement would have ensued in a few years, had not orders arrived from England, which prevented their farther progress in the intended reformation. To elucidate this intricate subject, governor Verelst explains, with great precision, the various funds in that country from which the revenues arise; and presents us with a calculation of the nett revenues paid into the East India Company's treasury, in the provinces of Burdwan, Midnapore, Chittagong, Calcutta towns, and twenty-four purgunnahs, from the year 1760 to the year 1770 inclusive. Nothing can afford stronger proof of the integrity and vigilance of governor Verelst during his administration in that country, than the account of the revenues which is here exhibited to public view. For it clearly appears, that in all the provinces of which he had the charge, the revenues were greatly increased from the time of his admission into office. This fact, which is incontrovertible, seems sufficient to overthrow all the injurious insinuations of his antagonist, and must excite the regret of the East India proprietary, that the reformation he begun was not permitted to operate in its full effect, which, had it not been precluded, would, in all probability, have raised in a short time such a revenue from the dewanny, as had never been levied under any former government in that country.

In

In the third chapter our author treats of the money and coinage of Bengal, where he ~~shows~~ ^{very} clearly the errors of some preceding writers on that subject, and evinces the expediency which induced the council of Calcutta to give a higher valuation to gold than in the mint indenture of England.

In the fourth chapter we are presented with an account of the society established in the year 1765, for conducting the trade in salt, beetle-nut, and tobacco; and on this subject, the governor gives a circumstantial account of transactions on which we cannot pretend to decide, and must therefore leave it to those who are more conversant with the subject.

In the fifth and last chapter, the author treats of the impossibility of introducing English laws into Bengal, with some observations on the nature of those regulations which the manners and habits of the natives may admit. The just and rational sentiments with which he favours us on this subject, do great honour to his understanding, and may be considered as an unanswerable reply to the captious objections of those reformers, who would regulate the conduct of a people inured to peculiar laws and customs, by the same code of legislation which had been devised for the government of a country where manners entirely different prevailed. We shall lay before our readers some of the general observations on this subject.

The reader, who is conversant with the histories of more settled states, will not be greatly surprised if some errors should appear, and will judge with temper the conduct of men, who, compelled by necessity, have acted in a new scene, unaided by experience. If in Great Britain, where the form of our government has grown up to maturity in the course of several ages; where the power of each magistrate has undergone frequent discussions from the united wisdom of successive generations; where all authority is committed to the hands of men formed by education for their several stations, and where the effects of its exertion may be traced in our history; if, in a country like this, we are perpetually alarmed with supposed invasions of our rights, and frightful pictures of encreasing despotism are daily held forth to terrify the people, what a portrait might the dullest imagination exhibit of Bengal? By minds open to such impressions, little regard will be had to the different manners and habits of a people; to the enterprising Mahomedan or Armenian opposed to the gentle native of India; to the condition of conquerors living amidst a timid and submissive race, like soldiers unrestrained by discipline; of men clamorously demanding the protection of laws ill understood and worse applied, where interest and passion unite to confound all order, and where lordly traders, impatient of controul, hope to gratify their own sordid avarice in the general wreck. Such considerations will have little weight with many readers, who will estimate our conduct in the government of Bengal by the rigid letter of those laws, which the more perfect polity of Great Britain can alone admit. Without examining my own conduct by rules which I do not understand, and which were not formed for the scene in which I acted, it will fully satisfy my ambition, if to the candid and dispassionate I shall

appear to have pursued the interests of my employers, to have respected the rights of others, and to have deserved the character of an honest man.

When lord Clive arrived in Bengal, in the year 1765, the English had gradually advanced to that point, which rendered a continuance of their former system impossible. The principles upon which the subsequent change was conducted, the reader will examine by the motives which our situation at that time suggested; and, if he wishes to form a just judgment, will attend to the whole affairs of the company, both at home and abroad. I have here given a plain and artless narration of our transactions, and might now dismiss the subject, but that, after the experience of more than twenty years, I feel myself instigated to resist those wild opinions, which probably have arisen from ignorance of the country. To demonstrate the impossibility of introducing English laws, or, indeed, any new system, will not be difficult. To point out those alterations in government, by which it may be possible to connect the welfare of Bengal with the interest of Great Britain, is a more arduous task. I shall attempt the latter part with extreme diffidence and distrust, since our own experience is yet very imperfect, and that of other nations can afford little assistance.

Men well versed in history too often imbibe not the spirit of nations. They trace not the various means by which the minds of a people gradually unfold to civilization, by which men are moulded for the reception of laws. They regard not the slow growth of those opinions, which can alone give effect to limitations of power in the magistrate, but would transplant in an instant a system of laws established in this country by the progressive experience of ages, and impose it on a distant people whose religion, whose customs, whose habits of thinking, and manner of life equally prohibit the attempt.

These are not errors of the vulgar. The philosopher here only mistakes. Ask the peasant his right to a field; his father enjoyed it before him. Let a clown be slightly beaten for a trespass, whom an action at law would have ruined; he understands not the trial by jury, or the relation it bears to our government; yet he complains of arbitrary violence, and his cause is espoused by his neighbours, as little informed as himself.

This spirit, this opinion of right, which gives force and effect to our laws, is matured by age, and transmitted from father to son, like the subjects to which it relates. If the northern nations who broke in upon the Roman empire could not relish those beauties of art which are the immediate objects of sense, how can a people receive even beneficial provisions, which have no existence but in the mind, are known but by their effect, and which experience alone can approve? Intricate laws among a rude people may, like refinements in religion, be useful to men entrusted with the sacred deposit. The more anxious the care of the legislator, the more complex the limitations of power, the more occasions of abuse will occur. Lawyers, like the priests of old, will judge of the duties of men by the interests of their own order, and the oppressed subject will feel the institution a burthen without reaping the smallest advantage. Even supposing men of enlightened minds and tried integrity to preside, their influence will scarcely be felt. The dread of the English name has proved a plentiful source of oppression in the hands of private men. Shall we add a complicated system of laws to impose on a timid and indolent race? Who will understand his rights? Who will apply to our courts for redress?

Thus to lessen the powers of government, must we fly to anarchy, and render every English gonaiah the interpreter of his own claims? There are some notions of justice not confined to time and place, derived from the necessary intercourse of men, and common to every clime. These are the foundations of all government, and from such simple beginnings must our fabrick be reared. To render all rights plain and simple, to remove rather the occasion than means of oppression, and to enforce a prompt administration of justice, according to the primary laws of all nations, can alone be safely attempted.

This subject deserves a fuller discussion. Let us therefore descend somewhat into detail. Personal contracts form a considerable title in every code; and here different nations approach nearest to each other. Our law of contracts is greatly borrowed from the civil law, which has been adopted with some little variation by all the other nations of Europe. The commentaries upon the Koran, as far as they regard matters of contract, are, I am told, chiefly derived from the same law, established in the Greek empire, and are received, subject to the arbitrary will of the prince and his officers, wherever the Mahomedan religion prevails.

The truth is, that there can be little diversity, where all men have the same intention, and express it nearly in the same manner. No sooner do mutual necessities beget an exchange of commodities, than the nature of a sale is perfectly understood. If I relinquish my horse, and accept the price, in no quarter of the world can this simple transaction be mistaken. So he that receives goods from a merchant without mention of price, tacitly engages to pay their real value in the market. So likewise he that employs a person to transact business, or perform any work, undertakes to pay him as much as his labour deserves. Yet even here some diversities will occur in the laws of different states. Not to mention the various causes or considerations of contracting, every agreement has a relation not to the parties only, but to all around them, to the government, to the state of commerce, to the police of the country.

Public rights are every where more exposed than private. The extent of the former renders them less subject to inspection, and the officers employed have little interest in their defence. In the most free countries the magistrate is therefore armed with extraordinary powers, and is permitted to vindicate his claim, when a lapse of time seems to have established the right in another. Where shall this privilege end? What superior remedies shall the magistrate possess? Into what hands shall he follow the property of his debtors? or what transactions shall he be permitted to unravel?

Again, various degrees of credit prevail in the dealings of different nations, but in none are all engagements immediately executed. Upon what mutual undertaking must the contract be founded, by what evidence supported, before the individual can call upon the magistrate for assistance? When shall it be considered as his duty to interfere? What process against the person shall the creditor demand? What punishment be inflicted to enforce the payment of debts? What unequal contracts shall the creditor be admitted to rescind?

These are questions which no general reasoning can enable us to answer, but which the prudent legislator must determine, with a view to the present situation and commerce of his subjects.

The hungry and necessitous will ever commit depredations on property. This is an evil which the public are concerned to repress,

press, and encouragement must be given to the owner in pursuit, whether the injury be an open and violent, or a secret theft. To what cases shall this right extend? By what transfer of possession shall the property be changed? Shall the rule vary, as the thing taken can be more easily conveyed or concealed? How shall we decide between the interest of a fair purchaser on one hand, and the claim of a meritorious prosecutor of crimes, himself equally innocent, equally injured, on the other? These, and innumerable like points, must finally depend on the state and condition of a nation; and he, who is in the smallest degree conversant with the history of laws in any country, must have observed, that they perpetually vary with the varying condition of a people. As well might we transplant the full-grown oak to the banks of the Ganges, as dream that any part of a code, matured by the patient labours of successive judges and legislators in this island, can possibly coalesce with the customs of Bengal.

To pursue our chain of reasoning, it will be necessary to investigate the domestic relations of private life. Here the intelligent reader will discover that different nations diverge, as it were, still farther from the common centre, until climate, religion, and laws conspiring, have formed creatures so dissimilar to each other, as might tempt one to rank them under different species. As well might we expect that the Hindoo could change his colour, as that several millions of people should renounce in an instant those customs, in which they have lived, which habit has confirmed, and religion has taught them to revere. If this were accomplished, more than half our work would yet remain. They must not only renounce old, but assume new manners. The man must be again created; and this prodigy be effected by unknown laws, repugnant to every thing he had heard, seen, or felt.

We cannot dismiss this interesting publication without remarking, that it appears to contain a faithful and accurate account of the company's affairs in India. The authentic documents which are produced, of the annual revenues of the company arising from their territorial possessions, afford the most convincing proof of the fidelity of governor Verelst, during his continuance in the important office he held in that country. To the praise he merits in his public capacity as governor, we must add, what is rarely to be found even in men whose time has not been devoted to commercial transactions, that he has written this volume with elegance of style, and discovers, in many places, such just and philosophical sentiments respecting government, as excite a very high idea of his literary endowments.

But it is, perhaps, of greater importance to the public to acquaint them, that they will find in this work, a more copious and authenticated account of the company's affairs in India, than in any other narrative we have hitherto seen. We therefore recommend the perusal of it to all those who are desirous of information on that subject.

III. *Domestic Medicine: or, a Treatise on the Prevention and Cure of Diseases by Regimen and simple Medicines.* By William Buchan, M. D. 8vo. 7s. 6d. Cadell. [Concluded.]

THE practical part of this work commences with an account of fevers in general, where the author, without entering into a critical investigation of the nature and causes of those disorders, relates their most obvious symptoms, and points out the proper method of cure, with respect to diet, drink, warmth, &c. in the several stages of the disease; in which articles, he observes, the inclination of the patient will, in a great measure, direct the physician's conduct. He very justly reprehends the notion of a close chamber being the most suitable for a person who is seized with a fever; and advises, on the contrary, that the apartment be kept moderately cool, by the admission of fresh air, the current of which, however, ought not to bear directly on the patient's bed. As a general standard for the regulation of this part of regimen, Dr. Buchan declares himself of opinion, that the degree of warmth should never be greater than is agreeable to one in perfect health. A strict regard to this injunction is a matter of the greatest importance in the treatment of fevers; for we may affirm it to be a certain, though melancholy fact, that thousands of lives have been unfortunately sacrificed to the fatal mode of practice which has so universally predominated, with respect to this article. How often have we known febrile disorders, which, by a proper regimen only, pursued from the first invasion of the disease, would, in all probability, have soon terminated by a favourable crisis, been exasperated to such a degree of putridity and violence, by an opposite treatment, as to resist the force of every remedy which could afterwards be prescribed. A particular attention to regimen cannot be too strongly inculcated in a work of such a nature as that which now lies before us; and we have the satisfaction to find, that Dr. Buchan has treated the subject with a consideration suitable to its importance; nor is it the least of his praise, that he has remarked the vulgar errors which are apt to prove the most prejudicial in the treatment of fevers. With respect to those, he observes, that in a fever nothing is more pernicious than a number of people breathing in the chamber where the patient is laid; as the air, when thus contaminated, not only becomes unfit for the purposes of respiration, but even acquires a noxious quality, which greatly aggravates the disease. We know this error to be extremely prevalent among the lower classes of the people, especially in the country, where it is usual for the neighbourhood officiously to assemble on Sundays in the apartment

VOL. XXXV. Jan. 1773. C

ment of the sick, to the no small detriment of the patient, as well as their own danger. A custom so fatal in its consequences ought as much as possible to be abolished; and we hope that this remark of our author will be properly attended to by all who peruse his useful treatise. We shall here give a place to two other essential remarks on the treatment of fevers.

Amongst common people, the very name of a fever generally suggests the necessity of bleeding. This notion seems to have taken its rise from most fevers in this country having been formerly of an inflammatory nature; but true inflammatory fevers are now seldom to be met with. Sedentary occupations, and a different manner of living, has so changed the state of diseases in Britain, that there is now hardly one fever in ten where the lancet is necessary. In most low, nervous, and putrid fevers, which are now so common, bleeding is really hurtful, as it weakens the patient, sinks his spirits, &c. We would recommend this general rule never to bleed at the beginning of a fever, unless there be evident signs of inflammation. Bleeding is an excellent medicine when necessary, but should never be wantonly performed.

It is likewise a common notion, that it is always necessary to raise a sweat in the beginning of a fever. As fevers often proceed from an obstructed perspiration, this notion is not ill founded. If the patient only lies in bed, bathe his feet and legs in warm water, and drinks freely of water-gruel, or any other weak, diluting liquor, he will seldom fail to perspire freely. The warmth of the bed, and the diluting drink will relax the universal spasm, which generally affects the solids at the beginning of a fever; it will open the pores, and promote the perspiration, by means of which the fever may often be carried off. But instead of this, the common practice is to heap clothes upon the patient, and to give him things of a hot nature, as spirits, spiceries, &c. which fire his blood, increase the spasms, and render the disease more dangerous.

After delivering observations on fevers in general, our author proceeds to treat of the several different kinds, and first, of intermitting fevers, or agues. Of all febrile disorders, the intermitting class is particularly the object of medicinal practice among the people, not only as their nature is more obvious than that of other fevers, but as the common remedy is likewise almost universally known. The ague, however, being a very endemic disease, Dr. Buchan has, with much propriety, informed his readers of the rational method of curing it; and his explicitness on this subject is the more commendable, as many patients are too apt to rely on whimsical remedies, and seldom have recourse to a physician, unless in the case of extreme danger. But the most precise medical rules which could be adapted to the comprehension of the public, would prove insufficient for directing the treatment of intermitting fevers universally, in all their various combinations with other diseases, and the anomalous forms which they assume;

time; and in such cases, therefore, our author advises that the patient should immediately apply to a physician. We shall present our readers with the doctor's prescription of a prophylactic medicine for preventing this disease, which we have often found successful in the course of our own experience.

Take an ounce of the best Jesuits bark, Virginian snake-roots and orange-peel, of each half an ounce, bruise them all together, and infuse for five or six days in a bottle of brandy, Holland gin, or any good spirit; afterwards pour off the clear liquor, and take a wine-glass of it twice or thrice a-day. This indeed is recommending a dram; but the bitter ingredients in a great measure take off the ill effects of the spirit. Those who do not chuse it in brandy, may infuse it in wine; and such as can bring themselves to chew the bark, will find that method succeed very well. Gentian-root, or calamus-aromaticus; may also be chewed by turns for the same purpose. All bitters seem to be antidotes to agues, especially those that are warm and astringent.

In several succeeding chapters, Dr. Buchan treats of inflammatory and other fevers, with respect to which he delivers such a method of cure, as is equally adapted to the nature of the different diseases; and to the understanding of readers who are supposed to be ignorant of the medicinal science. In his account of the small-pox, he informs us, that several cases, two of which he specifies, have occurred in his practice, where the constitution seemed to suffer from the variolous matter being introduced into the blood without producing what could properly be called the small-pox, which disease the two patients mentioned had formerly undergone. From these observations he infers, that practitioners ought to be careful not to communicate the variolous infection, unless where there is a prospect of exciting the disease; nor be too solicitous of suppressing the eruption, as that seems the only safe way in which the *virus* can be discharged from the body. That our readers may be the better enabled to form a judgment of the manner in which this work is executed, we shall lay an entire chapter before them, and only observe, that the author has methodically treated of all the diseases under the same general heads of causes, symptoms, regimen, and medicine, as are exemplified in the following specimen.

‘ Of the Erysipelas, or St. Anthony's Fire.

• This disease, which in some parts of Britain is called the Rose, attacks persons at any period of life, but is most common between the age of thirty and forty. Persons of a sanguine or plethoric habit, are most liable to it. It often attacks young people, and pregnant women; and such as have once been afflicted with it, are very liable to have it again. Sometimes it is a primary disease, and at other times only a symptom of some other malady. Every part of the body is liable to be attacked by an erysipelas, but it most frequently seizes the legs or face, especially the latter. It is most

most common in autumn, or when hot weather is succeeded by cold and wet.

‘ **CAUSES.**—The erysipelas is frequently occasioned by violent passions or affections of the mind; as fear, anger, &c. It is likewise occasioned by cold. When the body has been heated to a great degree, and is immediately exposed to the cold air, so that the perspiration is suddenly checked, an erysipelas will often ensue. It may also be occasioned by drinking to excess, by continuing too long in a warm bath, or by any thing that overheats the blood. If any of the natural evacuations be obstructed, or in too small quantity, it may cause an erysipelas. The same effect will follow from the stoppage of artificial evacuations; as issues, setons, or the like.

‘ **SYMPTOMS.**—The erysipelas attacks with shivering, thirst, loss of strength, pain in the head and back, heat, restlessness, and a quick pulse; to which may be added vomiting, and sometimes a delirium. On the second, third, or fourth day, the part swells, becomes red, and small pustules appear; at which time the fever generally abates.

‘ When the erysipelas seizes the foot, the parts contiguous swell, the skin shines; and, if the pain be violent, it will ascend to the leg, and will not bear to be touched.

‘ When it attacks the face, it swells, appears red, and the skin is covered with small pustules filled with clear water. One or both eyes are generally closed with the swelling; and there is a difficulty of breathing. If the mouth and nostrils be very dry, and the patient drowsy, there is reason to suspect an inflammation of the brain.

‘ If the erysipelas affects the breast, it swells, and becomes exceedingly hard, with great pain, and is apt to suppurate. There is a violent pain in the arm-pit on the side affected, where an abscess is often formed.

‘ The event of this disease depends greatly upon the constitution of the patient. It is seldom dangerous; yet I have known it prove fatal to people in the decline of life, who were of a scorbutic habit, or whose humours had been vitiated by irregular living, or unwholesome diet.

‘ If in a day or two the swelling subsides, the heat and pain abate, the colour of the part turns yellow, and the cuticle breaks and falls off in scales, the danger is over.

‘ When the erysipelas is large, deep, and affects a very sensible part of the body, the danger is great. If the red colour changes into a livid or black, it will end in a mortification. Sometimes the inflammation cannot be discussed, but comes to a suppuration; in which case fistulas, a gangrene or mortification, often ensue.

‘ Such as die of this disease are commonly carried off by the fever, which is attended with difficulty of breathing, and sometimes with a delirium and great drowsiness. They generally die about the seventh or eighth day.

‘ **REGIMEN.**—In the erysipelas the patient must neither be kept too hot nor cold, as either of these extremes will tend to make it retreat, which is always to be guarded against. When the disease is mild, it will be sufficient to keep the patient within doors, without confining him to his bed, and to promote the perspiration by diluting liquors, &c.

‘ The diet ought to be slender, and of a moderately cooling and moistening quality; as groat-gruel, panado, chicken or barley broth,

broth, with cooling herbs and fruits, &c. avoiding flesh, fish, strong drink, spices, pickles, and all other things that may heat and inflame the blood; the drink may be barley-water, an infusion of elder flowers, common whey, and such like.

But if the pulse be low, and the spirits sunk, the patient must be supported with negas, and other things of a cordial nature. His food may be sago gruel with a little wine, and nourishing broths, taken in small quantities, and often repeated. Great care however must be taken not to overheat him.

MEDICINE.—In this disease much mischief is often done by medicine, especially by external applications. People, when they see an inflammation, immediately think that something ought to be applied to it. This indeed is necessary in large phlegmons; but in an erysipelas the safer course is to apply nothing. Almost all ointments, salves and plasters, being of a greasy nature, and tend rather to obstruct and repel than promote any discharge from the part. At the beginning of this disease it is neither safe to promote a suppuration, nor to repel the matter too quickly. The erysipelas in many respects resembles the gout, and is to be treated with the greatest caution. Fine wool, or very soft flannel, are the safest applications to the part. These not only defend it from the external air, but likewise promote the perspiration, which has a great tendency to carry off the disease. In Scotland the common people generally apply a meally cloth to the parts affected, which is far from being improper.

It is a common thing to bleed in the erysipelas; but this likewise requires caution. If however the fever be high, the pulse hard and strong, and the patient vigorous, it will be proper to bleed; but the quantity must be regulated by these circumstances, and the operation repeated or not as the symptoms may require. If the patient has been accustomed to strong liquors, and the disease attacks his head, bleeding is absolutely necessary.

Bathing the feet and legs frequently in lukewarm water, when the disease attacks the face or brain, has an excellent effect. It tends to make a derivation from the head, and seldom fails to relieve the patient. When bathing proves ineffectual, poultices, or sharp sinapisms, may be applied to the soles of the feet for the same purpose.

In cases where bleeding is requisite, it is likewise necessary to keep the belly gently open. This may be effected by emollient clysters, or small doses of nitre and rhubarb. Some indeed recommend very large doses of nitre in this case; but nitre seldom sits easy on the stomach when taken in large doses. It is however one of the best medicines in this case, and when the fever and inflammation run high, half a dram of it, with five or six grains of rhubarb, may be taken in the patient's ordinary drink, three or four times a day.

When the erysipelas leaves the extremities, and seizes the head so as to occasion a delirium or stupor, it is absolutely necessary to open the belly. If clysters and mild purgatives fail to have this effect, stronger ones must be given. Blistering plasters must likewise be applied to the neck, or behind the ears, and sharp cataplasms laid to the soles of the feet.

When the inflammation cannot be dissipated, and the part has a tendency to ulcerate, it will then be proper to promote suppuration, which may be done by the application of ripening poultices with saffron, warm fomentations, and such like.

' When the black, livid, or blue colour of the part shews a tendency to mortification, the Peruvian bark must be administered. It may be taken along with acids, as recommended in the small-pox, or in any other form more agreeable to the patient. It must not however be trifled with, as the patient's life is at stake. A dram may be given every two hours, if the symptoms be threatening, and cloths dipped in warm camphorated spirits of wine, or the tincture of myrrh and aloes, may be applied to the part, and frequently renewed. It may likewise be proper in this case to apply poultices of the bark, or to foment the part affected with a strong decoction of it.

' In what is commonly called the Scorbatic Erysipelas, which continues for a considerable time, it will only be necessary to give gentle laxatives, and such things as purify the blood, and promote the perspiration. Thus, after the inflammation has been checked by opening medicines, a decoction of the sudorific woods, as sassafras and guaiacum, with liquorice-root, may be drank; afterwards a course of bitters will be proper.

' Such as are liable to frequent attacks of the erysipelas ought carefully to guard against all violent passions; to abstain from strong liquors, and all fat, viscid, and highly nourishing food. They should likewise take sufficient exercise, carefully avoiding the extremes of heat or cold. Their food should consist chiefly of milk, and such fruits, herbs, and roots, as are of a cooling quality; and their drink ought to be small beer, whey, butter-milk, and such like. They should never suffer themselves to be too long coſtive. If that cannot be prevented by diet alone, it will be proper to take frequently a gentle dose of rhubarb, cream of tartar, the lenitive electuary, or some other mild purgative.'

• After what we have already observed of this treatise, it is almost superfluous to add, that it is a work of conspicuous merit. The precepts it contains, at the same time that they are founded on the dictates of science, are delivered with a simplicity which renders them intelligible to readers of the most ordinary understanding. The author has been particularly attentive to recommend a proper regimen in every disease, which he justly considers as an object of the greatest importance. The high opinion he entertains of dietetical regulations, however, has not induced him to the neglect of pharmaceutical prescription: for he always advises the most approved medicines in the simplest forms. Of all the medical books which have been written for the use of private families, this is certainly the most deserving of their notice; nor should we pay the due tribute of praise, did we not add, that it is also most worthy the perusal of those of the faculty.

IV. *The Elements of Commerce, Politics, and Finances, in Three Treatises on those important Subjects. Designed as a Supplement to the Education of British Youth, after they quit the public Universities or private Academies. By Thomas Mortimer, Esq. Ato. 181. Boards. Hooper.*

A Competent knowledge of the subjects discussed in this work is, undoubtedly, of the most essential consequence to those who would qualify themselves for the direction of public affairs; and it is therefore with pleasure we behold political and commercial principles delineated on a rational and instructive plan. Extremely complicated in its nature, and not reduced to a regular system, political œconomy has long been considered as a vague and indeterminate science, of which the theory was founded on no established criterion of judgment, and the practice rather guided by arbitrary views, than the contemplation of public utility. The writings of the ancients afford but little light on this subject, that can be useful in modern times: for, in the states of Greece and Rome, where the laws were intentionally enacted for the good of the people, and from which republics the observations of philosophers were chiefly drawn, neither commerce nor finances formed, in any great degree, the object of legislative attention. Sully and Colbert will be immortalized in the annals of France, for the improvements they introduced respecting the state of their country in these particulars; and we wish we may add with truth, that, from the publication of the work before us, the British youth will now rival those celebrated ministers in point of political knowledge.

Mr. Mortimer divides the elements of commerce into four parts; in the first of which he treats of the origin of commercial ideas; delivers a concise history of the commerce of the ancients, with a regular deduction of their commercial principles; and relates some anecdotes of the commerce of the Low Countries. He begins with the definition of Commerce, in the ordinary acceptation of the word, and derives its origin from internal traffic, which was established so early as the first institution of society, and conducted by barter or exchange. The same mutual necessity, he observes, that suggested internal traffic, in time produced commerce between the inhabitants of different countries. Barter, therefore, he lays down as the first principle of commerce, and navigation as the second; the introduction of the latter of which he justly refers to the Egyptians and Phœnicians, and mentions the measures which they took for its improvement.

While the Egyptians, he remarks, were ambitious of subduing foreign nations, the chief use to which they converted their conquests was, to make slaves of the inhabitants, whom they employed in all laborious works. From this practice our author derives the origin of the slave-trade; a commerce which he thinks is equally justifiable now as in the time of the Egyptians, if commerce itself be legal. We cannot be of opinion with Mr. Mortimer, that the despotic power exercised by the Egyptians in the case abovementioned has any title to be acknowledged as legal. The legality of such a practice is only to be determined by its conformity to the general usage of other victorious nations: but as the Egyptians are the first people on record, who introduced slavery, they could not possibly be furnished with any example relative to that point. Legality, therefore, is totally out of the question; and the origin of the slave-trade must be entirely ascribed to the uncontrollable will of the conquerors. With respect to that species of commerce, as conducted in modern times, we are of opinion that it is still less justifiable.

Besides the slave-trade, our author derives another element of commerce from the Egyptians, which is, the making navigable canals, for the conveniency of transporting merchandize, and facilitating inland traffic. From the Phœnicians he also derives two elementary principles; namely, that commerce must be supported by maritime power, or naval strength, and will always thrive better in free than absolute governments. The Carthaginians and the Romans furnish each one principle of commerce; the first of which is, the establishment of colonies, for the improvement and extension of trade; and the other, the insurance or assurance of ships and merchandize from losses at sea. To these elements derived from the ancients, two other principles are added, drawn from the circumstances attending the decline and total ruin of Bruges and Antwerp, formerly places of great trade. These are, that indefatigable industry, and toleration in matters of religious faith, are absolutely necessary for carrying on commerce with success.

Having collected, as they arose, the several principles abovementioned, for the purpose of applying them afterwards to the present state of the British commerce, our author enters upon the second part of the work, in which he delivers a historical account of the rapid progress of inland trade and universal commerce in England, in the reign of queen Elizabeth. He then proceeds, in the third part, to consider the general principles on which the prosperity of inland trade, the basis of universal commerce, depends. These are, agriculture, population,

lation, and manufactures. Agriculture being the basis of population, ought, he observes, to be the first object of attention in every civilized state.

Mr. Mortimer observes, that from the year 1746 to 1750, near six millions of quarters of grain, of different qualities were exported from Britain; and the sums brought into the kingdom in return are computed at eight millions sterling. It is also remarked, that when our exports were largest, wheat was at the lowest price. These facts seem clearly to evince the beneficial consequences resulting from the bounty on the exportation of corn, how much soever the wisdom of that measure has been brought into dispute. But it is also productive of great advantages to navigation. For as our author observes, all this quantity of corn was exported in English bottoms, the freight of which is another clear gain of a very considerable sum; for the purchaser or consumer ultimately pays this charge, in an advanced price upon every commodity; and if the employment given annually to at least one hundred and fifty thousand men, by this operation, be likewise taken into the account, the effects of the bounty must appear to the greatest advantage. Fully convinced, however, as Mr. Mortimer is, of the national benefit accruing from this measure, he denies not that there may be some faults in the execution of it, as there most commonly are in that of the best laws. To obviate the inconveniences of which it may be productive, he remarks, that due care ought to be taken by the government to examine into the real stock of corn in the kingdom, as often as it approaches the price at which the bounty stops; and that after a necessary suspension of the bounty for some time, they ought to be well assured, that there is a sufficiency in hand, before the bounty is permitted again to take place. It affords us much pleasure to find this intelligent writer likewise remark the good effects of bounties in our mechanic arts and manufactures.

Population, our author observes, is the natural effect of agriculture, with which when it does not keep pace, we may conclude there is some striking defect in our political economy; and this, he remarks with regret, is the case at present in England, where our lands, though improved, are not cultivated in the most beneficial manner for a commercial state, notwithstanding the profit may be greater to individuals.

In treating of manufactures, which is the next principle that renders commerce flourishing, Mr. Mortimer declares himself strongly in favour of the useful, in preference to the polite arts; and he thinks that it would tend much to the prosperity of the nation, if those who cultivate the former should be

re-

rewarded with honorary distinctions. The method adopted by our author on this subject is, first, to demonstrate the effects of manufactures, with respect to the body politic; and these he ranges under the following heads:

‘ In the first place, a manufacturing nation will procure from its domains, a greater quantity of natural products than one that has no manufactures.

‘ Secondly, The cultivation of these products will require a greater number of inhabitants.

‘ Thirdly, the art of giving new forms, or improving them, will furnish an increase of employment, and of the means of convenient subsistence, to a much larger body of the people.

‘ Fourthly, The productions of this art becoming universally known and esteemed, foreign nations, not possessed of the same advantages, and considering them as the means of increasing the enjoyments of life, will be stimulated by ideal wants, to require them as real necessities.

‘ Fifthly, As the manufacturing art has given an additional value to the products of nature, and foreign nations cannot gratify their desire of obtaining them but by an exchange of commodities with the manufacturing people, or, in lieu thereof, by giving the full value of the manufactures in money; it follows, that the manufacturing people will receive more in natural products, or specie, than they gave; by which a balance of commerce must accrue to them, and their relative riches be thereby increased.

‘ Sixthly, Natural products, or the precious metals, which are made the common medium of commercial exchanges, and the means of procuring the necessaries and comforts of life, being more abundant in a manufacturing country, emigrations of useful people will take place from other countries, and, provided no impolitic law prohibits it, a new accession of industrious inhabitants will be acquired, who will come in search of the ease and plenty which industry, properly encouraged and directed, is sure to procure.

‘ Seventhly, The number of citizens multiplying incessantly in a manufacturing kingdom, will render it stronger, and better able to defend itself against foreign enemies, than a nation where no manufactures subsist.”

Mr. Mortimer afterwards proceeds to delineate the principles on which manufactories must be established, to secure the enjoyment of the effects above mentioned, and render them permanent. On this subject he suggests many important considerations, of which we shall mention a few. One is, that the first materials of manufactures should be found at home. In pursuance of this principle he observes, that we cannot give too great encouragement to the cultivation of silk, flax, and madder, in any part of the British dominions. His remark of its being highly impolitic to suffer so important a branch of our commerce as the linen manufactory, to be dependent on foreign nations for its first materials, certainly deserves the most serious attention of the public; for it is obvious what would be the consequence, should a prohibition be laid in foreign

foreign states on the exportation of flax and flax-seed. A speculative philosopher might derive from this circumstance, of the mutual dependence of different countries on each other for an exchange of their produce, an argument in favour of the intention of nature for preserving the harmony of the universe: the security of the distinct interests of nations, however, will for ever be admitted to preponderate, in all political deliberations, over the generous and enlarged, but dangerous refinements of philosophy, an acquiescence in which might prove the means of subjecting whole states to the arbitrary determination of human caprice, or national animosity.

Another principle which our author observes ought to be invariably attended to in a manufacturing country is, not to impose any importation-duty on the first materials for arts and manufactures. On the contrary, that it may even sometimes be politic to give a bounty on the importation of the first materials of manufactures; as our parliament granted in 1749, in the article of indigo, for the use of the dyers, but limited to the produce of our colonies. The clandestine exportation of the first materials of manufactures, or their implements, and the seduction of artists and manufacturers to leave their native country, our author rightly observes, should be prohibited by severe and cautionary penal laws. He informs us on this head, that many seductions, and voluntary emigrations, of British artists and manufacturers, fell within his own knowledge, during his residence abroad, of which he made a representation to our ministry.

Mr. Mortimer observes that the French exceed us much in their internal œconomy, with respect to the useful arts and manufactures. As this subject merits particular attention, we shall lay before our readers the author's remarks concerning it.

‘ They consider the credit of the nation as deeply interested in the integrity of its fabricators and artists; and therefore they punish very rigorously all frauds and impositions in their staple manufactures, and the prosecutions for counterfeit marks and stamps are criminal; these matters being subject to the jurisdiction of the police; so that it is very rare to find an instance of such frauds in France, because the state makes it an object of public concern; whereas in England it is only a suit in equity. Thus, if the king of Great Britain grants a patent to a subject for a particular invention, and another counterfeits it, and even makes use of his name, stamp, and coat of arms, the injured party is redressed at common law, by a verdict awarding pecuniary damages; but the government never considers the injury sustained by the public in the sale of a counterfeit work of art or ingenuity, of inferior quality.

‘ Yet

‘ Yet, in another case of property, it is a capital offence to forge a name or mark, though the injury done to an individual, or to the state, in counterfeiting a note of hand for money, is not equal to that of putting false stamps and marks on manufactures deficient in quantity, and inferior in quality, to those they are intended to represent.

‘ The care taken in the manufacturing of stuffs of every kind has been the means of increasing that branch of foreign commerce in France; and it is remarkable, that they rather exceed the given breadths and lengths, than fall short of them, which is the complaint against ours. The coarser sort of stuffs made at Norwich, Coventry, and Spitalfields, generally fall short of both; many of our Manchester goods are shamefully deficient; and, of late years, the Irish are falling into a deficiency with respect to the lengths of their linens. The Dutch and Flanders hollandes exceed the measure marked on the piece, above two ells, which allows the retailer for loss of measure, in cutting it out in small quantities; whereas our Irish linens have only half a yard over the stamped measure, and sometimes not so much. These being chiefly consumed at home, the defect is not so material an object; but our trade to Flanders, where they are accustomed to liberal weights and measures, has been almost lost in the woollen stuff branch, owing in a great degree to this perfidy in our manufacturers; the French pursuing their interests better, by keeping up to a generous surplus in their lengths, have introduced their stuffs generally into that country, which consumes a prodigious quantity.

‘ It may be objected to me, that the high duties laid on all woollen stuffs by the court of Brussels, since the year 1715, contrary to the faith of treaties, have been the cause of our losing the greatest part of this valuable branch of commerce with that country; to which I should reply, that the French labour under the same disadvantage, yet their commerce with the Austrian Netherlands in stuffs, is greatly increased, and ours proportionally diminished.

‘ To say the truth, the whole manufacturing interest being subject to the jurisdiction of the police in France, is a very great advantage in their favour; for all the frauds and deceits in the several works of art, all the oppressions and injustice of masters, and every misbehaviour of workmen, is properly inspected into by a kind of jury of merchants, consisting of twelve of the most reputable people in trade, who have a power of proceeding in a summary way, without expence or procrastination, and who constantly report to the royal council, the state of trade and manufactures in every province, accurately noting the encouragements wanting, the abuses to be rectified, and the causes of the decay of any branch of trade, or art, where it is perceptible.

‘ I am very sensible, that there are many things practicable in more arbitrary governments, which cannot be introduced into Great Britain, without alarming our jealousy for our civil rights, as a free people; but, if it shall appear, that many of the regulations enforced by the government in France, with respect to their manufactures, are not so despotic, as those ineffectual means made use of in England, there can be no objection brought against adopting them, on the subject of liberty.

‘ Let me only ask the question, Which seems most compatible with the idea of civil liberty, to have all differences between masters and workmen, all complaints about monopolizing, undermining, and unfair schemes of rivalry, and all cases of fraud and deceit,

in

in the marks, stamps, measures, quantities, and qualities of commodities, decided by a court, or jury of twelve impartial merchants, or respectable tradesmen of the first class, who thoroughly understand the matters brought before them, and may be enabled to adjust nine disputes out of ten by arbitration; or to leave them to the discussion of two ignorant country justices of the peace, or two venal magistrates of the same denomination in the liberties of Westminster and county of Middlesex; gentlemen who know little or nothing about commercial concerns, and who, instead of clearing up the point, only involve it in obscurity; or are guilty of such manifest partiality and injustice, that their decisions are frequently the ground-work of tedious and expensive suits at law in Westminster-hall?

‘I should imagine every friend of freedom must give his vote in favour of the establishment of courts of merchants in every county in England, in preference to the present mode of referring any disputes between manufacturers and their workmen, to ignorant or corrupt justices of the peace.

‘Another disadvantage our manufactures labour under is, that many of our common people are so averse to compulsion, that, though you make laws to oblige them to work such a number of hours, at certain wages, you cannot force them to do that work according to the best of their skill, or to exert themselves to the utmost, where its completion depends on assiduous labour.

‘But even for this there is an easy remedy, if manufacturers and traders would be just and honourable to each other; and here it is with great reluctance that I am obliged once more to bestow the greatest commendations on the French, and to reprimand my countrymen. For it is an undoubted fact, that in France no master will employ a workman, in any branch of their manufactures, without being well assured that he is totally discharged, and being thoroughly satisfied from his last master, that he has not embezzled any materials, spoiled any work he undertook, by idleness, inattention, drunkenness, or perverseness; nor has demanded more than the wages established by law or custom in that branch. Indeed they are well apprized, that the seduction of the servants of other masters would be punished by the court of merchants, and the old master be permitted to reclaim his servant, even though he were not an indentured apprentice.

‘But in England there is no punishment for tempting workmen to leave one master, and hire themselves clandestinely to another, though the art and trade of the person they quit should be stagnated, or half ruined by such desertion. In the crape manufactory at Norwich, I am informed there have been some very scandalous practices of this sort; and as for masters giving more than the customary wages, the law in this case is by no means suited to the enormity of the offence; for nothing tends so much to the encouragement of idleness, debauchery, and insolence amongst low workmen, as this measure; yet the offender is only to suffer ten days imprisonment.’

Our author afterwards enters upon the interesting question, whether the prosperity of a manufacturing country depends on the cheapness of provisions, and the low rates of labour of every kind. This topic has been warmly agitated of late years,

years, and political writers continue to maintain the most opposite sentiments respecting it. Mr. Mortimer appears to proceed with great impartiality in the investigation of this important subject, and he weighs with much judgment the force of the arguments advanced by the several abettors of the controversy. He first produces the arguments of Mr. Arthur Young, to prove that the price of provisions by no means governs that of labour, and that the dearth of the former is no obstruction to the success of manufactures. The observations on which that gentleman founded this paradoxical proposition, were made on a tour into several parts of England, when he remarked that the price of provisions was invariably independent of that of labour. This remark, Mr. Mortimer observes, was strengthened by the author of '*Thoughts on Trade and Commerce*,' who even advances one step farther, and lays it down as a maxim, that the dearth of provisions tends to lower the price of labour in manufactories. This maxim is founded on the observation, that our manufacturing populace do not labour, upon an average, more than four days in the week, unless when provisions are very dear. Our author afterwards states the arguments of those writers on the opposite side of the dispute, among whom is Mr. Postlethwaite; which having done, he proceeds to deliver his own sentiments of the subject in controversy, and we must acknowledge that in this difficult decision, his arguments are supported by rational and true commercial principles.

At the close of this decision, Mr. Mortimer deduces the following maxims from the principles of commerce.

' I. That the wages of all labouring people ought to rise in proportion to an enhanced price of provisions, and of the necessaries of life; and I affirm it to be the case in Holland, and that they are so regulated by the states, upon all such occasions. This I advance, in answer to the author of "*Thoughts on Trade and Commerce*."

' II. That the wages of workmen of every denomination, in a country that means to support the credit of its manufactures, and an extensive flourishing commerce, ought to be such as will give them a prospect of bettering their condition, and will permit them to enjoy occasional ease and plenty in their own way, suited to their humble state.

' III. That if they bear a due proportion to the profits derived from their industry, this will always be the case, and their work will be performed with cheerfulness, vigour, expedition, and care to perfect it.

' IV. That such encouragement will not tend to idleness and debauchery; unless idleness and debauchery is encouraged by the state, and has pervaded all ranks of life; but that, generally speaking, it will enable them to feed and cloath their families in a better manner, to the benefit of retail trade; and, from the former circumstance, their children will become stronger, and better enabled to

to labour for their own support, which again is an additional advantage to manufactures. Sir James Stuart observes, "That numbers, especially of children, among the lower classes, perish from the effects of indigence, either directly by want of food, or by diseases contracted gradually, from the want of convenient ease." The same excellent author, in answer to an assertion, "that the population of the British isles is not stopped for want of food, because one sixth part of the crop has been annually exported," maintains, "that it is still stopped for want of food; for the exportation only marks, that the home-demand is satisfied; but this does not prove that the inhabitants are full fed, although they can buy no more at the exportation price. Those who cannot buy are exactly those who, I say, die for want of subsistence; could they buy, they would live and multiply, and perhaps no grain would be exported." If these remarks are true, and, from the accuracy of the writer, there is little reason to doubt it, how necessary must the encouragement be, I have just pointed out? for, if they can hardly find means to purchase bread, how are they to procure meat? and, if they have not animal food occasionally, their bodily condition will be so weak, that they will be as effectually dead to all the purposes of laborious industry, as if they no longer existed.

'V. That the price of labour should be such as will excite them to multiply their species, and therefore this inducement to matrimony should be considered as a first principle in the establishment and direction of all manufactories.

'VI. That the number of menial servants in a manufacturing kingdom, ought to be as small as possible; for we have seen how they deduct from provincial population, and render manufacturing hands scarce.

'VII. That it is an infamous practice to settle with workmen at a pay-table in an ale house; and, in any other government, not dependent for its revenues on the intemperance of the people, it would be prohibited under the severest penalties.'

It would be injustice not to confess, that in treating the forementioned important subjects, Mr. Mortimer has engaged in the cause of humanity and public happiness, as well as urged forcible arguments, drawn from policy, in favour of the establishment of such a price of labour, as may be correspondent to that of provisions. Having illustrated the commercial principles which affect the circulation of inland trade, our author proceeds, in the fourth part of the work, to investigate the true principles of universal commerce; but we shall at present suspend the farther consideration of these rational and useful Elements.

[*To be continued.*]

V. *Sermons on different Subjects. By the late rev. John Jortin, D. D. Archdeacon of London, Rector of St. Dunstan * in the East, and Vicar of Kensington. Vol. VII. 8vo. 15s. White. [Concluded.]*

WE come now to the seventh and last volume of Dr. Jortin's discourses, which are upon useful and important subjects, and in every respect equal to those which we have reviewed in the foregoing volumes.

Serm. I. In this discourse the learned author treats of the nature and design of baptism. How this rite is to be administered is a question which has been long debated in the Christian church. At the beginning it seems to have been performed usually, but perhaps, not always, by being plunged into the water. The Christian world has changed this practice for that of sprinkling, or pouring water on the face, some few persons excepted, who not only contend for retaining the ancient method of dipping, but hold it to be of absolute necessity, and will not allow those who have been sprinkled to be truly baptized, or to be the members of the church of Christ. What Dr. Jortin has advanced in opposition to this notion is rational and satisfactory.

In thus contending for immersion they appear, he says, to be superstitious, and ignorant of the true nature of ceremonies, and of the difference between moral and ritual ordinances. Moral laws are eternal and immutable; but ritual laws are capable of suspension or alteration; and when by a concurrence of circumstances they become impracticable, or extremely inconvenient, it is to be supposed, that the rigour, and the letter of the law yields to the intention of the lawgiver, which was not to burden and distress any one by minute and scrupulous ordinances. * So it was, with respect to the Jews, in the law of the sabbath, of the annual feasts, of sacrifices, and in general, of rites and ceremonies; and by parity of reason, so it ought to be in the two ritual precepts of Christianity, Baptism, and the Lord's Supper. Baptism was at first instituted in mild or hot climates, where bathing and washing the body was a general practice. Afterwards in northern climes and colder countries it was judged to be troublesome and dangerous; and so by degrees, pouring, or sprinkling was introduced in its stead. And so long as water was used, and the baptismal form in the New Testament was repeated, and the ceremony was performed with decency, piety, and solemnity,

* This is an impropriety. It ought to be St. Dunstan's. Dr. Jortin was rector of the church or parish, not of the saint.

every thing that is truly essential may be deemed to be observed. Thus may ritual precepts be taken with a sober and reasonable latitude, and not urged with a Pharisaical preciseness and superstition.'

Serm II. It is a question of importance whether men are capable of happiness, or in what degree it may be attained. The author shews, that human creatures are not capable of any large degree of happiness in this world. From hence he infers, that, with great reason, Christianity puts off the expectation of it to another state, and says to every obedient servant of Christ, thou shalt be recompensed at the resurrection of the just.

Serm. III. This discourse consists of reflections on these words of our Saviour, *If they do these things in a green tree, what shall be done in the dry?* Luke xxiii. 31. By several instances in the Old and New Testament, the author shews, that good men are frequently compared to green and flourishing trees, and bad men to barren or withered trees; and that our Lord's words reduced to common language, without a figure, are to be taken thus: if God's providence permits me an innocent person, who have gone about doing good, who have done harm to none, and have injured neither Jew nor Gentile, to be thus cruelly used by my own nation, and by the Romans, how much sorer calamities, by a just judgment, will befall this wicked generation, whose iniquities will exasperate both God and man, and who will work out their own destruction!

On these words, thus explained, he observes, first, that here is a prophecy, which being exactly accomplished, confirms our Saviour's divine mission and character. Secondly, that God sometimes permits his best servants to be cruelly used, and to endure grievous afflictions in this life, and this for good and wise reasons and purposes. Thirdly, that the usual effect of great wickedness is great misery; that offenders often bring upon themselves the heaviest sufferings, by their own evil deeds, by the common course of things, and sometimes by divine judgments; and that these afflictions are far worse than those to which the good are exposed.

Serm. IV. The design of this discourse is to prove the different nature of our actions, as to moral good or evil, from the history of the most ancient times, as recorded in the sacred books; from the relation in which we stand to God; from the frame of human nature; from the common interest of mankind; and from the will of God, as discoverable by reason, and as discovered to us by revelation.

Serm. V. In this sermon the author considers the nature of that self-denial which Christ requires from his followers. Matt.

xvii. 24. *If a man will come after me, let him deny himself.* To deny or renounce ourselves, is not, he says, to renounce our senses or our reason, and take refuge in mystery. It is not to renounce our desire or hope of salvation, to be perfectly disinterested, resigned, and annihilated, as the mystical writers call it; to be as willing to go to hell as to go to heaven, if God thinks fit, and if it will promote his glory. This is a system of refined nonsense, a new gospel, and not the gospel of Christ, who came to redeem men from condemnation and destruction, and to offer them eternal life.

‘To deny ourselves, is not to renounce our free agency and our acts of obedience. This is the sacrifice of another class of injudicious people, who depreciate human nature, and say, that they have no power to think or do any thing that is good. This at first sight looks like humility and self denial. But what these people lose and give up one way, by quitting all pretensions to any good deeds, they gain another way, by clearing themselves of all sin. For certain it is that if a man cannot do that which is lawful and right, he cannot do that which is unlawful and wrong; he can do nothing at all, and what he seems to do is done in him and for him, either by irresistible depravity, or by irresistible grace. This system of fatalism, continues our author, is contrary to common sense, constant experience, and inward feeling, which convince us, whether we will or no*, that we have an inherent power of choosing and acting. If it be urged, that according to the Scriptures, we cannot please God, without his assistance, that is true; but it is so far from being an objection, that it is a proof of our freedom to accept of such assistance, and to concur with it. Indeed the very notion of help or assistance includes thus much: for it seems to be no less a barbarism, an impropriety of language, to talk of assisting a creature that has no active powers of his own, than it would be to say, that a man assists a burthen to go along, when he takes it up, and carries it from one place to another.’

—‘To renounce ourselves is not to reject all the comforts and conveniencies of life, and to afflict and torment ourselves, when nothing requires such a sacrifice. This was the frenzy, which, in ancient times, beginning in the warm climates of the East, amongst fanatical people, spread itself through the Christian world, and produced those swarms of monks and hermits, who gave up all their possessions, chose a state of voluntary poverty, left their houses, friends, and families, retired from the world, lived single and solitary lives, and endured all sorts of hardships, heat, cold, rain, hunger, nakedness, unwholesome food, want of sleep, and cruel macerations, out of a zeal without knowledge, and an enthusiastic devotion. But this self denying humour is now much abated, even in those places where it is recommended, and men are got into the other extreme of taking more care for the body than for the soul, for this world than for the next.’

The author now proceeds to shew, that to deny ourselves is to renounce every evil affection and every evil work; to re-

* This expression, though very common, seems to be improper: *whether we will or not* is more grammatically just.

nounce our own righteousness, our own good actions, so far as not to be proud of them, not to rely upon them, as perfect and meritorious; to renounce those things which concern our worldly interests, and our present situation, such as ease and quiet, popularity, riches, inheritances, preferments, dignities, and the like; that is, to entertain moderate affections for them, to possess them, according to the apostle's expression, as though we possessed them not; never to prefer them to our known duty in any instance, and to be ready actually to part with them, if God should require it.

Serm. VI. consists of observations on these words of the prophet, *The gods that made not the heavens and the earth, even they shall perish from the earth, and from under these heavens.* Jerem. x. 11.

Among our author's remarks on this passage, the following is particularly worthy of notice.

‘These words are a most illustrious and remarkable prophecy, that the gods of the Gentiles, who were then adored, should entirely perish; and consequently, that the honour which had been paid to them should be given to God alone. And the accomplishment of this prophecy has been in a great measure manifested. For the gods of the Gentiles, so often mentioned in sacred and prophane history, the Gods of Europe and Asia, of Greece and Italy, the gods of Babylon, and of all the nations surrounding the Jews, and with which the Jews were so often concerned, have entirely perished. Their bare names are recorded in ancient writings, but they have not one temple, or one worshipper on the face of the earth. This great event has been produced by the gospel, first by the preaching of the apostles; secondly, at the time of Constantine, and thirdly a few ages afterwards.’

Serm. VII. explains and justifies our Saviour's affirmation, that the Son of Man came not to destroy men's lives, but to save them.

The controversy and contention between us and the Romish Church has been continued more or less ever since the Reformation. They have been occupied in drawing away our people, and making profelytes, and we in preventing it, as far as we have been able. Much has been written on both sides, and the divines of our church have signalized themselves by many learned and judicious treatises. This controversy, Dr. Jortin thinks, might be brought to a speedy determination by one single argument, founded on historical and undeniable matter of fact, the force of which may be felt by any rational creature without much study and deep reflection, and even at the first hearing. It is this:

‘The Romish Church hath absolved subjects from their oaths of allegiance, and princes from their oaths, contracts, and promises made to their subjects; hath deposed kings, and given their crowns to

to others; hath violated public faith; hath excited civil wars; hath set nation against nation; hath established Inquisitions; hath encouraged massacres and assassinations, hath slain millions, purely for the support of its own religion, and for the destruction of those who dissent from it. This is a system directly contrary to the laws of nature and of morality, directly contrary to the precepts of the Gospel, and to the example of Christ. There needs no other argument than this to convince an honest, though an ignorant person, that he ought not to hold communion with a tyrannical and blood-thirsty church; which, setting aside all that may be objected to her doctrines, hath destroyed more Christians than all the Pagan persecutions put together.

Serm. VIII. The author in this discourse sets before the reader the important duty, and the singular advantages of an early piety, of serving our Creator in the days of our youth.

Serm. IX. is an illustration of these words of St. Peter, 2 Epist. i. 5, 6, 7. *Add to your faith virtue, and to virtue knowledge, &c.*

Serm. X. consists of remarks upon the prophecy of Simeon, and the several parts of it, Luke ii. 29.

Serm. XI. contains observations on the deceitfulness, the wickedness, and the difficulty of knowing the human heart. The author very accurately examines the sources of these disorders; but he supposes them to arise from the frame of the body, and from a commerce with external objects, without recurring to the doctrine of hereditary guilt.

Serm. XII. This is a plain, rational discourse on the miracles recorded in the New Testament, shewing that they have all the characters of truth, which can reasonably be required.

Serm. XIII. explains the prophecies of Malachi relating to the Messiah, and shews their accomplishment in Jesus Christ.

Subjoined to these discourses is a Dissertation on the Doctrine of a future State, as it may be collected from the Old Testament, with four Charges.

The substance of what the author has advanced in the Dissertation is this: the doctrine of a future state of retribution seems not to be promulged in the Old Testament, nor made a sanction of the Mosaic law, nor taught directly and fully. But it is implied and supposed throughout, and may be proved by inferences justly drawn and strictly conclusive. And hence it came to pass, that the Jews were divided into the sects of the Pharisees and Sadducees. The former admitted the doctrine of a future state, as deducible from many passages in the sacred books; the Sadducees rejected it, because they could not find any texts that absolutely required a belief of it. But in the gospel it is so plainly affirmed, that Christians, divided in other points, have agreed in expecting another life.

In the first Charge this excellent writer endeavours to prove, that all the useful learning, which is now to be found in the world, is in a great measure owing to the gospel. As this subject is curious, and has never perhaps been directly discussed by any preceding writer, we shall make no apology to our readers for the length of the following extract.

‘ The keys of learning are the learned languages, and a grammatical and critical skill in them.

‘ The reverence which the Jews had for their sacred books preserved those most ancient of all records, and along with them the knowledge of the Hebrew language. But the Christians, who had the same veneration for the Old Testament, have contributed more than the Jews themselves to secure and to explain those books, as they had indeed more advantages and greater helps. The Christians in ancient times collected and preserved the Greek versions of those Scriptures, particularly that of the Septuagint, and translated the originals into Latin. They preserved copies of the works of Josephus, which were little esteemed by the Jews, who substituted in his place a ridiculous blockhead, called Josephus Ben Gorion, but which help to confirm and explain the sacred books, and cast a light upon the Jewish history. To Christians were due the old Hexapla; and in the later times Christians have published the Polyglotts, and the Samaritan Pentateuch; and the Christian critics and commentators, such as Capellus, Bochart, Grotius, Le Clerc, Vitranga, and many others, have beyond measure surpassed the Jewish doctors in illustrating and defending the holy Scriptures.

‘ It was the study of the Scriptures which excited Christians from early times to the study of chronology, sacred and secular; and here much knowledge of history, and some skill in astronomy were needful.

‘ The New Testament, being written in Greek, caused Christians to apply themselves also to the study of that most copious and beautiful language.

‘ Christianity at first, and for a considerable time, was violently opposed and assaulted by the Jews and Gentiles, and grievous were the sufferings of the primitive Christians. But this evil was compensated by many advantages: it was opposition which excited the Christians to justify their own cause, and to confute their adversaries, the Jewish Doctors, and the learned Gentiles, to expose the absurdities of Jewish Traditions, the weakness of Paganism, and the imperfections and insufficiency of Philosophy. For this purpose Jewish and Pagan literature were necessary, and what we call philology, or classical erudition. And thus the Christians became in learning superior to the Pagans; and in point of style and composition, as good writers as they, both in Latin and in Greek.

‘ The first Fathers, till the third century, were generally Greek writers. In this third century, the Latin language was much upon the decline; but the Christians preserved it from sinking into absolute barbarism; and of the Latin Fathers in this and the following ages, it may be affirmed that most of them wrote as well, at least, as their Pagan contemporaries, and some of them better; for this is a fair way of trying their abilities, and it is not reasonable to expect of them that they should equal Cæsar or Livy, Sallust or Cicero.

In the second and third century then, we have Tertullian, Minucius Felix, Cyprian, Arnobius, and Novatian, who may be opposed to the Latin Pagans of or after those times, and are not inferior to them, not to Apuleius, Ammianus Marcellinus, Symmachus, the Writers of the *Historia Augusta*, &c.

As to Minucius Felix, there is some affectation, and something of the African diction in his style; but there is something very lively, agreeable, and elegant in it, wherein he surpasseth any of the Pagans abovementioned.

In the fourth and fifth centuries, we have Lactantius, a pure and elegant writer, who may justly be called the Christian Cicero; we have the poets Prudentius, and Ausonius, (if the latter may pass for more than a nominal Christian) and Ambrose, and Augustine, and the ingenious and learned Jerom, and Vincentius Linensis, and Eucherius, and Salvian, and Sidonius, and Sulpitius Severus, who are all good, or not bad writers, and the last of whom, Sulpitius Severus, hath a correctness and purity of style far beyond the age in which he lived.

About the middle of the sixth century we may date the extinction of Paganism in the Christian world, that is, of the Roman and Greek idolatry. In this age lived that excellent writer Boethius, who might perhaps deserve a place even amongst classic authors.

The Greek language was more durable, and suffered less corruption than the Latin, and the Greeks had pretty good writers down to the fifteenth century. Their empire from its decline to its dissolution ceased not to produce persons who applied themselves to the study of eloquence, of history, of philosophy, and of theology. Amongst the fathers are Justin Martyr, Clemens of Alexandria, Basil, Athanasius, Gregory Nazianzen, the eloquent Chrysostom, Theodoret, Synesius, and others, whose style is by no means contemptible. To these must be added the most laborious and learned Origen, and Eusebius the father of Ecclesiastical History.

After the sixth century, ignorance, together with superstition and ecclesiastical tyranny, daily got ground till the Reformation. But however, even in these darker ages, there were not only pious and charitable, but studious and learned men to be found, men indeed of no inconsiderable erudition, considering the disadvantages under which they laboured; for these times were not altogether so deplorable as we usually imagine, and were neither quite deprived of knowledge or of virtue.

Such were Alcuin, an English abbot, in the eighth century, Photius in the ninth, Bruno in the tenth, Lambertus in the eleventh, and many learned Greeks and Latins in the twelfth, and the following ages, as Eustathius of Thessalonica, Cinnamus, Glycas, Zonaras, Nicephorus Briennius, Anna Comnena, Anchialus, the elegant writer of the Life of the Emperor Henry IV, William of Malmesbury, Abelard remarkable for his singular abilities and unhappy fates, Saxo Grammaticus, Brunetto Latini, Roger Bacon, our unfortunate and persecuted countryman, and as great a genius perhaps as any age ever produced, Richard of Bury, bishop of Durham, and Petrarch, to whom many more might be added. Nor were there wanting in those times patrons of literature, and friends to merit, such as Alphonsus king of Spain, and Pope Nicholas V. in the fifteenth century. No Protestant scholar will refuse

use to pay his respects to the memory of this excellent prelate. No man perhaps ever had so many books inscribed and dedicated to him. He enriched the Vatican library with several volumes fetched from the remotest regions; he made large presents to the learned Philéppus, and promised him much greater rewards, if he would come to Rome, and translate Greek classics into Latin. But the death of this worthy pontiff put an end to the project.

Photius, whom I mentioned, may also deserve particular notice. Never was there any bishop more persecuted by the popes than this illustrious patriarch, who had more learning and greater abilities than almost all the popes put together. He had the honour to be anathematized by seven of them during his life, and by four after his death. There is at Cambridge an old manuscript of his Commentaries on St. Paul's Epistles, which are not published. But Oecumenius hath inserted extracts from them in his work, which is an useful collection from older writers; and we cannot at present want Greek Commentaries on the Scriptures, being so plentifully supplied with English ones.

There were always, even in the dark ages, schools in the cathedrals and the monasteries, by which means some literature was kept up, in different nations, and at different times, first at Rome, then here in England, then in France, and then in Germany; and this way of education and instruction continued till the foundation of Universities, so called, because in them universal erudition, and all the liberal arts were professed and taught.

It must be owned, that at the revival of letters in the western world, polite and classical literature, and the philosophy of Plato and of Aristotle were cultivated by ingenious and learned men, some of whom are much suspected to have had little or no religion. But these men never attacked Christianity directly; they outwardly conformed to it, as to the established religion; and learning soon got into better hands, and the improvement of it was carried on by real Christians, such as Erasmus, Luther, Budæus, Vives, Melancthon, Camerarius, and many others.

Monkery, which like a foul torrent, from the fourth century, overflowed the Christian world, produced many sad effects: but Providence here also brought good out of evil. The monks were occupied in the transcribing of books; and though they preserved many homilies and theological tracts of the later fathers, which we could well have spared, and neglected some valuable authors whose loss we deplore, yet they transmitted to us those Latin and Greek classics which we now possess, and which would have perished, had it not been for their labours, and for the libraries contained in their monasteries. To them we owe copies of the Roman Law, of the Theodosian and Justinian Codes; and the Roman Laws being adopted, more or less, in Christian nations, and the study of them being honourable and profitable, conduced greatly to the preservation of literature in general, and of the Latin language in particular.

In the ninth century, the Saracens exerted themselves remarkably in the studious way, and contributed much to the restoration of letters in Europe. For this, the Deists will say, no thanks are due to Christianity, since these Saracens were Mahometans. But I say that whatever good is to be found in the Mahometan religion, and some good doctrines and precepts there undeniably are in it, is in no small measure owing to Christianity. For Mahometism is a borrowed system, made up for the most part of Judaism and Christianity;

Christianity; and if it be considered in the most favourable view, might possibly be accounted a sort of Christian heresy. If the Gospel had never been preached, it may be questioned whether Mahometism would have existed. Its author was an ignorant knave and fanatic, who had neither skill nor genius to form a religion out of his own head.

Now let us consider the subject in another way, and make the supposition that Christianity had been suppressed at its first appearance, and that no traces of it had been left.

In such a case it is extremely probable, that the Latin and Greek tongues would have been lost in the revolutions of empire, and the intrusions of Barbarians in the East and in the West; for the old inhabitants would have had no conscientious and religious motives to keep up their languages. And then, together with the Latin and Greek tongues, the knowledge of antiquities, and the ancient writers would have been destroyed. You may see something of this kind in the present state of Afric, where the Latin tongue is absolutely unknown, although in the fifth century it was spoken there as in Italy. Idolatry and superstition, in some shape or other, would have been the religion of the populace, and the upper sort would have been for the most part Sceptics or Atheists, with a mixture of some Deists. The Jewish religion would possibly have subsisted; confined to its own people, whilst many of them would probably have been apostates. It is not so formed as to become the national religion of any other people; and indeed the evidences for it would have been weaker than they now are, wanting the assistance of Christianity, which is perhaps its principal support. There would then have been no public schools, no cathedrals, no universities for the promoting of erudition.

If the Scriptures have contributed so much to the preservation and propagation of the learned languages, the Papists may plead that the Latin Liturgy used by them hath in some degree the same good tendency. This we may grant; but they ought also to acknowledge that such a benefit is by no means sufficient to compensate the absurdity and iniquity of confining the public service to a tongue not understood by the vulgar.

Whilst dead languages ought by all means to be studied, living ones ought by no means to be neglected; and our Bible and Common-Prayer-Book, besides their religious use, have contributed much to preserve and fix the English language.

But give me leave to observe that the Act of Uniformity hath expressly made an exception for public schools, and for colleges, and permitted them the free use of the Latin Liturgy, in their own chapels; upon the supposition that they would be glad to accept it.

To the Gospel then, and to those who embraced it, are due our grateful acknowledgments for the learning that is at present in the world. The Infidels educated in Christian countries owe what learning they have to Christianity, and act the part of those brutes, which when they have sucked the dam, turn about and strike her.

But doubtless they will put in their claim for a share in the merit of civilizing, reforming, and instructing the public. Let us look a little at home, and see how the case stands amongst us.

Great Britain in this and the last century hath produced Deistical or Atheistical writers, as Herbert, Hobbes, Toland, Shaftesbury,

bury, Collins, Mandeville, Woolston, Tindal, Morgan, Chubb, Bolingbroke, Hume, and some who are anonymous.

I shall not enter into a detail of the various things which are justly censurable in these authors; but keeping the present subject in view, I observe that some of them have been ignorant and illiterate, most of them a sort of half scholars, and retailers of second-hand wares, none of them eminently learned, or contributors to the advancement of erudition and knowledge in any material article.

To whom are we indebted for the knowledge of antiquities, sacred and secular, for every thing that is called Philology, or the *literæ humaniores*? To Christians. To whom for grammars and dictionaries of the learned languages? To Christians. To whom for chronology, and the continuation of history through many centuries? To Christians. To whom for rational systems of morality and of natural religion? To Christians. To whom for improvements in natural philosophy, and for the application of these discoveries to religious purposes? To Christians. To whom for metaphysical researches carried as far as the subject will permit? To Christians. To whom for the moral rules to be observed by nations in war and peace? To Christians. To whom for jurisprudence, and for political knowledge, and for settling the rights of subjects, both civil and religious, upon a proper foundation? To Christians. Not to Atheists or Deists, some of whom, as Hobbes in particular, have been known advocates for tyranny. To whom for the great work of the Reformation? To Christians. Let me add; and very often to Christian divines.

The Reformation, besides many blessings, spiritual and temporal, which we reap from it, hath been of service even to the Papists, though they have not the gratitude to own it. Luther's attack obliged the court of Rome to seek out methods of defence. The Croisades could no longer be carried on for the general extirpation of Heretics; the old system of Papal omnipotence began to grow rotten, and fall to pieces, to the comfort and relief of the Papists themselves. Other devices were necessary to supply these losses, such as new-modelled Inquisitions, and the Indices Expurgatorii. But to these scandalous methods one was added, which should extort commendation even from an adversary; their clergy were earnestly exhorted to pursue learned studies, and considerable rewards were conferred on those who signalized themselves that way. The Romish ecclesiastics would have been sunk in sloth and ignorance, if the Protestants had not roused them from their lethargy, and compelled them to write and read in behalf of a declining cause.

The author of the Life of Cardinal Pole hath lately undertaken to recommend to us the very scum and dregs of Popery, and to vilify and calumniate the Reformation and the Reformers, in a bigoted, disingenuous, and superficial performance. Yet even this poor attempt hath its use. It hath occasioned some good remarks already*, and will receive farther correction from able hands. It may serve also to inform us of the true and the unalterable spirit of Popery, and to shew us what usage we have to expect, if these ecclesiastics could once more rule over us. It is fit that we should be sometimes put in mind of this; for we have been strangely apt to forget it, and to contradict a proverb of our own, which says that a burnt child dreads the fire.

* Crit. Rev. vol. xvii. p. 413, &c.

As religion hath been the chief preserver of erudition, so erudition hath not been ungrateful to her patroness, but hath contributed largely to the support of religion. The useful expositions of the Scriptures, the sober and sensible defences of revelation, the faithful representation of pure and undefiled Christianity, these have been the works of learned, judicious, and industrious men. The corruptions of the Gospel, the perverse interpretations and absurd senses put upon the word of God, both in matters of faith and of practice, these have been the inventions of men who had a small share of learning, and a large share of knavery, or of fanaticism, or of both blended together.

Fanatics are no friends to reason and learning; and not without some kind of reason; first, because they have usually a slender provision of either; secondly, because a man hath no occasion to spend his time and his pains in the studious way, who hath an inward illumination to guide him to truth, and to make such labour unnecessary.

I conclude that the learning which now exists, is, if not solely, yet principally to be ascribed to Christianity; and that its Divine Author said most justly of himself, in this sense also,

'I am the light of the world.'

In the second Charge the author points out the uses of ecclesiastical history; some of which are these:

1. Ecclesiastical history will shew us the amazing progress of Christianity through the Roman empire, through the East, and through the West, during the three first centuries, though the powers of this world strenuously and cruelly opposed it; though poverty and infamy, distress and oppression, the loss of friends, poverty, liberty, and life, were often the lot of its professors.

2. Ecclesiastical history, concurring with Jewish and with Pagan history, shews us the total destruction of Jerusalem, and the overthrow of the Jewish church and state, and the continuance of that unhappy nation for seventeen hundred years, a nation still numerous, though dispersed over the face of the earth, and most cruelly oppressed at different times, by Pagans, by Christians, and by Mahometans.

3. Ecclesiastical history informs us how the increase of Christianity produced, in the countries where it was received, the overthrow and extinction of paganism, which, after a feeble resistance, perished about the sixth century.

4. Ecclesiastical history shews us how Christianity has been continued and delivered down from the apostolical to the present age.

5. Ecclesiastical history shews us the various opinions, which prevailed at different times amongst the fathers and other Christians from the days of the apostles, and how they departed more or less from the simplicity of the gospel.

6. Eccle-

6. Ecclesiastical history will enable us to form a true judgment of the merit of the fathers, and of the use which is to be made of them.

7. Ecclesiastical history shews us one evil, than which none began sooner, or stretched itself farther, or hath more disturbed and distressed the Christian world in all ages, and that evil is, the imposing unreasonable terms of communion, and requiring Christians to profess doctrines, not propounded in scriptural words, but inferred as consequences from passages of Scripture, which one may call systems of consequential divinity.

In the third Charge the author points out the origin and progress of popery; and in the fourth the origin and progress of the Reformation.

These three Charges contain many excellent remarks, which we could extract with pleasure to ourselves and our readers, but we have already extended this article to an unusual length.

VI. *Miscellanea Sacra, containing an Abstract of the Scripture-History of the Apostles, &c. A new Edition, with large Additions and Corrections. 3 Vols. 8vo. 15s. White.*

THE name of the late lord Barrington deserves a place in the highest class of noble authors. His *Miscellanea Sacra* bear the marks of great learning, amazing industry, a goodness of heart, and an ardent zeal for the promotion of virtue, and the honour of Christianity.

The first edition was published in 1725, and was well received by all denominations. From that time to his death, which happened in 1734, the author employed his leisure in reviewing, correcting, and enlarging these essays. The additions, which bear no small proportion to the original work, are now faithfully given to the world from an interleaved copy, written in his lordship's own hand,

The first volume contains,

I. An abstract of the Scripture history of the apostles, in a scheme representing their commissions, travels, and transactions, in one view, from the time of their being chosen by our Saviour, to the end of the first century.

In this work his lordship has taken great pains to ascertain the year, in which all the books and epistles of the New Testament were written, and to range all the transactions of the apostles in chronological order.—This abstract is accompanied with a map, in which St. Paul's voyages and travels are traced out with great accuracy and precision.

The uncommon ingenuity and erudition with which Mr. Bryant has supported his conjectures, with regard to the island of

of Melite, has induced the learned editor † to give a delineation of St. Paul's voyage to Rome in a new map, according to Mr. Bryant's, as well as the commonly received hypothesis, that, upon a comparative view of both, the preference may be given to that which seems best intitled to it.

This work cannot fail of being acceptable to those, who wish to form a clear and comprehensive idea of the apostolical history.

The second article in this volume is an essay on the teaching and witness of the Holy Spirit.

By the witness of the Spirit, he means the evidence arising from the visible operations of the Spirit, in the apostolic age, in favour of Christianity. This evidence, he thinks, affords a fair and satisfactory confutation of deism.—In this tract the learned author explains a great number of passages and expressions in the New Testament relative to the gifts of the Holy Spirit.

The second volume contains,

I. An essay on the distinction between apostles, elders, and brethren.

II. An essay on the time when Paul and Barnabas became, and were known to be apostles.

III. An essay on the unanimous judgment or epistle of the apostles, elders, and brethren at Jerusalem, to the brethren of the Gentiles in Antioch, Syria, and Cilicia, about abstaining from things offered to idols, from blood, from things strangled, and from fornication.

His lordship maintains, that this decree related to those only who became converts to Christianity from having been proselytes of the gate, and to them only while the Jewish polity lasted. By proselytes of the gate, he means, Gentiles, or strangers, who had quitted their heathen idolatry, and on that account were permitted by the Jews to live *within their gates*, and enjoy certain civil and religious privileges in Judæa, whenever they came thither, on condition they observed the laws of society, and the laws of Moses, which related particularly to themselves, especially the laws which require abstinence from meats offered to idols, from blood (either drunk by itself, or mingled with other liquors, or mixed with flour, spices, &c.) from things strangled (or killed and eaten with the blood remaining in them) and from fornication, or uncleannesses of every sort, which were practised by the heathens, as part of the worship paid to their idols. These prohibitions, he observes, were enjoined by Moses on the proselytes of the

† The present bishop of Landaff.

gate, Levit. ch. xvii. and xviii. in order to preserve them from practices, which at that time, were enticements, concomitants, and symptoms of idolatry. The question, as he states it, is this: 'Are the Gentiles, or the proselytes of the gate, who are now converted to Christianity in Antioch, Syria, and Cilicia, bound by the law of Moses?'

The proper answer, he says, is this: 'the proselytes of the gate are bound by those laws of Moses, after their conversion to Christianity, by which they were bound before, and by no other.' These abstinencies therefore, according to his lordship's opinion, were only enjoined as *necessary*, on proselytes of the gate converted to the Christian faith, by virtue of the obedience they owed to the civil law of Palestine; and are not, as some suppose, required of all Christians, at all times, and in all places. The former is a rational interpretation of the apostolical decree; the latter inconsistent with the spirit and genius of the gospel.—The learned Dr. Bentley proposed, instead of *πορνεύας*, *fornication*, to read *χορπεύας*, *swine's flesh*. But upon lord Barrington's hypothesis, viz. that *πορνεύα* alludes to the abominations mentioned Lev. xviii. this conjecture is inadmissible.

The third volume contains,

I. An Essay on the dispensations of God to mankind as revealed in Scripture, with notes.

II. A Dissertation on the temptation, the fall, and the sentence which God pronounced on the serpent, the woman, and the man, in a large paraphrase on the third chapter of Genesis.

III. A Dissertation concerning God's visible presence and appearance, face and glory, as they occur in Scripture, especially in the Old Testament.

The author supposes, that Jehovah was represented and personated under the Old Testament by that great Being, who afterwards appeared in the character of the Messiah.

IV. An Exposition of 1 Peter iii. 17, 22.

The 19th verse, which has occasioned many disputes among commentators, is thus rendered by his lordship: "By which spirit also he went and preached to those, that were shut up in a prison," viz. the ark. He reads in the original, not *πνεύμασι* in the plural, but *πνεύματι*, for which he has the authority of some copies.

V. A Dissertation shewing the doubts that may be raised against Moses' being the writer of the book of Genesis; and the reasons that may be brought for its being the work of Samuel.

Among other arguments, calculated to prove, that the book of Genesis was not written by Moses, his lordship observes, that

that there are several passages in that book which must have been written by some person, who lived not only after the Canaanites were driven out of Canaan, Gen xii 6. but even after the Israelites had a king: "*These were the kings that reigned in the land of Edom, before a king reigned over the children of Israel.*" Gen. xxxvi. 31.

That Samuel composed all the historical books to his own time, which Moses himself did not write, and particularly Genesis, is probable, says his lordship, from St. Peter's mentioning him as the first prophet that foretold of the restitution of all things, Acts iii, 19, 21, 24. and he adds: what is more remarkable is, that the words of Genesis ch. xxii. 18. "*in thy seed shall all the kindreds of the earth be blessed,*" seem to be quoted by St. Peter as the words of Samuel, and not as the words of Moses, Acts iii. 25.

VI. An Exposition of several portions of the book of Genesis, relating to part of the history of Abraham; particularly to the promises which God made him.

VII. A Dissertation on Gal. iii. In this essay his lordship attempts to shew, that the word *Christ*, v. 16. does not mean Jesus Christ, but the people *anointed* by the spirit, or, in other words, the children, seed, or imitators of Abraham, both Jews and Gentiles.

The last article, (which is now first published) is a Dissertation on Heb. xii. 22, 25. In this tract he endeavours to prove, that Mount Sion, the city of the living God, &c. mean a paradisaical state, in which the saints shall reign with Christ, in a glorious and triumphant manner, a thousand years upon earth. The word *προσεληλυθατέ, ye are come*, implies, he thinks, the certainty of their coming; and is the figure used by the sacred writers, when they tell us, that Christians are raised, justified, saved, seated with Christ Jesus in heavenly places, &c.

This interpretation seems to be new; and therefore by some readers it will be valued as a happy conjecture, an additional argument in favour of the doctrine of the Millennium; but by others his lordship's gloss, with the hypothesis which it is calculated to support, will be considered as a mere fanciful speculation, a pleasing delusion, or in the language of Shakespeare,

‘The baseless fabric of a vision.’

VII. *Practical Observations on the Small Pox, Apoplexy, and Dropsy.*
By S. A. D. Tissot, M. D. 8vo. 4s. sewed. Becket.

THOUGH these observations are said to have been written in a series of letters, they have nothing of the epistolary form, but are delivered, however, in the easy and agreeable manner of Tissot. In the observations on the small-pox, the author confines himself chiefly to two points; namely, an examination of the propriety of administering opiates, and the use of acids in that disease. His objections to opium are ranged under eleven distinct heads, which are as follow: 1. Opium is one of the hottest sudorifics, yet the warmest patrons of opium forbid the use of these remedies. 2. The humours being acrimonious in that disease, what service can be expected from a medicine of so acrid a nature? 3. All the humours grow putrescent in the small-pox, and it has been observed, that opium inclines rather to alcalescency than acidity. 4. From the use of opium in inflammatory disorders, gangrenes frequently arise. 5. In the small-pox all the vessels are turgid from the quantity and rarefaction of the humours; but opium so much increases that rarefaction, as sometimes to excite a fatal hæmorrhage. 6. As natural sleep is often prejudicial in that disease, it is inconceivable how artificial sleep should be of service. 7. The physician should select those remedies which favour the crises by which the disease ought to be cured; but opium is opposite to all these. 8. Patients in the small-pox are uneasy, often delirious, and generally hot and thirsty. Opiates produce the same symptoms. 9. Opium is like wine, and who in the height of suppuration would drink large draughts of vinous liquor? 10. The variolous itching is sometimes intolerable, and opium increases that symptom. 11. The best physicians either forbid opium in acute fevers altogether, or only administer it cautiously. The author thus concludes his invective against the proscribed medicine.

‘ Consider all the powers of opium, and you will find none, except its sudorific and lenient power, which are not opposite to the true indications of cure; but is it of service in this double respect? No; 1st, Both ancient and modern physic never attempt sweating while the fever rages. 2dly, That sweats may flow kindly, it is necessary both that the humours should be determined to the skin, and that the skin should be in such a state as not to obstruct the evacuation; but such is the state of the skin in the small pox that they cannot come on; therefore the humours are prejudicially determined to the skin; hence no evacuation, but a greater tension and inflammation of the skin; great irritation and increase of fever. Nor is this impossibility unknown to those celebrated persons who administer opium; for they endeavour at the same time to carry off the humours by urine and stool, which excretions they otherwise take

take care to shut up when desirous of procuring sweats, herein faithful imitators of nature, which we see attempt in acute disorders the cutaneous secretion, if the patient is costive and the urinary discharge small.

‘ Will it ease the pains? Truly it augments the causes of pain, namely the infarction of the vessels, and inflammation of the skin. It remains that it may divert the mind from pain by obtunding the common sensorium. But this stupor proceeds from the increased compression of the brain; but how great the danger of that ease from pain which we cannot obtain without increasing the cause of that pain, and all the worst symptoms of the disease!

‘ Therefore opium is an hurtful medicine in the secondary variolous fever, as an acute inflammatory putrid fever, and increases all the symptoms which the fever excites.

‘ I speak from experience, I speak what I know to be true for nine years (for during two years I was not fully determined about opium) but had doubts with respect to the propriety of administering it, I have never prescribed opiates in the dangerous secondary fever, and yet I have seen many and very terrible cases, where I acted as physician alone and entirely as I pleased; and I solemnly declare I have never lost a patient.’

Our author afterwards puts the question, whether opium ought to be entirely laid aside in the small-pox? But this he determines in the negative, acknowledging, that it has its uses, and deserves great commendation in this disorder; but not in those cases wherein it has been particularly advised. He informs us, that he administers it, 1. When the vital powers seem too weak, and there appears a necessity for cordials. 2. It is of use for children who have the disorder kindly, but are uneasy from the pain of the pustules, and cannot be kept in bed. 3. It is serviceable, when at the time of the eruption the humours flow too impetuously to the intestines without a phlogosis, and the diarrhoea threatens an entire loss of strength. The fourth head on this subject is as follows.

‘ If patients, especially young persons, have either taken warm medicines, or indulged themselves in too plentiful a diet and not sufficiently cooling; if the body has been too long costive, or unseasonably rendered so by acrid remedies; if purging has been too long deferred; if, lastly, some error has been committed in the non-naturals at the time of the drying away of the pustules, they are frequently attacked with a copious diarrhoea, by which not only the relics of the virus are evacuated, but all the humours flow to the intestines, irritated by the variolous virus; the pustules soon are depressed, wither away, and become empty, resembling empty husks, which are then properly called *siliquæ*; the skin grows pale and flaccid; a delirium and frequent synopes come on; the extremities grow cold, and the patient dies. I have known many perish in this manner. I was myself a witness to the death of two, being sent for too late. The first expired the very moment I entered the room; the other lived about two hours after I visited him. I have saved many when sent for in time by a plentiful dose of laudanum, which restrains the too great peristaltick motion, and restores

restores the cutaneous circulation; and the strength is recruited by a soft milky liquid diet, which obtunds the acrimony.

5. A lenient narcotic is of service after purging, towards the turn of the pock. 6. It is also useful in those colics, which, towards the end of the disease and declension of the fever, have nothing common with the small pox, but proceed from a long use of acids or refrigerants.

Dr. Tissot has minutely discriminated the cases in which opium may be either hurtful or advantageous; but from the manner of delivering his opinion, it would seem as if his prohibition of that medicine were often founded not so much upon any positive experience of its effects, as upon arguments drawn from analogy; a mode of reasoning which, though apparently just and conclusive, is sometimes found to be fallacious. We mean not, however, to object against the contracted limits, within which he would restrain the rational use of opium. For considering the powerful influence of that narcotic drug over various functions of the animal œconomy, the management of it has hitherto scarce been directed by rules sufficiently explicit and precise; and this defect we think will be fully supplied by the Observations before us.

The remedy which Dr. Tissot advises for subduing the variolous fever, in the room of opiates, is acids, both of the vegetable and mineral kind. He observes, that the physicians of this country, to whom the medical art is so much indebted for improvement, following the steps of Sydenham, prescribe the spirit of vitriol with aromatics in the malignant anomalous small-pox, but are entirely silent concerning its true use in the secondary fever; which they would not, says he, have been, if like him, they had known that a more excellent remedy cannot be administered.

Notwithstanding the high opinion that Dr. Tissot entertains of acids in this disease, he trusts not entirely to their operation, but calls to his assistance the whole antiphlogistic method of cure. His treatment of the disease corresponds in general with the established practice, but he recommends an earlier use of purging than is advised by other authors. He tells us, that in the confluent kind, and when the pustules are numerous, from the first access of the suppuratory fever, he prescribes manna with a view of purging, even on the ninth day of the disease, nor does he then desist. In favourable cases, he purges as soon as the face begins to turn yellowish, and he affirms, that this method succeeds more happily than when, according to custom, it is delayed until the desiccation of the pustules; for that early purgings prevent the bad consequence of the disease, and that one purge answers the in-

tention more at this time, than three or four administered later.

Besides the apoplexy and dropsy, this treatise contains also some practical observations on paralytic disorders, and the nervous colic; but finding little on these subjects that merits any particular attention, we shall conclude our account of the work.

VIII. *The Works of Edmund Waller, Esq; in Verse and Prose. To which is prefixed, the Life of the Author, by Percival Stockdale. 8vo. 3s. 6d.—Life alone, 1s. 6d. Davies.*

THE poems of Waller have been so generally admired by all who have a taste for the beauties and elegancies of poetical composition, that it would be superfluous to enter into any account of their merit. Descended of a family of considerable distinction, and affluent in his fortune almost beyond the example of any poet of eminence, he enjoyed the happiness of being placed in such circumstances as not only contributed to the cultivation, but prompted the exertion of genius. Accordingly, in his eighteenth year he became the author of verses which laid the basis of his reputation in the walk of poetry, particularly that of the complimentary kind. Gay in his disposition, and possessing a heart that was delicately susceptible to the charms of the fair, the compositions of Waller turned mostly on subjects of gallantry; but while he painted beauty in the liveliest colours, and avowed the passion it inspired, the luxuriance of his imagination was chastised by judgment, and he excluded immodesty from the warmest expressions and most glowing sentiments of love.

The graces of ease and softness for which his poetry is remarkable, were the particular characteristics of his genius; and so happily did he follow the native bent of his talents, that he chiefly pursued those subjects in which he was qualified to shine with the greatest lustre. Waller also had the merit of being the first that introduced a smoothness of versification, and harmony of cadence, into English poetry; and he contributed to the refinement of our language, perhaps more than any author that ever wrote.

It is with much pleasure we behold a new edition of Waller's works, published under the direction of Mr. Stockdale, who has favoured us with the life of that celebrated poet, drawn up with great care, and interspersed with many ingenious observations. We shall present our readers with the conclusion of Mr. Stockdale's biographical account of Waller, where he characterises his person and genius.

‘ Waller’s person was handsome and graceful. That delicacy of soul, which produces instinctive propriety, gave him an easy manner, which was improved, and finished by a polite education, and by a familiar intercourse with the great. The symmetry of his features was dignified with a manly aspect; and his eye was animated with sentiment and poetry.

‘ His elocution, like his verse, was musical and flowing. In the senate, indeed, it often assumed a vigorous and majestick tone, which, it must be owned, is not a leading characteristick of his numbers.

‘ He was so happily formed for society, that his company was sought for by those who detested his principles and his conduct. He must have had very engaging qualities who kept up an intimacy with people of two prejudiced, and exasperated parties; and who had the countenance of kings of very different tempers and characters. He was a favourite with the persons of either sex of the times in which he lived, who were most distinguished for their rank, and for their genius. The mention of a Morley, a St. Evremond, a Dorset, a Clarendon, and a Falkland, with whom he spent many of his social hours, excludes a formal eulogium on his companionable talents. Let it suffice, therefore, to observe, that his conversation was chastised by politeness, enriched by learning, and brightened by wit.

‘ The warmth of his fancy, and the gaiety of his disposition, were strictly regulated by temperance and decorum. Like most men of a fine imagination, he was a devotee to the fair sex: but his gallantry was not vitiated with debauchery; nor were his hours of relaxation and mirth prostituted to profaneness and infidelity. Irreligion and intemperance had not infected all ranks in Waller’s time as they have now; but he had as much merit in avoiding the contagion of a profligate court, with which he had such familiar intercourse, as we can ascribe to an individual of the present age, who mixes much with the world, and yet continues proof against its licentiousness. He rebuked the impious wit of the libertine even before a king who was destitute of religion and principle; and who enjoyed a jest upon that sacred truth which it was his duty to defend and to maintain.

‘ But his virtue was more theoretick than practical. It was of a delicate and tender make; formed for the quiet of the poetick shade, and the ease of society; not hardy and confirmed enough for a conflict with popular commotions. His behaviour on his trial was hypocritical, unmanly, and abject: yet the alarming occasion of it, on which but few would have acquitted themselves with a determined fortitude, extenuates it in some measure to candour and humanity; though he who had effectually reduced the discipline of philosophy to practice, would rather have suffered death than purchased life with the ignominy which it cost Waller. But let us recollect that Providence is very rarely lavish of its extraordinary gifts to one man. Let us not condemn him with untempered severity, because he was not a prodigy which the world hath seldom seen; because his character comprised not the poet, the orator, and the hero.

‘ That he greatly improved our language and versification, and that his works gave a new æra to English poetry, was allowed by his cotemporaries, nor has it ever been disputed by good criticks. Dryden tells us he had heard Waller say, that he owed the harmony of his numbers to Fairfax’s translation of the *Godfrey of Bul-*

Bulloigne. Whoever reads that translation, and compares it with our author's poetry, will see in how rude a state English verse was when Waller began to write, and what advantage it received from him. Perhaps more elegant language, and more harmonious numbers than his, would be expected even from a middling poet in this age of refinement: but such a writer would be as much inferior to Waller in absolute merit, as it is more difficult to attain new, than to copy past excellence, as it is easier to imitate than to invent. A voyage to the West Indies, first achieved by Columbus, and the calculations of Newton, are now often made by the modern mariner and mathematician: but who refuses admiration to the inventor of fluxions, and to the discoverer of America?

Ease, gallantry, and wit, are the principal constituents of his poetry. Though he is frequently plaintive with tenderness, and serious with dignity. But impartiality must acknowledge that his muse seldom reaches the sublime. She is characterised by the softer graces, not by grandeur and majesty. It is her province to draw sportive or elegiac notes from the lyre; not to sound the trumpet, and inflame the soul.

Hitherto we have remarked our author's beauties; we must now mention his faults. Unobscured praise is as weak as it is unjust; it neither does credit to the encomiast, nor to the person commended.

Grammatical inaccuracies are not unfrequent in Waller. The literary amusement of the gentleman was not sufficiently tempered with the care and circumspection of the author. He sometimes prefers a point, more brilliant than acute, to a manly and forcible sentiment; and sometimes violates the simplicity of nature for the conceit of antithesis. In his fondness of simile, he is apt to lose the merit of a good by the addition of a bad one; in which he sacrifices truth and propriety to sound and splendour. These faults, however, we must, in a great measure, impute to the rudeness of the age, with which greater poets than Waller complied; partly from negligence, or the immediate influence of example, and partly from necessity.

Waller's works will always hold a considerable rank in English poetry. His great abilities as a statesman and an orator are indisputable; and his moral character will be viewed with lenity by those whose minds are actuated by humanity, and who are properly acquainted with their own failings; who consider the violence of the times in which he lived, and who are accustomed to think before they decide.

This edition of the works of Waller is elegantly printed; and we should be glad to see the most eminent of the English poets undergo the like revival, by editors who were properly qualified, and would be at pains to collect materials for a more copious and authentic account of their lives.

IX. A Poetical Epistle to Christopher Anstey, Esq. on the English Poets, chiefly those who have written in blank Verse. 4to. 1s. Payne.

THERE is something so uncommonly happy in the composition of this poem. that were we to follow our own inclinations, we should transcribe the greater part of it. Such a
pro-

ceeding indeed, the narrow bounds of our undertaking, as well as justice to the proprietor, forbid. *This epistle is written, throughout all its parts, *con amore*; and though we differ from the author in our sentiments concerning the necessity and use of rhyme *in our language, we can, by no means, suffer our review of his piece to wear the smallest appearance of controversy, and therefore are content to leave him in possession of the field.

The poem begins with the following lines.

‘ No, not in rhyme. I hate that iron chain,
Forg’d by the hand of some rude Goth, which cramps
The fairest feather in the Muse’s wing,
And pins her to the ground. Shall the quick thought,
That darts from world to world, and traverses
The realms of time, and space, all fancy-free,
Check’d in his rapid course, obey the call
Of some barbarian, who by sound enslav’d,
And deaf to manly melody, proclaims,
“ No farther shalt thou go ?” Pent in his cage
The imprison’d eagle sits, and beats his bars;
His eye is rais’d to Heaven. Tho’ many a moon
Has seen him pine in sad captivity,
Still to the thunderer’s throne he longs to bear
The belt of vengeance; still he thirsts to dip
His daring pinions in the fount of light.

‘ Go, mark the letter’d sons of Gallia’s clime,
Where critic rules, and custom’s tyrant law,
Have fetter’d the free verse. On the pall’d ear
The drowsy numbers, regularly dull,
Close in slow tedious unison. Not so
The bard of Eden; to the Grecian lyre
He tun’d his verse; he lov’d the genuine muse,
That from the top of Athos circled all
The fertile islands of the Ægean deep,
Or roam’d o’er fair Ionia’s winding shore.

‘ Poet of other times, to thee I bow
With lowliest reverence. Oft thou tak’st my soul,
And wastest it by thy potent harmony
To that empyreal mansion, where thine ear
Caught the soft warblings of a Seraph’s harp,
What time the nightly visitant unlock’d
The gates of Heaven, and to thy mental sight
Display’d celestial scenes. She from thy lyre
With indignation tore the tinkling bells,
And tun’d it to sublimest argument.
Sooner the bird, that ushering in the spring
Strikes the same notes with one unvarying pause,

* We cannot help observing to the author, that he has inadvertently introduced a rhyme, in seeming contradiction to his own principles :

—————Lacedæmon pour’d

Her hardy veterans from their frugal board.

A second impression (which we expect very soon to see) will put it in his power to remedy a defect which he of all poets should have been careful to avoid.

Shall vye with Philomel, when she pursues
 Her evening song thro' every winding maze
 Of melody, than rhyme shall sooth the soul
 With music sweet as thine. With vigilant eye,
 And cautious step, as fearing to be left,
 Thee Philips watches, and with taste refin'd
 Each precept culling from the Mantuan page,
 Disdains the Gothic bond. Silurian wines,
 Ennobled by his song, no more shall yield
 To Setin, or the strong Fa'ernian juice,
 Beverage of Latian chiefs. Next Thompson came:
 He, curious bard, examin'd every drop
 That glistens on the thorn; each leaf survey'd
 Which Autumn from the rustling forest shakes,
 And mark'd its shape, and trac'd in the rude wind
 Its eddying motion. Nature in his hand
 A pencil, dip'd in her own colours, plac'd,
 With which the ever faithful copyist drew
 Each feature in proportion just. Had Art
 But soften'd the hard lines, and mellow'd down
 The glaring tints, not Mincio's self would roll
 A prouder stream than Caledonian Tweed.'

The author permits the use of rhyme to elegiac, lyric, and satiric poetry; and has very happily expressed his reasons for thinking it allowable to such occasions. With this passage we shall conclude our article; and at the same time most heartily recommend the whole of this engaging performance to the notice of all our readers who delight in classic elegance, originality of thought, and a just estimation of the various merits of several of our most celebrated English poets.

'Return, my Muse: thy wild, unfetter'd strains,
 Suit not the mournful dirge: Rhyme tunes the pipe
 Of querulous elegy; 'tis rhyme confines
 The lawless numbers of the lyric song.
 Who shall deny the quick-retorted sound
 To satire, when with this she points her scorn,
 Darts her sharp shaft, and whets her venom'd fang?
 Pent in the close of some strong period stands
 The victim's blasted name: the kindred note
 First stamps it on the ear; then oft recalls
 To memory, what were better wrapt at once
 In dark oblivion. Still unrivall'd here
 Pope thro' his rich dominion reigns alone:
 Pope, whose immortal strains Thames echoes yet
 Thro' all his winding banks. He smooth'd the verse,
 Tun'd its soft cadence to the classic ear,
 And gave to rhyme the dignity of song.'

The author of this epistle has not published his name, and therefore we have no right to disclose it. We may, however, add, that this is not the first opportunity we have met with of bestowing such applause on his poetical labours as in our opinion they have always deserved.

X. An

X. *An Introduction to the Study of History.* By R. Johnson. 12mo.
3s. sewed. Carnan.

THE perusal of history not only affords agreeable entertainment, but when accompanied with reflexion it also improves the understanding, beyond every other mode in which instruction can possibly be conveyed. In the labours of the faithful historian, the intricate mazes of the human heart are exposed to our observation, and we are taught to trace the various actions of mankind to their original sources in the soul. As the knowledge with which history presents us informs the judgment, so likewise does it powerfully operate in restraining the passions. Vice and virtue are there delineated in their genuine colours of beauty or deformity; and while the mind is animated to noble pursuits by the universal admiration and applause which have ever attended glorious exertions of the latter, it is discouraged in the prosecution of the former by the infamy and detestation which are inseparably attached to such as have perpetrated ignoble or flagitious actions. History may, in short, be considered as the most ample foundation of moral sentiment; and it has the additional advantage of deriving instruction not only from objects the most interesting to society, but from the accumulated experience of ages.

When such are the advantages attending the study of history, every attempt to direct the progress of youth in this walk of science, is justly entitled to the warmest regard of the public. For this reason, the treatise now before us deserves to be ranked among the number of useful publications, though the author acknowledges that he has collected the greatest part of the sentiments it contains, from the late M. l'Abbé de Saint Real, from whose historical writings this production may be considered as little more than a *very free* translation. In the first six chapters, the author points out the use and end of history, and the reflexions which ought to be made on the various characters there met with, in order to discover the true sentiments of the heart, and thereby acquire a certain knowledge of mankind. We shall lay before our readers the first chapter, which treats of the method of studying and teaching history.

‘ It is an incontestible truth, that little knowledge or advantage is to be derived from history, when studied in the manner in which it now generally is by young people: without a clew to guide them, they wander incautiously through the paths of science, till they find themselves bewildered in the maze of error and uncertainty. On the other hand, when the literary traveller is taught to proceed with precaution, to examine nicely the various tracks he pursues,

and to contemplate properly the objects that surround him, it is chance, if he does not at last reach the pleasing summit of just credit and applause.

‘ Young people generally burthen their memories with a great number of dates, names, and events; and provided they can but repeat what they have heard or read, they are generally esteemed for their knowledge. A young man, who finds himself applauded on such occasions, is not a little proud of his abilities. As it cannot be expected, that young people should judge of things, like those whom age and experience have taught wisdom, it is not at all surprizing if they should conceive a great opinion of themselves, when they see that nothing more is expected from them, and that those, on whom they depend, praise them on every occasion, for the facility with which they speak, and the readiness with which they repeat those things they have been obliged to remember.

‘ The true purpose of history, however, consists not in the remembrance of a number of events and actions, without making proper reflections thereon. This kind of knowledge, which has memory only for its support, merits not the least spark of applause; for knowledge consists in tracing actions to their source. To read history properly, is to enquire into the characters of those we there meet with, and to judge of them wisely and cautiously: to study history is to study the designs, the prejudices, and the passions of mankind; to discover all the secret springs of their actions, their arts and fallacies, and all the illusions they put in practice to deceive and ensnare the unguarded heart.

‘ Young people should be early, and as it were insensibly, taught to reflect naturally, and without art, upon every thing which they meet with remarkable in the histories they read. Thus they will become men, not parrots, by which last name we may justly call those, who read only for subjects to exercise their memories.

‘ It is an idle argument, that young people are incapable of reflection: they cannot too soon be treated like men; for they are capable of reasoning almost as soon as they are capable of speaking. This opinion of the incapacity of young people for reasoning, is a kind of excuse formed rather for ignorant tutors than their pupils; because these teachers know not how to set about the arduous task of teaching their scholars to reason upon things, they are interested in saying it is impossible; they know not how to teach them to search into themselves, and discover the treasures of light and wisdom, which Nature has there concealed: they turn this wonderful art into mockery and ridicule, though Plato has convinced us it may be reduced to practice.

‘ It too frequently happens, that, though the tutor may be equal to the trust reposed in him, the false glory of parents totally perverts all hopes of success; for reflection enriches not the memory, though it forms the judgment: it tends rather to make them think wisely than speak much; but parents are always desirous of being themselves judges of the progress of their children; and many of them being incapable of distinguishing the good qualities of judgment, are perfectly well satisfied with the bare repetition of historical facts.

‘ The principal desire of such parents is, that their children should, in the early part of their youth, be furnished with materials for conversation, and be able to repeat those things, of which the generality of the world may be ignorant, and which are agreeable

able in themselves, as most historical passages are: whereas the principal end of studying history is to accustom young people to speak little, and reflect much; but never to repeat a fragment of history, merely to shew that they have read it: they should be taught to consider such passages as authorities on which they are to found their reason, or as subjects to exercise it.

'This kind of study, I mean that of reflection, consists in natural and familiar considerations, such as every person, when he hears them, fancies himself to have made long before, though perhaps they had never once entered his thoughts: thus they excite not any admiration; and it is therefore no wonder, that the generality of parents, who do not always think properly, should be so anxious to see their children become the objects of applause to those who are as ignorant as themselves. Such parents should be reminded, that this kind of applause is mean and contemptible, and that nothing is more dangerous than to accustom young people to the love of such false glory.

'It has been observed by many judicious and experienced writers, and among them in particular the inimitable Mr. Locke, that the most sensible men have not always the best memories; and this probably arises from their accustoming themselves to reflect properly on what they read; by which means they increase their wisdom and knowledge, rather than improve their memories: they think it of little moment to remember long accounts of sieges and battles, and all those horrible tales, with which weak minds are so much delighted. They meditate on what they read, and thereby discover their own imperfections, become acquainted with the nature of the human soul, and the manner of its acting.

'From reflecting properly on the most singular and instructive parts of history, true morality will be derived, and the heart improved; but when young people read such passages only to retain and to repeat them, nothing more will be learned from them, than a vain conceit of their own exalted abilities. Reason tells the laborious peasant, whom Fortune has never permitted to tread the flowery paths of science, how little literary merit he has to boast of: how much more unfortunate is the youth, who, having had the advantages of books and tutors, while he flatters himself with his accomplishments, is so ignorant, as not to know even his own ignorance!

'These are the first ideas which were formerly given us of this science, by one of the wisest men. I cannot better explain what was his opinions on this subject, than in giving some of his reflections on several very singular passages in history.'

In the five subsequent chapters the author shews, by examples drawn from history, that ignorance or folly often give birth to the most shining actions; that malignity too often influences our actions and sentiments; that ignorance makes us often mistake vice for virtue; that hypocrisy is often concealed under the cloak of religion; and that prejudice perverts our judgment, and deprives us of our reason. In these chapters the author explains in a familiar manner the method of reflecting and extracting morals from history; after which, as an exercise for the young student, he gives more examples, or
 autho-

authorities, to support the above propositions. These are taken from the history of Tiberius and Cains Gracchus, Marius and Sylla, the Life of Lucullus, the Assassination of Cæsar, the Life of Mark Anthony, and Memoirs of Cicero, including the conspiracy of Cataline.

XI. *Travels through Sicily and that Part of Italy formerly called Magna Græcia. And a Tour through Egypt. Translated from the German, by J. R. Forster, F. R. S. 8vo. 5s. Dilly.*

AN account of such parts of Italy as are most usually visited has been repeatedly presented to the public by a succession of travellers, but few have gratified their curiosity with a description of Magna Græcia, and still fewer penetrated into the island of Sicily, though both these countries contain many vestiges of ancient magnificence, and were formerly the scenes of some of the most celebrated transactions in history. The work on which we are now entering will, we doubt not, supply this defect, and afford satisfaction to the inquisitive. We are indebted for the relation of this journey to baron Riedesel, a German nobleman, who appears to be a person both of judgment and accuracy. It is contained in a series of letters addressed to the late unfortunate Abbé Winckelman, so well known in the learned world as an antiquary. Baron Riedesel, however, confines not himself wholly to antiquities, but has extended his observation to the present state of the countries he describes. As our readers could receive but little entertainment from a minute detail of the journey, we shall content ourselves with laying before them such parts of the narration as appear to be most interesting.

The baron informs us, that in Syracuse there are still the remains of the celebrated fountain of Arethusa, so much renowned by the poets. At present, it consists of a poor reservoir, in which the common people wash their linen. The following is the account of the famous cave of Dionysius.

About a mile from Syracuse, in that part formerly called Neapolis, which was the newest, most beautiful, and greatest part of the old town, and is now planted with vines and olive-trees, I saw the celebrated Latomizæ, where the ear of Dionysius (Orecchio di Dionysio) is cut in the rock. This place is a great grotto about thirty palms high, and fifty palms long, in the figure of a Roman S; it forms a very acute angle at the top like a wedge, and grows broader downwards. Its structure naturally causes so strong an echo, repeating even the softest whispered sounds, that when a piece of paper is torn in pieces at one end of it, it may be plainly heard through the

the whole place. It is plain that this is cut into the rock on purpose ; Diodorus and others affirm, that the prisons of Syracuse were in these Latomiæ, and that Dionysius in particular made use of them for that purpose ; Cicero likewise accused Verres of a similar tyranny in regard to these prisons. There are holes cut into the rock in several parts of this echo, for the purpose of fastening the chains ; at the top, in the very center of the echo, there is a little apartment hewn in the stone, and big enough for one person ; this it seems was contrived for no other purpose, than to dive into the thoughts of the prisoners, and is a monument of the highest pitch of tyranny. The whole is well and artfully contrived, but it is a ridiculous opinion that none but Archimedes could make it ; since in many halls this same echo happens from the accidental proportion of the building, and without the intention of the architect. In another Latomia, which has been found in the garden of the Capuchin monastery, in the district of Acradina, there is a similar sort of building cut in the rock : but the top or roof of it is wanting, where the rock plainly appears to have been cleft asunder, whether by an earthquake, or by length of time, I cannot determine. In this Latomia, on a piece of a rock, some Greek words were found engraved as it were with blunt iron, being probably a passage of Sophocles or Euripides, which some unhappy prisoner graved to alleviate his misfortunes ; but at present they are totally intelligible. In that Latomia where the Orecchio di Dionysio is preserved, there is a very small bath, just big enough for one person. It is surprising, that in a place where so many thousand prisoners were inclosed, a bath should be found for a single person. Perhaps a prisoner, who had some money remaining, got it made at his own expence. The remains of an aqueduct are still to be seen, which led the water into the Latomia, and which was necessary for the support of so great a number of people as it contained. In the middle of this Latomia, as well as in that of the Capuchins, there is an insulated piece of rock, the intention of which cannot be conceived. Some imagine, that it was the usual habitation of the guards, but it seems to be too little for that purpose.

Somewhat above the Latomiæ, we are told, is the great theatre of ancient Syracuse, cut in the mountain. The Scena is now entirely destroyed, but its pleasing situation, its extent, and noble appearance, being hewn in the solid rock, excite the wonder and veneration of the spectator. This theatre, which is supposed to have been built in the earliest ages of Syracuse, is of great circumference, and consists of three divisions

sions or stories of seats, in which the walks are so broad as to admit a coach.

Baron Riedesel confirms the account of the prodigious size of the chesnut-tree, mentioned by Sir William Hamilton in his account of mount *Ætna*. The baron measured it himself, and says that it is in thickness 204 Neapolitan palmi *.

Our author seems to have been particularly industrious to procure authentic intelligence relative to the tarantula; and the observations he has made on this subject concur in favouring a positive decision against the reality of the consequences formerly attributed to the bite of that spider. To his other remarks, he very judiciously adds, that, as we do not find any account of the tarantula in any ancient author, such as Pliny, who takes particular care to mention every singular phenomenon in nature that was known in his time, we may suppose the ancients to have been wholly unacquainted with it; and as this large species of spider is found likewise in Sicily, the southern parts of Spain, and France, and even in Calabria, where its bite, and the method of curing it, are wholly unknown, it is rational to believe, that all which has been said of it is fabulous.

The journey into Egypt is ascribed to M. Granger, but it is said, that the traveller's real name is Tourtehot. In this journey we are presented with an account of the situation of Egypt, the qualities of the country, the overflowing of the Nile, its causes and effects, together with the quality of the air: after which we meet with the description of several famous antiquities. Of these we shall select the account of the ruins of ancient Thebes, for the gratification of our readers.

* From Kous I went to Luxor, which is about twenty miles distant; this village is built on the ruins of ancient Thebes: that city, once so famous for its magnificent buildings, now offers only some vast heaps of ruins to the eye of the traveller. The first things you see are two obelisks of red granite, standing on the north side, about fifty feet asunder. They are fifty-eight feet high, and at the bottom eight feet broad. Not far from these obelisks, in the same line, you see two colossal female statues of beautiful black marble, standing near a gate, and buried in the ground to above their middle; the part which is above ground, is fifteen feet high. Through this gate you enter a street of the village of Luxor, which ends at a great hall; in this hall are two rows of columns, each of which is twenty-four feet high. They are composed of many stones, and support the rest of the ceiling. Out of this hall

* A Neapolitan palmo is equal to eight inches and an half.

one enters another, in which there are four rows of columns, eight in each; they are all twenty-one feet in circumference.

From hence, passing over many heaps of ruins, I came to another building, of which only three rooms can be entered, the rest being filled with sand. There are many figures in basso relievo, and abundance of hieroglyphics. From thence you descend to the remains of a fine elevated road of free stone, and go on it to a castle, which lies above a mile off Luxor. The castle is entered through an avenue, ornamented with figures of the Sphinx and other animals. There are forty-five on each side, but so disfigured, that they cannot be distinguished; there you also see two fine heads separated from their bodies; the one is an elephant's, the other a horse's head. The avenue leads to a gate, which is still in very good condition; it is seventy feet high, fifty-two feet wide, and forty-one feet thick. There were three more gates like this, but neither so high nor so wide, with figures of animals on both sides, but not of the same length as the preceding one. These four gates fronted the four cardinal points, and led to a palace of which nothing but a beautiful hall remains. Six rows, of twenty eight columns each, support a part of the ceiling; their capitals, which are of a mixed order, are well wrought. The columns are not all of an equal thickness, twelve of the middlemost are thirty one feet in circumference, the others twenty-eight. They consist of several pieces, and are covered with hieroglyphic figures and characters. Above this saloon, you find two rooms separated by a partition wall, in form of a balustrade. Near the saloon, you see two colossal statues of red granite; they have swords by their sides, and are covered from top to bottom with hieroglyphs.

From the eastern gate you perceive three obelisks of red granite, two of which are standing, but the third is fallen and broken in several places. These obelisks are fifty feet high, and seven feet broad. About twenty-four yards eastward, I found a fine marble fountain, two hundred and fifty feet in circuit, which has water all the year. A little higher are the ruins of a palace, consisting in a saloon. There are four rows of six columns in it, supporting a ceiling, above which are four rooms, ornamented with figures and characters in hieroglyphics. Round this palace is a number of columns fallen on the ground, and many of them broken in several pieces.

The traveller concludes his narrative with an account of the Egyptian common method of hatching chickens, ducks, and geese, which is by means of an oven properly heated.

The whole of these travels through Sicily, Magna Græcia, and Egypt, appear to be related with great fidelity; and the

account delivered by the authors is considerably improved by the annotations of the ingenious Mr. Forster, who has added many learned and just remarks.

FOREIGN ARTICLES.

XII. Jean Hennuyer, *Evêque de Lizieux. Drame en trois Actes.*

SUCH is the title of a new dramatic performance written by Voltaire, of whom it may be truly said

nec tarda senectus

Debilitat vires animi, mutatque vigorem.

The subject of this piece is the well-known massacre at Paris, the most dreadful part of which happened in the night after the festival of St. Bartholomew, August twenty-third, 1572. We shall not dwell on the fact any longer than just to observe the manner in which the confirmation of it was received in the court of Elizabeth, from Fenelon, the French ambassador. "Nothing (says Hume) could be more awful and affecting than the solemnity of his audience. A melancholy sorrow sat on every face. Silence, as in the dead of night, reigned through all the chambers of the royal apartment. The courtiers and ladies, clad in deep mourning, were ranged on each side, and allowed him to pass, without affording him one salute or favourable look." It is for the honour of our happier country that this circumstance should be remembered, though the insertion of it may appear foreign to the present business of criticism.

Voltaire, who, in the second canto of his *Henriade*, had given a most elaborate description of this calamity as it affected the city of Paris in particular, has perhaps placed it in a more interesting point of view, by fixing the scene of his tragedy at Lizieux. At the same time he has recovered from obscurity, a character which the historians of France had undeservedly thrown into the shade of that picture, which has been so repeatedly drawn by them all.

Jean Hennuyer, says the preface, was born at St. Quintin, in 1497. He prosecuted his studies at Paris, in the college of Navarre, and was then received into the church. Soon after, he became tutor to Charles of Bourbon and Charles of Lorraine. It appears before this period, that he had been chosen preceptor to Antony of Bourbon, duke of Vendome, and afterwards king of Navarre. The year in which he first came to court is not exactly known, but it is certain that he enjoyed the office of first almoner to Henry IV. and that this prince very soon appointed him to be his confessor, in which character he acted till the end of that reign. He was also confessor to Catherine of Medicis; and Voltaire observes with some archness, that they were no vulgar consciences which fell under his direction. In the year 1557, he was created bishop of Lodeve. Of this bishoprick he never took possession; but, after the death of cardinal d'Annebaut, bishop of Lizieux, which happened in 1558, he was appointed by Francis II. to fill that see.

It was in this place (before the work of slaughter was yet complete in the provinces, though it had thinned the capital) where our bishop afforded that example of humanity which alone is sufficient to immortalize his name. The king's lieutenant waiting on him with the order to cut off all the huguenots in Lizieux, and demanding his assistance, *Jean Hennuyer*, not only refused to obey it, but formally signed his refusal, and at last prevailing on that officer to suf-

suspend the massacre, by delay preserved the lives of all the Calvinists in the city as well as his whole diocese. He died in 1578, about fourscore years of age. He had lived during the reigns of Charles VIII. Louis XII. Francis I. Henry II. Francis II. Charles IX. and Henry III. a circumstance of sufficient weight to teach him that kings are not immortal, a truth to which little attention is paid during reigns of long continuance.

The play before us is written in three acts, and was not meant for the stage. A writer of less skill might have been tempted to extend it to the usual length of a dramatic performance; but Voltaire was too well acquainted with the insufficiency of the subject to furnish a greater number of scenes, without adventitious help (which must have enfeebled the main design) and therefore sacrificed his own private enrolment to the more substantial advantages of composition. Had we sat down to characterize the piece immediately after we first read it, we should not have hesitated to pronounce; that of all the tragedies of the same author, (however dignified by the splendor of their personages or consequence of their events) we had met with none more affecting than this of *Jean Hennuyer*. We are not indeed, on a second reading, inclined to abate much of this eulogy; and may venture to prophecy that the eyes of many of our fair countrywomen will shine brighter through the tears which a perusal of it will abundantly demand.

The piece is opened by *Laura*, a protestant young lady, but lately married, who had left *Arjanne* her husband, together with her mother, her uncle, and other near relations, behind at Paris, where she had been on a party with them to see the marriage pomp of Henry, king of Navarre, and Margaret, sister to Charles the Ninth. She is represented as looking fondly over the presents she had formerly received from *Arjanne*, his letters, and other memorials of his love. Some one knocks at the door: she believes it to be her husband, whom she is expecting with impatience, and expresses disappointment on only finding it to be *Suzanne*, a relation and intimate friend. A scene of very easy conversation on the part of that lady, and the utmost anxiety on her own, passes between them. In the mean time *Arjanne*, the father of her husband, a veteran officer, comes down to breakfast with them, and strives to divert the chagrin of his daughter-in-law, by reminding her how many accidents might have happened to detain his son beyond the day he had fixed for his return. While they are thus engaged *Evrard*, the brother of *Laura*, who had been riding out in hopes to meet *Arjanne* the Younger, on his way homeward, enters the room. *Laura* questions him with impatience concerning her husband; but he returns her evasive answers, and seems studious to conceal the perturbation of mind under which he labours. After a few minutes employed in declaring that nothing particular has happened to produce that change in his countenance, which is visible to them all, he takes an opportunity to desire the old gentleman would withdraw, and promises to follow him. This circumstance alarms *Laura*, and increases her disorder. She places herself before the door, and insists on knowing what his private business with her husband's father can be. While *Evrard* is still avoiding to give any positive reply, *Menan-court*, another protestant, comes in, and hastily enquires of him if he had heard any news from Paris. *Evrard* had made ineffectual signs to him to hold his peace before *Laura*, whose sensibility is now almost distracted with terror: but as her suspicions are so far awakened, the father, fearing that her imagination might exaggerate

rate the evil, whatever it was, desires the whole secret may be declared before her. *Menautourt* then discovers what he had heard relative to the massacre. Old *Arsenne* rejects the story with a noble indignation, and declares his entire disbelief of it. Is it probable to reason, says he, that a king of twenty-two years of age should invite his subjects to a festival only to seize that opportunity of cutting them off? He proceeds to offer many more reasons for his incredulity; but on the arrival of *Thevenin* and several other protestants, who bring the same relation, he determines to take the road for Paris, and to enquire the truth of all he meets by the way. *Laura* declares her resolution to attend him, and never to return unless he conducts her back.

Were we to attempt the repetition of every circumstance with which this eventful act is filled, we could by no means do justice to them, as the language of every character who speaks in it is the language of nature, and every accident such as could not fail to happen on the dreadful occasion which furnished our poet with his theme.

The second act commences with the return of *Laura*, who is now almost reduced to a state of absolute despair. She had heard a confirmation of all that was repeated, but was still ignorant of the fate of her husband. She throws herself on a sofa, and gives way to the most piercing complaints, mingled with the most fervent prayers. Her grief at last subsides into mute despondence. She drops her head on her arm, while *Suzanne* kneels down to support her. At this mournful instant, the father of her husband, her brother, and another protestant coming in, stop short to contemplate her in that posture. The old man deports himself with all the majesty of sorrow, and *Eurard* breaks out into the most frantic threats, and breathes a daring spirit of revenge. On a sudden, a violent noise is heard without, and a number of people at the gate repeatedly cry out *Arsenne, Arsenne, Arsenne!* *Laura* raises herself from the couch, with all the vicissitudes which hope and fear can inspire expressed in her face. Her husband rushes into the room. As he passes he bestows a hasty embrace on his father and *Eurard*, and then flies into the arms of his wife. The scene between them is inimitably tender. *Eurard* desires to know some particulars, but *Arsenne* the Younger sinks down on the couch by *Laura*, and desires time to recover breath. He is then asked if he was witness to the horrors of the foregoing night. He raises himself with a wild gesture, and bids them look on his garments. His wife perceiving them covered with blood, cries out that he is wounded; but he answers,—‘The blood you behold is none of mine. Alas! it is that of your mother, your uncle, your other near relations, and all those who strove with me to defend them.’ As no hasty outline of the rest can by any means convey the most faint idea of the innumerable beauties with which this short piece is crowded, we must content ourselves with a recommendation of it to our readers, without any farther continuation of the story, in the course of which the noble prelate, from whom our tragedy takes its name, appears in all the sanctity with which humanity and religion can invest his office, and utters such sentiments as may be heard with pleasure in the ten thousandth repetition.

Our readers can no more judge of the merits of this little but finished piece, from our cold account of some part of it, than they could acquaint themselves with the power of the sun from a mere reflection of it in the water.

XIII. *Le*

XIII. *Le Dépositaire, Comédie. En cinq Actes. Par Monsieur de Voltaire. 8vo.*

THIS comedy, as the author informs us, has an event which really happened, for its foundation. A monsieur Gourville entrusted half of his wealth with the famous mademoiselle Ninon l'Enclos, so very well known for her good sense and gallantry; and the other half he placed in the hands of a man who passed for an absolute devotee. The latter appropriated the money to his own use; and the former, whose character was not so scrupulously austere, returned her share of the deposit, without the least diminution.

Voltaire assures us, that throughout the piece he has introduced the genuine sentiments of that distinguished lady, on the subjects of integrity and love. The abbé Châteauneuf, speaking of her, says, that the first use she ever made of her reason, being to divest herself of all vulgar prejudices, she was soon convinced that the same rules of morality were meant guides for both sexes without distinction. With an original thus amiable before his eyes, our author could not fail to draw a most lively and entertaining picture. We desire however, that our readers will not suppose this comedy to be merely sentimental. Several of the characters in it are of the most familiar kind, and are thrown into such ridiculous situations as cannot fail to excite laughter; while most of the scenes in which the heroine is concerned may justly claim a more serious degree of approbation. The plot is so very intricate, that we shall not venture to give a sketch of it, but wish every reader that proportion of entertainment which we have received from a repeated perusal of the whole.

FOREIGN LITERARY INTELLIGENCE.

14. *Histoire générale des Provinces-Unies. Par Messieurs D—, ancien Maître des Requêtes, S—, de l'Académie Impériale, et de la Société Royale de Londres. A Paris. 8 Vols. 4to. With Portraits.*

THIS voluminous work contains the history of the United Netherlands from the earliest times, through their various revolutions, to the peace of Munster, in 1648, in which their independency was generally acknowledged.

Its print is more accurate than its method; its decorations are more elegant than its diction; its well authenticated facts are buried in details too numerous and too minute; and its probable fate will be rather to be occasionally consulted, than perused with pleasure.

15. *Mémoires de Louis de Nogaret, Cardinal de la Valette, Général des Armées du Roi en Allemagne, en Lorraine, en Flandres, et en Italie. Ouvrage nécessaire à l'Intelligence de l'Histoire de Louis XIII. et très-utile à la Noblesse. Années 1635—1639. 2 Vol. 12mo. Paris.*

These diffuse Memoirs were originally composed by cardinal la Valette's secretary, Jacques Talon, and are published by Mr. Gobet. Though their hero was, perhaps, an indifferent prelate, he appears at least to have been no indifferent warrior: since his enemies, the Spaniards, used their utmost endeavours at the court of Rome to get him remanded from his armies to his diocese.

16. *L'Esprit de la Fronde, ou Histoire politique et militaire des Troubles de France, pendant le Minorité de Louis XIV. 2 Vols. 12mo. Paris.*

Some years ago a book was published displaying the Spirit of the League; to which this performance may serve as a supplement.

VOL. XXXV. Jan. 1773.

F

plement, completing the exhibition of the civil wars in France. A reader, who would explore their various motives, springs, and results, and compare the different complexions of characters and times, would perhaps fancy himself at a miscellaneous entertainment, beginning with a tragedy, succeeded by a comedy, and ending in a farce.

17. H. D. Gaubii *Adversariorum varii Argumenti. Liber unus.* Leidæ. 4to.

A collection of ten concise but remarkable essays on physical and chemical subjects.

18. *Théorie des Êtres sensibles, ou Cours complet de Physique spéculative, expérimentale, systématique, et géométrique, mise à la Portée de tout le Monde, avec une Table alphabétique des Matières, qui fait de tout cet Ouvrage un vrai Dictionnaire de Physique.* Par M. l'Abbé Parx du Phanjas. 4 Vols. 8vo. Paris.

This complete and valuable course of physics consists of seven distinct treatises. 1. On the theory of matter. 2. On that of motion. 3. Theory of the earth. 4. Of water. 5. Of air. 6. Of light. 7. Of the heavens, containing both speculative and physical astronomy.

An accurate choice of its contents; the ingenuity of its method; the conciseness, propriety and elegance of its diction, entitle it to the attention of the polite, and to the esteem of the learned world.

19. *Novum Maris Fluxus Systema* Aloysii de Sangro, Marchionis S. Lucidi, Neapoli, 1770. 12mo. *Varia Ælius Marini Phenomena* ab Aloysio de Sangro, M. S. L. expostita, Neapoli, 1771. 12mo. *Systema Newtoni de Fluxu Maris confutatur*, ab Aloysio Sangro, Marchione S. L. Neapoli, 1772. 12mo.

This ingenious nobleman has been at great pains to collect a variety of circumstances, and to frame them into a system, by which he attempted to overturn Sir Isaac Newton's simple, firm, and sublime theory of tides.

It would be needless to undertake any defence of our illustrious countryman, since all unbiassed judges have already pronounced that his antagonist "Est impar congressus Achilli."

20. *Principes Physiques, dans lesquels la Nature consultée par des Expériences nouvelles, décide les Questions qui partageoient tous les Physiciens modernes; par le R. P. Bertier de l'Oratoire, &c.* Tome 4. Paris.

This reverend father has long exhibited himself a staunch champion for Cartesianism; and though his achievements were generally rewarded with ambiguous smiles. we doubt not but that he is determined to spill the last drop of his ink in the cause, and we must confess that,

* Si Pergama dextra

Defendi possent, etiam hac defensa fuissent."

21. *Traité des Eaux Minérales de Verdun, connues sous le Nom d'Eaux Minérales de Castra-Vivens, avec leur Analyse, leur Propriété, et leur Usage dans les Maladies, fait par Ordre du Gouvernement.* Par M. Raulin, M. D. 12mo. Paris.

Castra Vivent is a village in Gascony, three leagues from the city of Auch, and three from that of Condom. Its situation is agreeable, and of its two mineral springs, the waters of the one are sulphureous, and those of the other ferrugineous. From Dr. Raulin's analysis, and from more than sixty well attested observations, they have, by Dr. Missa, and six physicians in ordinary to the French king, been judged to be equivalent to the waters of Cautelets, and of Bareges, &c.

22. *Le Ventriloque, ou l'Engastrimythe, Par M. de la Chapelle, Com-
leur Royal à Paris, &c. 12mo. Paris.*

By a peculiar pliancy of the organs of speech, improved by exercise, several persons have been able, without any visible movement in the mouth and countenance, to articulate not only words but whole sentences, in such a manner, as to make those who were present fancy that they were speaking from their belly.

This singular talent has afterwards been much farther improved, and has produced great surprize, many entertaining and comical scenes, and some considerable impostures too; and therefore been judged not altogether unworthy of a more accurate investigation.

The hero of this bulky volume is one M. St. Gilles, a grocer at St. Germain en Laye, possessed of this talent, but an honest, worthy, and ingenious man; he had been first observed by M. de la Chapelle; then by Mess. de Fouchy and le Roi, two members of the French academy of sciences, and at last by that academy itself.

M. la Chapelle's account of this latest phenomenon appears well founded and satisfactory: but he seems to push his inferences rather too far, when he transforms not only the famous witch at Endor, but all the Delphian priestesses, and many other oracles, into mere ventriloques.

23. *De la Sobriété, et de ses Avantages, ou le vrai Moyen de se conser-
ver dans une Santé parfaite jusqu'à l'Age le plus avancé; Traduction
nouvelle de Lessius et de Cornaro, avec des Notes. Par M. D. L. B.
12mo. Paris.*

There are probably, more copies of salutary precepts of diet and temperance, than persons sufficiently resolute to submit to them. Their practice, however, might perhaps be encouraged by such striking and amazing instances of the benefits and rewards of sobriety, as those that were enjoyed by Lessius and Cornaro; and whoever wishes for health and length of life, will not regret an hour bestowed on the perusal of this small but interesting treatise.

24. *Discours philosophiques tirés des Livres Saints, avec des Odes Chré-
tiennes et Philosophiques. 12mo. Paris.*

The productions of respectable talents, employed in the cause of virtue and religion.

25. *Theorie nouvelle sur les Maladies Cancereuses, Nerveuses, et autres
Affections du même Genre, avec des Observations pratiques sur les Ef-
fets de leur Remède approprié. Par I. M. Garnet. 2. Parties. 8vo.
Paris.*

This author's subjects, theory, and practical observations are interesting and remarkable.

26. *Religioni Dicat Autor.*

The author of this *je ne sais quoi* seems, not without some just reasons, to have been distressed for a title to his performance, like those Indians, who came to the Europeans to beg a name: for the above words form the whole frontispiece of a curious copy of Latin Sapphic verses on religious subjects.

We likewise are at a loss to define it, consistently with charity and that respect which is always due to good intentions. Its perusal, however, may give a strong, salutary, and meritorious exercise to the reader's sagacity, patience, and humanity.

27. *Fables ou Allegories philosophiques. Par M. Dorat. A la Haye et
à Paris. 8vo. (Avec Fig)*

Proving a variety of poetical talents, though somewhat obscured by want of originality and correctness of taste.

28. *Le Jugement de Paris, Poème en IV. Chants. Par M. Inébert.*

After some thousand years, that famous ancient connoisseur Paris appears to have become too nice to be content with the enjoyment of mortal beauty, or too just to accept an assignation on the favours of an Helena, for his partiality to Venus, who, in this latest Parisian judgment cannot defeat her rivals but by paying in her own person.

Pallas at least will probably comfort herself, and pardon a French poet's sprightly and fashionable sallies against morality and wisdom.

29. *Lettre de Julie d'Etange à son Amant, à l'instant où elle va épouser Wolmar. Sujet tiré de la Nouvelle Héloïse. Paris. 8vo.*

This poem has a considerable share of merit, and its subject is happily chosen. Mr. Rousseau's Eloisa contains, indeed, some other exceedingly picturesque and sentimental scenes; but it would prove an hazardous task to dress his glowing prose in rhyme.

30. *Institutions du Droit de la Nature, et des Gens. Traduits du Latin de M. de Wolff, par M. M***. avec des Notes, dans lesquelles on fait voir la Solidité des Principes de l'Auteur; l'Application de ces mêmes Principes au Droit public, Civil et Romain, et l'Utilité qu'on peut surtout en retirer pour juger les Causes relatives au Commerce et à la Navigation. Par M. Elie Luzac. 2 Tom. 4to. A Leide.*

When baron Wolff had completed his system of the law of nature and of nations, in eight volumes quarto, he gave an useful abstract of it, which is here well translated into French, and illustrated and improved by learned notes.

31. *L'Esprit de Leibnitz, ou Recueil de Pensées choisies sur la Religion, la Morale, l'Histoire, la Philosophie, Extraites de toutes ses Oeuvres Latines et Françaises. 2 Vols. 12mo. Lyon.*

The collection of the works of this celebrated author in seven quarto volumes, contains a great number of subjects that are intelligible or interesting to the learned only.

From among these, professor Emery, at Lyons, has here judiciously selected such reflections, hints, opinions, and anecdotes of Leibnitz, as will prove acceptable and instructive to the generality of readers.

32. *Recueil de Mémoires et d'Observations sur la Perfection de l'Homme par les Agents Physiques et Moraux. Par M. Verdier, Docteur en Médecine, &c. 12mo. Paris.*

This publication is to be considered only as a plan and specimen of a very arduous, extensive and meritorious work on education; and contains, besides the preface, three memoirs, of which the first is a concise historical account of the origin of the art of education, and of ethics, among the ancient nations. The second, an historical abstract of the revival and progress of the art of education and of ethics in France. The third delivers the author's opinion on the most proper means for perfecting the arts of education and of ethics, and rendering their practice more safe and easy.

Mr. Verdier's object is highly interesting; and his designs vast and difficult; we therefore heartily wish him long life, health, spirit, and success in their accomplishment.

33. *Essai de Philosophie et de Morale, en Partie traduits librement et en Partie imités de Plutarque. Par M. L. Castillon. Bouillon. 8vo.*

Most of these excellent essays relate to education; they are all judiciously selected, and well treated.

MONTHLY

MONTHLY CATALOGUE.

P O E T R Y.

34. *Redemption: a Poem*, by Henry Brooke, Esq. 4to. 1s. 6d. White.

WE are sorry to observe, that this performance is but too unworthy of the author of *Gustavus Vasa*, the Earl of Essex, and the Fool of Quality; all of which had a just claim to more than moderate applause.

The present poem is in many parts theologically dull, and in others conceitedly childish. The rhymes are incorrect; and sometimes, unless we adopt the Irish pronunciation, are no rhymes at all.

‘ In human flesh his godhead he conceals;
In human form, immensity he veils.
Eternal, he assumes a mortal frame,
And, in subjection, lo, the world’s *supreme*.

’Tis true, that man from his Creator came
All-bright, as from the sun his effluent *beam*.
Lur’d, by external baits of sensual taste
He with’d to gratify, he long’d to *feast*.

For him thou hast prepar’d a mediate *seat*
Meet for his taste, and fitting to his state.

Like huge Leviathan, shall trust to play,
And rule at large in his congenial *sea*.

So shall the lusts of man’s old worm give place,
His fervour languish, and his force *decrease*.

Upon the chaos of man’s world he came,
And pierc’d the darkness with his living *beam*.

Swift, who was generally vigilant on such occasions, has yet sometimes been surpris’d into Hibernianisms:

‘ Salmoneus, as the Grecian tale is,
Was a mad coppersmith of *Elis*.

This would hardly be received as a proper consonance any where within the precincts of London.

The following whimsical passage will afford the reader a specimen of our author’s manner.

‘ Approaching seraphim the babe surround,
And, with adoring rev’rence bow profound,
Amaz’d to see their INFINITE confin’d,
The ANCIENT OF ALL DAYS in infancy *enthrin’d*.
With wond’ring eye they pierce his filmy skin
And lucid flesh, when, lo, a Heav’n within;
Wide as the round where yonder planets roll,
Tho’ stretch’d to infinite from either pole;
Love, to whose depth no measure can descend,
And bliss, encircling blessings, without end.’

We heartily wish that impartiality would have permitted us to give a more favourable account of this performance, as it comes

from a gentleman of whose abilities we still entertain a great opinion, though in the poem before us he has fallen beneath all his other compositions. No man, however, is much degraded by comparison with himself.

35. *The Origin of the Veil. A Poem. By Dr. Langhorne.* 4to.
1s. Becket.

There is a strain of elegance in this little poem which entitles it to more than common approbation. We may venture to rank it among the happiest of Dr. Langhorne's compositions, and recommend it to the perusal of our female readers, who will not be disappointed in their search either for entertainment or instruction.

36. *Miscellanies. Vol. II. 8vo. 5s. Doddsley.*

This is the second volume of a publication made thirty years ago, and contains *Cleone, a Tragedy*; *Agriculture, a didactic Poem*; *The Oeconomy of Human Life*: all written by the late ingenious Mr. Doddsley.

37. *An Epistolary Poem, humbly inscribed to the right hon. Frederick Lora North, on the present Mode of Imprisonment for Debt.* 4to. 1s. Wilkie.

By an advertisement prefixed, we are told, that 'this poem is addressed to the right honourable lord North, soliciting his protection and support of a bill intended to be brought into parliament this session for altering the mode of imprisonment for debt, by making the local confinement terminable when the defendant is in execution, and his effects amenable to the creditor, in satisfaction of the present, and exonerated of the future.'

The poem is certainly well meant, and not contemptibly written. We wish the author success, and recommend his piece to the perusal of such among our readers as answer Shakespeare's description,

——— 'who have a tear for pity, and a heart
Open as day for melting charity.'

38. *The Recantation and Confession of Dr. Kenrick, L.L.D.* 4to.
1s. Allen.

As Jack Ketch is permitted to execute part of the sheriff's office, we shall not hesitate to employ the author of the *Whipping, &c.* (whom we have always considered as a literary hangman), to assist us in the discharge of our's. The Recantation is very properly styled by Scriblerus Flagellarius, the work of a *filiby Yaboo*.

39. *An Epistle to David Garrick, Esq. by E. Lloyd, M. A.* 4to.
2s. Richardson and Urquhart.

Dr. Kenrick having already made a proper acknowledgment in the public Newspapers, perhaps the censure of him contained in this poem will answer no end but to provoke that irritable bard to pay his compliments to Mr. Lloyd, whose poem never rises above mediocrity.

If Mr. Garrick peruses this production with his usual sensibility, he, perhaps, will derive no great triumph from the commendations of a writer who has thrown out the most scurrilous abuse on those who differ from him in political opinion, and introduces Brutus and Mr. Wilkes as parallel characters.

40. *A Whipping for the Welch Parson, being a Comment on the rev. Mr. Evan Lloyd's Epistle to Gavid Garrick, Esq. By Scriblerus Flagellarius. To which is superadded, The Parson's Text. Fol. 1s. 6d.*

This comment is every way worthy of Mr. Lloyd's poem. It is not easy to determine which of the two performances is the most insipid.

41. *The Shamrock; or the Hibernian Cresses. A Collection of Poems, Songs, Epigrams, &c. Latin as well as English, the general Production of Ireland. By Samuel Whyte, Principal of the English Grammar. 4to. Dublin.*

This miscellany contains several pretty poems; but it were to be wished, for the honour of the Shamrock, that the compiler had enjoyed more leisure while he was engaged in collecting his materials, as otherwise he would undoubtedly have rejected a number of compositions, which at present greatly debase the value of this poetical collection.

D R A M A T I C A L.

42. *The Duel, a Play, as performed at the Theatre-Royal in Drury-Lane. 8vo. Price 1s. 6d. T. Davies.*

The public hath already decided on the merits of this performance; and as we can say little in its favour, we will not disturb its repose.

43. *Chorus of the Dramatic Poem of Elfrida. As performed at Covent-Garden. 4to. 6d. Horsfield.*

This is the first attempt that has been made, as far as we know, to revive the form of the ancient tragedy on any of our theatres. The resemblance, it must be acknowledged, is not perfectly complete; however, a classical spectator must receive pleasure from the degree of similarity to the old Greek drama, while the native beauty of the poem of Elfrida commands the approbation of the whole audience.

D I V I N I T Y.

44. *The Life and Character of Jesus Christ delineated. By E. Harwood, D. D. 8vo. 4s. sewed. Becket and De Hondt.*

Dr. Harwood introduces his account of the Life and Character of Jesus Christ with some observations on the ancient prophecies relative to the Messiah, the general persuasion that some illustrious person would, about that time, make his appearance in Judea, the state of mankind at that period, and the magnificence with which our Saviour was introduced into the world. He then proceeds to consider the authority with which he delivered his doctrine, his method of communicating instruction, his miracles, his dutifulness to his parents, his be-

haviour to civil governors and magistrates, his love to his country, his universal benevolence, his piety and resignation to God, his meekness, contentment, humility, self-denial, simplicity, and sincerity; his disapprobation of persecuting principles, his patience under sufferings, the perfection of his character, and the design of his Gospel.

This is a valuable work, and may be read with pleasure and advantage, not only by the unlearned, but by persons of taste and erudition. The portrait of our Saviour is placed in a striking light, and must impress every one, who contemplates it, with a due sense of his divine character, and the excellence and importance of his religion.

45. *Fifteen Sermons on various Subjects.* By Joseph Sims, M. A. 8vo. 5s. Cadell.

In these discourses the author treats of the following subjects, viz. the Nature and End of the Ministerial Office, the Knowledge and Practice of our Duty, Submission to the Will of God, Persecution for Righteousness' Sake, God's Love to Mankind in sending his only begotten Son, the Duty of Thanksgiving, the Inferences arising from the Resurrection of Christ, the Necessity of seeking the Things which are above, the ordinary Influence of the Holy Spirit upon the Minds of good Christians, the Qualifications necessary to render our Prayers acceptable to God, the Nature and Rule of Conscience, the Nature and Reasonableness of Contentment, the Malignity and pernicious Effects of Evil-speaking, the Respect and Obedience due to Government, and the Certainty of a future Judgment.

The author, speaking of the pastoral office, makes this observation: 'Were the clergy incumbered with the business of the world, were they forced to trade and labour for their bread, they would then be unimproved in the several parts of learning, and unqualified to expound the Scriptures; and so the flock committed to their care would be thin and meagre, if not starved and famished, for want of a just proportion of proper food.'

In order to avoid such a dishonourable imputation, as that of *starving* and *famishing* the good Christians, for whom he has been appointed the caterer, the conscientious and economical Mr. Sims has now provided, not indeed any delicacies, any tit-bits, any high ragoûts, but a plain, simple, *homely*, wholesome entertainment.

46. *Pastoral Advice to young Persons before Confirmation.* 2d Edit. 8vo. 6d. White.

This is an excellent tract, properly adapted to young persons, and calculated to give them, at their first entrance into the world, a due sense of their duty and the great importance of a religious life.

We suppose it to be written by the learned and ingenious Dr. Adams of Shrewsbury.

CON-

CONTROVERSIAL.

47. *A Brief State of the Principles of Church Authority.* 8vo.
1s. Bowyer and Nicholls.

In this tract the ingenious author states the principles of ecclesiastical power in a very perspicuous and judicious manner. The reader may form some idea of the sentiments he maintains by the following short extract.

'The will of the majority cannot justly compel an individual to the use of any one rule or ceremony, which he thinks to be superstitious or idolatrous, or any way displeasing to his God; but the will of the majority may justly exclude a dissenting individual from their Christian association. You shall not, they may say to him, be in any thing a partaker with us, unless you will be a partaker with us in all things. You set up your singular opinion, in opposition to our general judgment, and refuse to act in conformity to our determination, because you think it wrong. We question not your right of dissenting from us, whatever opinion we may have of your prudence in using that right; we question not your integrity, but we think you deceived. And remember on your part, we entreat you, that we are as free as yourself; we claim no power over you but from your own consent, nor can we suffer you to claim any over us but from ours; you refuse to obey numbers, can you expect that numbers should obey you? No, we reject you as a member of our community, because you do not submit in every thing to the rules which we think proper to establish.'

The church therefore, according to this author, has an absolute power, not of compulsion, but of exclusion.

48. *Religion not the Magistrate's Province, or Arguments from Reason and Scripture, against the civil Magistrate's Claim of Authority in the Province of Religion.* 8vo. 1s. 6d. Robinson.

The great point which this writer attempts to prove is, that the civil magistrate has no right to exercise his authority in the province of religion.

He tells us, that it would be extremely impolitic, disingenuous, and *ungrateful* in a public administration to retain penal laws against nonconformists, 'because the nation, he says, owes its civil liberty in a very distinguished emphatical sense to the spirit of nonconformity.'

He assures us, that the guilt attending the continuance of penal laws against a Protestant dissent is so *tremendous*, that it must draw down the displeasure of Heaven on all those who have it in their power to repeal these execrable statutes, and yet do not.'

With respect to the petitioners he boldly says: 'be not afraid of telling the national senate, you better know, and can more virtuously avow your own principles. Ask for a freedom from all restraint; and submit to no religious test, if you would hope for the *smile of Heaven* upon your farther address.'

This is a warm, or rather an enthusiastic advocate for religious liberty without restraint or limitation.

49. *A Vindication of the Church of England, in requiring Subscription to her XXXIX Articles of Religion.* By Samuel Hardy. 8vo. 1s. Wilkie.

This writer (who by the way is not the best that has appeared in this controversy) endeavours to vindicate the XXXIX Articles, by specifying some of the principal heresies which they were calculated to oppose and condemn.

The reader may find a numerous list of these heresies in Rogers on the XXXIX Articles.

50. *Thoughts concerning the Safety and Expediency of granting Relief in the Matter of Subscription to the Clergy of the Church of England, occasioned by the rev. Mr. Woollaston's Address to them.* By Richard Tillard, A. M. 8vo. 6d. Horsfield.

The author of this pamphlet approves and recommends the scheme proposed by Mr. Woollaston, viz. an application to the bishops for their assistance in procuring such alterations in our Articles and Liturgy, as may be thought expedient. He endeavours to obviate all apprehensions of danger, which may be supposed to arise from subscription to the Scriptures alone.—As to the passage which the dean of Gloucester has quoted from St. Jude, ‘as a command of Scripture referring to some compendium of the gospel, that is, to some particular creed or confession of faith, which was once delivered to the saints,’ he thinks, that this compendium is to be found in the very next verse; only, instead of *denying*, as some wicked men had done, we should *confess the only Lord God, and our Lord Jesus Christ*. This, he adds, seems to have been the creed delivered by the apostles. *Thou art the Christ, the Son of the living God*, says St. Peter, Matt. xvi. 16. *Believe in the Lord Jesus Christ*, says St. Paul to the jailor, *and thou shalt be saved and thy house*. Acts xvi. 31.

He allows, however, that tests so plain and simple as these, will hardly be admitted as sufficient criteria of a clergyman's Christianity; and therefore he does not contend for their establishment.

Among the reasons which he assigns for wishing to promote an alteration in our Articles and Liturgy are these two.

‘—Tho' in most cases I agree with Dr. Tucker in thinking, *Non ego paucis offendar maculis*, to be a good rule, yet in religion I cannot think it so, far from that I would, if possible, remove the very smallest blemish, and endeavour to render it, and to deliver it, as pure as it came down from the Author of light and truth, and by that means to impress upon the minds of men a religion worthy of being attributed to the Divine Original from whence it sprung.’

—‘If an opinion of our insincerity, in so serious and important a concern, prevail, the consequence must necessarily be, that men will be at least indisposed to believe what we say to them, to reject our instructions, and to condemn our conduct.’

There is modesty, candor, and good sense in this performance.

51. *The Cause of the Petitioners examined: with an Answer to a late Work, (addressed to the King) intitled, "The Doctrines of a Trinity, and the Incarnation of God, examined upon the Principles of Reason and Common Sense."* 8vo. 2s. 6d. Robinson.

Though the examiner is neither an inaccurate nor an unlearned writer, he has given us very little that is either solid or satisfactory on the subject, which he has undertaken to discuss. His pamphlet contains more declamation than argument.

His notion of the Trinity is as follows. Having observed, that a triad of soul, body, and spirit, or of essence, form, and power is demonstrable throughout nature, he says: the 'Three that bear record, and are One, become represented to us, first in the character of Father, Jehovah, Jah or I AM, as the Divine Essence; secondly, in the character of the Son, WORD, or Essential Wisdom, as the Divine Form, or Spiritual Humanity; and thirdly, in the character of the Holy Ghost, as the emaning or proceeding holy omnipotent virtue opening the unity of the Divine Essence (through creation) in the infinite multiplicity of essences, forms, powers, and wonders of the universe.'

Speaking of reasoning and mysteries, he says: 'Christ crucified still remains a stumbling-block to that wisdom of men which is foolishness with God; whilst the humble-minded, the meek, and pure in heart (despised of the world, because it knoweth them not) have mysteries revealed to them in the more *satisfying* way of faith, by an unction from the holy one; and this is the only way of receiving them after being convinced of the divine authority of the revelation; though afterwards they may also be received intellectually by an enlightened reason.'

Here, if we rightly comprehend our author, we have mysteries revealed by inspiration, faith without reason, and satisfaction without understanding.

52. *A Letter to the rev. Dr. Josiah Tucker, Dean of Gloucester: occasioned by his Apology for the present Church of England, as by Law established, &c.* 8vo. 1s. Buckland.

This Letter contains a vindication of the plan of the petitioning clergy, &c. upon the principles of Christianity, of all protestant churches, and the church of England in particular; and an answer to every material article in Dr. Tucker's Apology. The author argues in a cool, dispassionate, and rational manner.

53. *A Charge delivered to the Clergy of the Archdeaconry of Colchester, in June 1772. By W. S. Powell, Archdeacon of Colchester.* 8vo. 6d. White.

This learned divine, recapitulating his observations near the end of his Charge, expresses himself in this manner:

'We

'We have seen, then, how weak, and yet how dangerous all our reasoning is, when it would correct the doctrines of revelation; and how unjust the censure thrown upon the English clergy for not making use of the present improved state of science. They have used it, and to the greatest advantage there, where only it could be used for the service of religion; in providing evidence, in examining it, in selecting the sounder and weightier parts of it, and in casting away those which are light or corrupt. But they have wisely avoided the application of it, where such application is impertinent, or profane: impertinent, as in the interpretation of scripture; profane, as in judging of God's decrees.'

Reason, we grant, is weak, or rather presumptuous when it would *correct* the doctrines of revelation; but we do not know, that any Christian ever pretended to *correct* what appeared to him to be a doctrine of revelation. Two writers, we will suppose, engage in a controversy concerning some disputable point of divinity, for instance, predestination; both parties appeal to the Scriptures, and alledge several passages from thence in defence of their respective tenets. One of the disputants brings the doctrines of his opponent to the test of reason, and confutes him by argumentation, by proving that his notions are inconsistent with all our ideas of equity and justice, and the moral attributes of God; and consequently, that his interpretation of Scripture must be erroneous. Where, we beg leave to ask, is the impertinence, or the profaneness of such a procedure? Does he not pursue a very proper method to discover the true sense of Scripture? And how does he attempt to *correct the doctrine of revelation*, when his only aim is to find it out? It is an unquestionable fact, that the Scriptures are much better understood in the present age, than they were at the time of the Reformation. What point then has this writer been attempting to establish in his Charge, when he declaims against the use of reason?—That we cannot form better notions of Christianity than Calvin, or his contemporaries? That we are not to canvas other mens interpretations of Scripture by argumentation? That we are implicitly to embrace every absurdity which our forefathers have transmitted us under the name of a scripture-doctrine and God's decree? If this be the purport of his Charge, it is a notable attempt to suppress all improvements in sacred literature, to render the critical labours of two centuries insignificant, to lull our reason asleep, and once more to repose us in the lap of popery or school divinity.

54. *The Letters of Georgicus, upon the Iniquity of Tythes, intended for the Benefit of the English Farmer, with Additions.* 8vo. 1s. 6d. Wilkie.

A well-written pamphlet, representing the iniquity of the tythe laws with respect to the farmer; their ill-effects with respect to husbandry and the community in general; and their inconveniences with regard to the clergy. Though the author has

has evidently a partiality for the farmer, yet his professed design is to recommend some other mode of raising the revenues of the church, which may be more favourable to agriculture, liberty, and religion.

These letters have already appeared in the London Evening Post.

M E D I C A L.

55. *Aphorismi de Marasmo, ex summis Medicis collecti. Auctore* Samuele Farr, M. D. 24to. 1s. 6d. J. B. Becket, Bristolæ.

These Aphorisms have the merit of being useful, and collected from writers of good authority. We may add to this encomium, that they are also methodically arranged.

56. *An Essay on the Formation, Structure, and Use of the Teeth &c. By* Meyer Lewis, Operator for the Teeth at Oxford. 8vo. 1s. Wheble.

After the several treatises which have been published of late years on this subject, this production may be reckoned superfluous. Mr. Lewis, however, approves himself a rational practitioner in the art he professes.

P O L I T I C A L.

57. *Letters concerning the present State of Poland. Letter II.* 8vo. 1s. 6d. T. Payne.

The former of these Letters contained remarks on the manifesto of the courts of Vienna, Petersburg, and Berlin, in which the author exposed the flagrant violation of truth and justice, respecting the motives and pretensions of those courts to the seizure of Poland. In the Letter now before us, the writer develops the sentiments and conduct of the empress of Russia, the emperor of Germany, and the king of Prussia, relative to that unhappy country, from the election of his present Polish majesty to the transaction above-mentioned: The detail seems to be founded on a just idea of the political views and situation of those several powers with regard to each other; and some facts, of which we are not authorized to question the authenticity, are produced in support of the representation. According to this writer, the first idea of the partition of Poland originated in the cabinet at Berlin, to the political machinations of which court the two imperial potentates have in a great measure acted in subserviency. The Letter is written with much spirit, and contains many severe and just sarcasms on the conduct of the Prussian monarch.

58. *Two Letters to one of the Associators at the Chapter Coffee-House in London.* Fol. 1s. Longman.

These Letters were written and published at the distance of more than seven months from each other, during which interval the laws relating to forestallers, regrators, and engrossers, which formed the subject of the first Letter, were repealed. In the second, the author argues against the propriety of the bounty scheme, and the prohibition of importing provisions; both which

which regulations he considers as materially affecting the markets. The plan he proposes for remedying the inconvenience, may at first sight be reckoned paradoxical, and is as follows, viz. to encrease the public revenue by lowering of taxes, and to fill our markets with meats by laying a duty on the importation of cattle and salted provisions. The taxes he means are such high duties on the importation of corn and grain of all kinds as were designed to exclude them. And in order to obtain the supply of cattle and meats, instead of the prohibition, he proposes permitting the importation, on the payment, however, of so high a duty, as to give a considerable preference to the British landholders. With respect to the scheme advised by this writer, our readers will observe that it coincides with the temporary measure lately adopted by government.

N O V E L S.

59. *Loves at first Sight; or the History of Miss Caroline Stanhope.* 3 Vols. 12mo. 9s. Jones.

The characters introduced in this history are common, and the incidents trite; but the former are so properly kept up, and the latter so naturally related, that the reader is imperceptibly drawn on, without having his patience severely exercised during the perusal.

60. *The Mercenary Marriage; or the History of Miss Shenstone.* 2 Vols. 12mo. 6s. Noble.

The principal female-figure in this history, Miss Laura Shenstone, by marrying a man entirely for the sake of his title and his fortune, acts so like many of the young ladies of the present age, that her motives, however they may be condemned by all disinterested readers, cannot be deemed *unnatural* by them; and such readers, while they condemn her mercenary behaviour, will probably think that she deserves the distresses in which she involves herself by that behaviour, in conjunction with her repeated imprudences.

61. *'Twas wrong to marry Him; or the History of Lady Dursley.* 2 Vols. 12mo. 6s. Noble.

When a lady is improperly treated by the gentleman who pretends to make honourable addresses to her, she certainly ought not only to resent such treatment, but to break off the connection; for how can she expect that man to make her a good husband, who only marries her because he cannot get her for a mistress? Upon this hinge the History before us turns, and the regard we have for the fair sex strongly induces us to hope that no unmarried female will consider lady Dursley as a pattern for imitation.

62. *The Hermitage: a British Story.* 12mo. 3s. Bell.

The author of this Story will, undoubtedly (for every author is partial to the production of his own brain) deem us void of taste, perhaps absolutely stupid, if we do not admire not only the

the tale itself, but his manner of telling it. We are afraid we shall considerably disappoint him by the sincerity of our decision, in consequence of a careful perusal of it. The Story is, we really think, sufficiently romantic, and rendered far less interesting than it might have been made, with all its extravaganzas, by a less affected mode of composition. The author indeed, is sometimes happy in the choice of his words, but he seldom rises to a felicity in the arrangement of them. In many pages there is such an unlucky mixture of *high* and *low* words, oddly grouped, that we cannot help smiling at the injudicious combination. As the language in this little volume appears to us chiefly censurable (for it contains many just sentiments, and is evidently written with a laudable design) we shall transcribe a few passages which seemed to us the most reprehensible, and leave the readers to make what comments they please.

'She hath advanced (speaking of the church) her pride and power with a rapid progress, and prosperity hath made her mad. Like an idiot who gazes at the moon, as she ascends the horizon, and from the level straddles to mount her rosy car.'

— 'The gems around the urn reflect the rays which glowed with beauties like the train of Iris, when she arises with a rosy toe upon the mountain's top, and rides upon the summer shower.'

--- 'He quitted the hermit's garb, and from his beard which reached his girdle, formed his countenance into the modern cut.'

--- 'The sounding waters eddy in the deep and dismal gulph below, where hemmed by many a rugged rock, the giddy streams lash, foam, and twist and buffle on their voyage.'

63. *Frederick; or the Fortunate Beggar.* 2 Vols. 12mo. 6s. Roson.

The originals from which these letters are said to be copied, ought to have remained in perpetual oblivion. They seem to have been printed only to receive condemnation, for they are destitute of the smallest pretensions to afford entertainment.

MISCELLANEOUS.

64. *The Life of John Wilkes, Esq. in the Manner of Plutarch. Being a Specimen of a larger Work.* 1s. 6d. Wilkie.

This is as despicable a catchpenny as ever issued from Grub-street. It is compiled from news papers, and in thirty-six pages does not contain a greater proportion of matter than is generally sold for sixpence.

65. *Illustrations of Masonry.* 4s. 6d. Williams.

Though some readers may consider the mysteries of Free-Masonry as a more proper object of ridicule than panegyric; yet it must be owned, to the honour of the fraternity, that this oration from a *Brother*, is by no means contemptible.

66. *The*

66. *The Bystander*. 8vo. 1s. Hingstone.

The subject of this satirical pamphlet is a squabble between a country clergyman and two practitioners in the law, the latter of whom are represented in a ludicrous light. We think, however, that the Bystander would have been better employed, in endeavouring to reconcile the contending parties, than in obtruding upon the public a matter in which they are wholly unconcerned.

67. *The Odds of the Game of Billiards*. 1s. Bladon.

This little production contains calculations, which are said to be the result of many years study, and we doubt not may be useful at the billiard-table. To render it of greater utility to the players, the author has added some instructions relative to the game.

68. *The Servant's Book of Knowledge, containing Tables of Wages, ready cast up; together with Tables for Marketting, &c.* By Anthony Heasel. 8vo. 1s. 6d. Cooke.

Though this compilation is not strictly confined within the bounds of necessary knowledge, it contains, however, instructions which will be useful to those for whom it is intended.

69. *A Letter to the right hon. Lord Mansfield, upon his Conduct in a Point lately brought before the Court of King's-Bench, concerning the Middlesex Election*. 8vo. 1s. Reynell.

This writer attempts to treat of a political subject, for which he seems not to be qualified in point either of talents or information. His historical knowledge is lamentably defective, and his reasoning generally erroneous.

70. CORRESPONDENCE.

The writer of the Letter from Glasgow, who sends us specimens of a translation, and asks our opinion whether he should proceed in it or not, ought to consider that, as Reviewers, we cannot answer his question, unless it were asked publicly.— If therefore our correspondent does not chuse to hazard losing his time by going through the whole work he has begun, we can only advise him to publish a specimen of his translation, in order to learn the opinion of the public; in which case, we also shall have an opportunity of answering his request with propriety.



THE CRITICAL REVIEW.

For the Month of *February*, 1773.

ARTICLE I.

Comedies of Plautus, Translated into familiar Blank Verse, by the Gentleman who translated The Captives. Vol. III. and IV. 8vo. 12s. sewed. Becket and De Hondt.

PLAUTUS is the most ancient Latin author, whose works are transmitted to us in any degree of perfection. His merits are universally acknowledged; yet, by some means or other, his writings are little known. We shall therefore introduce this article with a short account of the poet and his productions.

Plautus was born at Sarsina, a city of Umbria, in Italy; but in what year we are not informed. Cicero tells us, that Ennius was older than Plautus*; and Ennius, according to the most probable accounts, was born about 237 years before Christ†. Plautus, as the same author asserts, died under the consulship of Publius Claudius Pulcher and L. Portius Licinius, that is, about 182 years before the Christian æra‡. We will therefore suppose, that he flourished 190, or 200 years before that epocha. The writers about the same time were L. Andronicus, Ennius, Nævius, Cæcilius, and others, of whose works we have only some fragments remaining.

* Ennius fuit major natu, quam Plautus et Nævius, Cic. Tusc. Quæst. l. i. § 3.

† A. Gell. Noct. Att. l. xvii. c. 21.

‡ Cic. De Claris Orat. § 60.

Our poet was born under many unfavourable circumstances. His parentage was mean, and his education, we may suppose, proportionably narrow. Having lost all his money in merchandize, and being reduced to extreme poverty, he was obliged to place himself in the service of a baker, and turn a hand-mill for a livelihood. In this capacity he wrote several comedies*. This, probably, will account for the number of low characters which he introduces in all his plays; slaves, parasites, sharpers, pimps, bawds, panders, courtezans, and young sparks who are almost always in want of money, and procuring it by some imposition, on a usurer, a procurer, or a father.

The age in which he lived was equally inauspicious. Literature had but just made its first appearance in Italy. They had nothing at Rome but a few medleys of verse and prose, satires and farces, mixed with rudeness and obscenities; and Plautus, like our Shakespeare, was in some measure obliged to adapt his compositions to the reigning taste. It is no wonder therefore, that he frequently runs into trifling quibbles, silly jests, and buffoonries†. There is, however, a fund of wit and humour in his comedies, many fine moral sentiments, and a variety of characters drawn with great ingenuity.

Ancient and modern authors concur in celebrating his excellencies. Tully commends him for his elegant, genteel, ingenious, and facetious raillery‡. It was observed, by Varro, who took the observation from his master Ælius Stilo, that if the Muses were to speak Latin, they would speak in the language of Plautus§. Aulus Gellius applauds the elegance of his style, and calls him the glory of the Latin language||. Macrobius affirms, that Plautus and Tully were the most eloquent of all the ancients, and excelled all other writers in true humour and delicate satire¶. Casaubon styles him the most ingenious and facetious of the poets**; and Lipsius affirms,

* A. Gell. l. iii. c. 3. † Vide Hor. de Arte Poet. v. 271.

‡ Est jocandi genus elegans, urbanum, ingeniosum, facetum, quo genere non modo Plautus noster, sed etiam philosophorum Socraticorum libri referti sunt. Cic. de Offic. l. i.

§ In comœdiâ maximè claudicamus; licet Varro dicat, Musas, L. Ælii Stilonis [Stilonis] sententiâ, Plautino sermone locuturas fuisse, si Latinè loqui vellent. Quint. l. x. c. 1.

|| Plautus homo linguæ atque elegantiae in verbis Latinæ princeps. A. Gell. Noct. Att. l. vii. c. 17. Plautus Latinæ linguæ decus. Ib. l. xix. c. 3.

¶ Animadverto duos, quos eloquentissimos antiqua ætas tulit, comicum Plautum, et oratorem Tullium, eos ambos etiam ad jocorum venustatem cæteris præstitisse. Macrobi. Saturn. l. ii. c. 1.

** Ingeniosissimus & facetissimus poetarum Plautus. Casaub.

that we shall find in Plautus propriety and purity of style, a vein of genuine pleasantry and humour, and that Attic elegance which is not to be found in any other Latin writer *.

Several of his comedies are lost, but we have yet twenty left. Ancient critics are not agreed concerning the number of his pieces. Some reckoned only twenty-one; others twenty-five; others forty †; nay, Aulus Gellius informs us, that in his time 130 comedies passed under the name of Plautus: but he adds, many of these comedies were probably written by preceding poets, and only retouched and polished by Plautus ‡. The remaining twenty are generally ranged in the following almost alphabetical order.

1. *Amphitruo*. This comedy has been imitated by Rotrou, Moliere, and Dryden. Part of it is lost, and supplied by another hand. This Supplement consists of about 186 lines in the fourth act, and very nearly resembles the style and manner of Plautus.

2. *Afinaria*, or the *Afs Merchant*. Two principal characters in this play are Demenetus, an old gentleman under petticoat-government, and Argyrippus, his son, in love with a courtesan. The former having received twenty minæ of an afs-merchant, sends it to the latter, to enable him to carry on his intrigue, on condition that he would permit him to pass a night with his mistress. The latter consents. But in the midst of their festivity, they are all unfortunately surpris'd by the entrance of Artemona, the wife of Demenetus. This comedy was written in Greek by Demophilus, and translated by Plautus. The title in the original is *Οραγος* or *Ορνγος*. Our author in the prologue says of it,

‘Inest lepos, ludusque in hâc comœdiâ.’

3. *Aulularia*. This word comes from *aula* (antiquè *pro olla*) the diminutive of which is *aulula*, and signifies *a pot*, in which the treasure was kept, that was found by Euclio. Moliere took the hint, and great part of his comedy called *L'Avare* from this play. We have two comedies on the same plan, one by Shadwell, the other by Fielding, called, *The Miser*. Mr. Thornton, in his translation, has adopted this title, as being more familiar to an English ear.

4. *Captivi*. Mr. Whalley, in his edition of Ben Jonson's works, gives the following account of the story. ‘Philopo-

* Plautus ille scriptor est, qui puritatem, qui proprietatem sermonis suppeditet: ille qui urbanitatem, jocos, sales, et eam Atticorum venerationem sufficiat, quam frustra in reliquo Latino quaeras. *Epist. Quæst. l. v. ep. 26.*

† Servius in *Æneid. l. i.*

‡ Ab eo retractatæ & expolitæ. *Noct. Att. l. iii. c. 3.*

lemus the son of Hegio, an Ætolian, is taken prisoner; and Hegio, with a view to ransom his son by the exchange, buys Philocrates and Tyndarus, two Elia captives. Tyndarus is slave to Philocrates, and is left under his master's name, while the true Philocrates is sent to Elis, under the name of Tyndarus, to effect the liberty of Philopolemus, the son of Hegio. The fraud however is discovered to Hegio, before the return of Philocrates; and Tyndarus is put to the torture, and sent to the mines. At the return of Philopolemus and Philocrates, with whom also there comes Stalagmus, a fugitive slave of Hegio, it is discovered that Tyndarus is the son of Hegio, who was carried away by Stalagmus, at the age of four years, and sold by him to the father of Philocrates.

Camerarius thinks this one of the best and most elegant of Plautus's comedies. Some of the incidents are finely imagined; and the author himself says, in recommendation of it,

— ‘Ad pudicos mores facta hæc fabula est.’ *Sub finem.*

5. *Curculio*, the Parasite. *Curculio*, which signifies a *weevil*, or ‘an insect that eats out the pith of corn,’ is the name of a parasite, on whose intrigues much of the business of this comedy depends. The story is to this effect: a supposed slave is found to be a free woman; a captain, who wanted to procure her as a mistress, is discovered to be her brother; and in the conclusion, she is married to her lover.

6. *Casina*. The plot of this play consists in a trick put upon Stalino, an amorous old gentleman, and Olympio, his bailiff, a confederate in his amour, by substituting Chalinus, a slave, in the room of Casina. This comedy is translated from Diphilus, a Greek comic poet. We cannot say of it what the author says of the Captives—*ad pudicos mores facta fabula est.*

7. *Cistellaria*, the Casket. This comedy consists of only one single incident, the discovery of a girl (who had been exposed in her infancy) by means of a casket, containing some trinkets, which are known and acknowledged by her parents.

8. *Epidicus*. *Epidicus* is the name of a slave, on whose rogueries most of the incidents depend. This was one of the author's favourite comedies, as he himself tells us.

Etiam Epidicum, quam ego fabulam æque ac meipsum amo.

Bacch. act. II. sc. v. 36.

Mr. Warner, in allusion to an incident near the end of the play, intitles it, *The Discovery.*

9. *Bacchides*. The *Bacchides*, two sister-courtezans, principal characters in this play, insnare two old gentlemen, who come to their house, denouncing vengeance upon them for debauch-

debauching and ruining their sons. Such is the frailty of mankind,

Senes, dum gnatis student, scortantur, potitant !

In a supposititious prologue this play is said to be translated from Philemon.

10. *Mostellaria*, the Apparition. *Mostra* is an old word, the same as *monstra*. Hence *mostella* and *mostellaria*. This comedy is mentioned by several ancient critics and commentators under the title of *Phasma*. Theuropides, a merchant of Athens, returns from abroad ; and Tranio, an artful servant, in order to prevent his going into his own house, and surprising his son, and the rest of the company at their entertainment, makes him believe that the house is haunted, and that his son had purchased another. Upon which pretence the old gentleman is choused out of forty minæ.—The Intriguing Chambermaid, a comedy of two acts, by the late Henry Fielding, is founded upon this play.

11. *Menæchmi*, the Twin Brothers. In this play the similarity of two brothers, called *Menæchmi*, is the source of various comic errors and perplexities, which are all unravelled in the catastrophe. This is generally accounted one of the best of our author's pieces. A learned critic calls it *festivissima, et eruditæ varietatis fabula* *. Some have imagined, from an expression in the prologue, that Plautus translated it from Epicharmus. Others have thought, that he took it from the *Διδυμοί* of Menander.

12. *Miles Gloriosus*, the Braggard Captain. This play contains many comic incidents, calculated to mortify and expose the vain-glorious and self-conceited captain. It does not appear who the author was from whom Plautus took it. He only says, that in the Greek it was stiled *Αλαζων*, *jaçator*.

13. *Mercator*, the Merchant. This comedy is translated from Philemon, who stiled it *Εμπροσ*.

14. *Pseudolus*, the Cheat. *Pseudolus* is the name of a slave, on whose contrivances all the incidents depend. The plot is a piece of dexterity and cosenage played off upon a pander, whose tyranny, rapacity, pride, and insolence are well described. Douza calls this play, *Ocellus fabularum Plauti*, 'the pearl of all the comedies of Plautus.' Camerarius says of it, *Argumentum est varium & planè mirificum*. 'The story contains great variety ; and the incidents are admirably disposed.' It was one of the author's favourites, as Cicero informs us : *Quàm gaudebat Bello suo Punico Nævius ! quàm Truculento suo*

Plautus! quàm Pseudolo †! 'How did Nævius exult in his poem on the Punic war! What joy had Plautus in his *Truculentus*, and in his *Pseudolus*!'

15. *Pænulus*, the Carthaginian. The prologue informs us, that in this play, the author has imitated the Achilles of Aristarchus, a tragic poet, who lived about the time of Euripides. The title is not *Pænus*, but *Pænulus*, the Little Carthaginian. To account for this, the commentators observe, that the Carthaginians were frequently ridiculed by the Romans for the shortness of their stature; that *Pænulus*, the diminutive, was used by way of contempt; or that Hanno, the Carthaginian, a principal character in this play, was a little man, being called *Act v. sc. 5. ballex viri*, a dwarf, or hop o' my thumb. Or, as no reason appears why Hanno should be a little man, that the part was probably written for an actor, who was a little man. The subject is the discovery of Hanno's nephew and two daughters, who had been stolen in their infancy, and carried to Calydon. Some passages in the fifth act are in the Punic language. See Bochart, *Phaleg.* col. 721. *Sam. Petiti Miscell.* l. ii. c. 1, 2, 3. *M. Le Cler. Bibl. Univ.* tom. ix. p. 256. *Seld. de Diis Syris, Proleg.* c. 2.

16. *Persa*, the Persian. The plot chiefly consists in a piece of roguery practised upon a pander, by a pretended Persian, who sells him the daughter of a parasite (concerned in the scheme) as a beautiful female captive, lately brought from Arabia. The cheat is not suspected till the father comes and demands his daughter.

17. *Rudens*. The rope, by which a fisherman drags his net to shore, wherein is contained the *vidulus*, or *wallet*, which contributes to the catastrophe, is called *rudens*. See *Act iv. sc. 3.* Mr. Thornton intitles it, *the Shipwreck*. This play is esteemed among the best, if not the very best of our author's productions. Plautus is supposed to have borrowed the subject at least from Diphilus.

18. *Stichus*, the name of a slave, who acts a principal part in this play. The subject is the affection of Panegyris and Pinacium for their husbands, and their determination to persist in their constancy towards them, notwithstanding they had been absent three years, and were supposed to be dead. Their safe return, with an increase of fortune, is a principal part of the catastrophe; which seems to be but very indifferently conducted. Mr. Warner intitles this play *the Conjugal Fidelity*.

19. *Trinummus*. No reason can be given why our author should choose to reject the original Greek title to this play, and

† Cic. de Senect. § 14.

substitute so uncouth a one as *Trinummus*, which signifies *three pieces of money*, the sum given to a person who is hired to carry on a deception in one of the scenes. It is translated from Philemon, who called it *Θησαυρος*. Scaliger prefers the Greek title: *reâ Philemon Thesaurus* *. The art of the author, says Mr. Thornton, in the conduct of this comedy, is much to be admired. The opening of it is highly interesting; the incidents naturally arise from each other, and the whole concludes happily with the reformation and marriage of Lesbonicus. It abounds with most excellent moral sentiments and reflections; and the same may be said of it with equal justice, as is said of the *Captives*, 'this play is founded on chaste manners.'

20. *Truculentus*, the Churl. *Stratilax*, a rustic servant, is the churl, or clown, a character of no importance to the business of the play. Scaliger says, it ought to have been intitled, *Rusticus: Rusticus enim ibi, non Truculentus est* †. This comedy, according to Cicero, was one of the author's favourites ‡. The design of it is to expose the artifices and rapacity of courtizans. —The original has suffered much by the injuries of time.

These are all the dramatic pieces of our author now remaining, except some fragments, which have been collected by Lambinus, Geo. Fabricius, Taubmannus, Pareus, and others. These industrious compilers have given us a collection of passages, cited by Latin grammarians, from about forty comedies, different from those in the preceding list, which were formerly extant under the name of Plautus, but are now lost §. They have also given us a collection of passages and single words, cited by different writers from the foregoing twenty comedies, which do not appear in any of our present copies. But all these fragments are short, and consequently of no great importance.

There is one circumstance, besides their intrinsic merit, which gives a singular value to the works of Plautus. The dramatic pieces of Diphilus, Philemon, Demophilus, Menander, Eubulus, Epicharmus, and many other Greek comic writers, are lost in the general wreck of ancient learning. Some of them, without doubt, were worthy of immortality. We cannot but lament the loss of Menander, when we read

* Poet. l. iii. c. 126. † Ibid. ‡ Vide suprà in Pseudulo.

§ Many comedies, as Fabricius remarks, were ascribed to Plautus, which were written by one M. Aquilius, or M. Accius, or Acutius, or C. Plautius, or Plotius, or lastly Torpilius. Bibl. Lat. c. i. A Varrone scriptum est, Plautium fuisse quempiam poetam comœdiarum, cujus quoniam fabulæ Plauti inscriptæ forent, acceptas esse quasi Plautinas, quàm essent non à Plauto Plautinæ, sed à Plautio Plautianæ, A. Gell. l. iii. c. 3.

the high encomium which Quintillian has paid him *. The rest have had their several applauders. Plautus, we may suppose, translated, or imitated, the best of their compositions. He acknowledges his obligations to them in several of his prologues. We are therefore indebted to him for preserving us some excellent copies, or at least some beautiful sketches of their original portraits.

The translation now before us will certainly be acceptable to the English reader, as Plautus has never appeared entire in our language. Echard translated only three plays, which had been selected by Madam Dacier, viz. *Amphitruo*, *Rudens*, and *Epidicus*. But Echard has palpably translated from the French, more than from his original author. His style besides is coarse and indelicate; and while he aims at being familiar, he is commonly low and vulgar. Cooke, the translator of Terence, published proposals for a complete translation of our author; but he printed only *Amphytrion* †. There is likewise a translation of the *Menæchmi*, by Mr. W. W. but this was published as early as the year 1595, and the language is old and obsolete. These are in prose. The ingenious Mr. Colman, in his Terence, introduced a new and elegant mode of translation in familiar blank verse. The late Mr. Thornton, whose abilities were in every respect equal to a work of this nature, followed his example, and began to introduce Plautus to public notice in the same agreeable form. He published a translation of seven plays in 1767 ‡, and intended to have translated the other fourteen; but the world was soon after deprived of this excellent scholar. On which occasion, we, who knew him well, can truly say, in the words of Plautus,

———— *Comœdia luget,*

Et amici simul omnes collacrumârunt. Apud A. Gell. l. i. c. 24.

The translation of Plautus is however continued by an able hand. Mr. Warner has pursued the plan, marked out by Mr. Colman and Thornton, and presented the public with a translation of the following plays, viz. *Menæchmi*, *Epidicus*, *Mofcellaria*, *Pseudolus*, *Stichus*, *Cistellaria*, *Curculio*, *Truculen-*

* Menander vel unus, meo quidem judicio, diligenter lectus, et cuncta quæ præcipimus efficienda sufficiat. Ita omnem vitæ imaginem expressit; tanta in eo inveniendi copia, et eloquendi facultas; ita est omnibus rebus, personis, affectibus, accommodatus, &c. Quint. l. x. c. i.

† Cooke's edition is in Latin and English; and seems to have been intended merely for the use of learners.

‡ *Amphitruo*, *Miles Gloriosus*, *Captivi*, *Trinummus*, *Mercator*, *Aulularia*, *Rudens*. The Captives is translated by Richard Warner, esq. the Merchant, by George Colman, esq. See Crit. Rev. vol. xxiii. p. 113.

tus, Pænulus. At the bottom of the page he has subjoined a considerable number of useful notes, extracted from M. de L'Oeuvre, Lambinus, Taubmannus, Gronovius, Marolles, Gueudeville, Limiers, &c. To these he has added notes of his own, and some which were communicated to him by particular friends.

As we have already extended this article, as far as the limits we can assign it will allow, we can only lay before our readers a short extract, as a specimen of Mr. Warner's mode of translating. We select the following soliloquy, merely because it is commodiously detached from the comedy in which it occurs. Philolaches is a young gentleman, who supports a principal character in the *Mostellaria*.

* *Phi.* I've long and often thought, and argued deep,
And in my heart (if I have any heart)
Have long debated and revolv'd, What's man
Just born, to be compar'd to? and have now
Found out his likeness. Man is a new house—
I'll tell you how; and, tho' you think it not,
I will convince you, what I say is true —
When you have heard, you'll think and say as I do.
Lend me your ears, and you shall hear my arguments;
For I'd have all as knowing as myself—
As soon as e'er an edifice is plann'd,
Built up in taste, and polish'd with exactness,
The architect's commended; and his house
By all approv'd; each takes it for a model,
And spares no pains no cost to have one like it.
But when a tenant comes, unthrifty, mean,

* *Recordatus multum & diu cogitavi,*
Argumentaque in pectus multa institui
Ego: atque in meo corde, si est quod mihi cor,
Eam rem volutavi & diu disputavi,
Hominem quojus rei, quando natus est,
Similem esse arbitrarer simulacrumque habere.
Id repperi jam exemplum.
Novarum ædium esse arbitror similem ego hominem,
Quando hic natus est. ei rei argumenta dicam,
Atque hoc haud videtur verisimile vobis:
At ego id faciam esse ita ut credatis.
Profecto ita esse, ut prædico, vero vincam.
Atque hoc vosmetipsi scio,
Perinde uti nunc ego esse autumo, quando
Dicta audietis mea, haud aliter dicetis.
Auscultate argumenta dum dico ad hanc rem.

* *V. 2.—if I have any heart*] The original is, *si est quod mihi cor*, 'If I have any courage.' We use our word *heart* in the same double sense.

* *V. 12.—polish'd with exactness*] From this and other passages in our author, where a house is compared to a mirror, it should seem probable that the houses of the Romans were polished on the outside.

Neg-

Neglectful, with a lazy family,
 The fault is strait upon the building laid;
 Good in itself, but kept in bad repair.—
 Then, as it often happens, comes a storm;
 Demolishes the tilting, spoils the gutters,
 And the too careless owner takes no heed
 The damage to repair. A shower succeeds;
 Washes the walls, the roof admits the water,
 The weather rots the builder's edifice,
 The house grows worse by use: and in all this
 The architect is not at all to blame—
 A great part of mankind affect delay;
 And, if it cost them money to repair it,
 Delay it still, till ev'ry wall falls in,
 And the whole's then anew from the foundation—
 Thus much for buildings.—Now, how men are like them.
 First then—All parents are their children's architects;
 They first lay the foundation, and then raise
 The superstructure of their education—
 They carefully add firmness; that they may
 Become good men; and be an ornament
 As well as use and safeguard to their country—
 And to such ends, they spare nor cost nor pains;

Simul gnarures vos volo esse hanc rem mecum.
 Aedes quom extemplo sunt paratæ, expolitæ,
 Factæ probe, examuffim,
 Laudant fabrum, atque ædes probant. sibi quisque
 Inde exemplum expetunt: sibi quisque simile,
 Suo usque sumptu: operæ ne parcunt suæ.
 Atque ubi illo immigrat nequam indiligensque,
 Cum pigrâ familiâ, immundus, instrenuus,
 Hic jam ædibus vitium additur,
 Bonæ cum curantur male.
 Atque illud sæpe fit, tempestas venit,
 Confringit tegulas, imbricesque: ibi
 Dominus indiligens reddere alias nevolt.
 Venit imber, lavit parietes, perpluunt
 Tigna, putrefacit aër operam fabri.
 Nequior jam factus est usus ædium:
 Atque haud est fabri culpa. sed magna pars hominum
 Mora hanc induxerunt; si quid nummo farciri potest,
 Usque mantant, neque id faciunt, Conicum
 Parietes ruunt. ædificantur ædes totæ denuo.
 Hæc argumenta ego ædificiis dixi. nunc etiam volo
 Dicere, ut homines ædium esse similes arbitremini.
 Primum dum parentes fabri liberum sunt,

' V. 30. *Delay it still, till ev'ry wall falls in*] A sentiment not much
 unlike this we meet with in Holy Scripture.

" By much slothfulness the building decayeth, and through idleness
 of the hands the house droppeth through."

Ecclesiastes, chap. x. ver. 18.

' V. 40.—*on this account they count for nothing.*] There is a jingle
 between *sumptus* and *sumptui*, which we have here endeavoured at
 imitating.

Expende

Expence on this account, they count for nothing :
 Refine their manners, teach them letters, laws :
 And by their cost and care, endeavour still
 That other men should wish their children like them—
 Then to the army—There their father's place them
 Under protection of some great relation ;
 And so they pass out of the builder's hands,
 Ere they have serv'd a year—You then may see
 A sample how the building may turn out.
 For I myself, as long as I was under
 The builder's hands, was sober all the time,
 And honest—But as soon as e'er I follow'd
 My own inventions, I at once undid
 All that my architect had done before.
 Then enter'd idleness—That was the storm
 Brought-on me hail and rain ; quite overthrew
 My modesty, and each restraint of virtue,
 And utterly untill'd me—Heedless I
 Again to cover in my edifice ;
 Love, like a torrent, rush'd into my heart,
 O'erflow'd my breast, and soak'd quite through my soul.
 And now, my fortune, credit, and fair fame,
 My virtue and my honour, all have left me.

Et fundamentum substruunt liberorum.
 Extollunt, parant sedulo in firmitatem,
 Ut & in usum boni, & in speciem populo
 Sint : sibi quæ aut materiæ ne parcunt.
 Nec sumptus sibi sumptui esse ducunt :
 Expoliunt, docent literas, jura & leges,
 Sumptu suo & labore nituntur, ut
 Alii sibi esse illorum similes exoptant.
 Ad legionem quom itant adminiculum eis danunt
 Tum aliquem cognatum suum.
 Eatenus abeunt à fabris.
 Unum ubi meritum est stipendium, igitur tum
 Specimen cernitur, quo eveniat ædificatio.
 Nam ego ad illud frugi usque & probus fui,
 In fabrorum protestate dum fui.
 Postea quom iminigravi in ingenium meum,
 Perdi operam fabrorum ilico oppido.
 Venit ignavia, ea mihi tempestas fuit,
 Ea mihi adventu suo grandinem imbremque attulit ;
 Hæc verecundiam mihi & virtutis modum
 Deturbavit, detexitque me ilico.
 Post illa me obtegere neglegens fui :
 Continuo pro imbre amor advenit in cor meum.

V. 44. *Then to the army—There their fathers place them—Under protection of some great relation*] The Romans always appointed a guardian to their sons the first year they entered into the military service.

De L'Oeuvre.
 ' V. 56.—*and each restraint of virtue*] The original is, "Hæc verecundiam mihi et virtutis modum deturbavit. Virtutis modum," i. e. "modum quem virtus statuit, the restraints or limitations imposed by virtue." The same idea is also expressed afterwards by *modestia*.

By

By negligence, I'm grown still worse and worse;
 These rafters are so ruinous, so foul,
 With rotting moisture, that, by Pollux' temple,
 I see no means remain to patch it up: 65
 The whole must fall, and its foundation fail,
 Without an hand to help me. My soul's vex'd,
 When I but think of what I once have been,
 And what I am. None of my age more active, 70
 Or at the discus, javelin, ball, at wrestling,
 In horsemanship, in racing, or in arms—
 I then enjoy'd me, an example liv'd
 Of thrift and of hard living; an example
 The best have copied; but I now have found 75
 By following my inventions, after all,
 I am myself become, as 'twere just nothing.'

The English reader must always remember, that Plautus will necessarily appear to disadvantage, even in the best translation, inasmuch as he will want, in any version whatsoever, the charm of classical expression, and that humour, which is in a great measure verbal.

Mr. Warner informs us, that the remaining comedies, which are, *Asinaria*, *Casina*, *Bacchides*, and *Perla*, with the *Fragments*, are in great forwardness for the press, and will be laid before the public with all convenient speed.

Is usque in pectus permanavit, permadefecit
 Cor meum. nunc simul res, fides, fama, virtus,
 Decusque deseruerunt: ego sum in usu
 Factus nimio nequior. atque edepol ita
 Hæc tigna humide putent. non videor mihi
 Sarcire posse ædeis meas, quin totæ
 Perpetuæ ruant, quin cum fundamento
 Perierint, nec quisquam esse auxilio queat.
 Cor dolet, cum scio nunc ut sum, atque ut fui:
 Quo neque indutrior de juventute erat
 Arte gymnastica, disco, hastis, pila,
 Cursu, armis, equo. visitabam volupe:
 Parsimonia & duritia disciplinæ aliis eram:
 Optimi quique expetebant eam doctrinam sibi:
 Nunc postquam nihili sum, id vero meopte ingenio repperi.

Ex edit. Boxhornii.

'V. 71. *Or at the discus*—] The *discus* or quoit was made of stone, iron or copper, five or six fingers broad, and more than a foot long. Throwing this was an exercise among the Greeks and Romans; and he who threw it highest and farthest was the victor. At wrestling—*Arte Gymnasticâ*.

'V. 74. *Of thrift and of hard living*—] *Visitabam volupè*, that is, says Lambin, *duriter et ita tamen jucundè*. This seems forced. We rather approve of Acidalius's correction, *visitabam haud volupè*, agreeable to which we have translated the passage.'

II. *Chirurgical Observations and Cases.* By William Bromfeild, Surgeon to her Majesty, and to St. George's Hospital. 2 Vols. 8vo. 12s. Cadell.

THE state of the chirurgical art, like that of physic, remained stationary for many ages, till the spirit of enquiry diffusing itself over Europe, the minds of men revolted against the prescriptive authority of the ancients, to which their predecessors had implicitly submitted, and nature and observation became the chief objects of their regard. The prosecution of anatomical knowledge, which revived with fresh vigour at the same epoch of free investigation, contributed not a little to introduce improvements in surgery: and it is probable, that the separation of this profession, which happened in process of time, from another of an illiterate nature, wherewith it had been generally united, served also to increase its prosperity, by rendering the practice of the art more creditable than it had formerly been reputed. Mr. Bromfeild, who takes notice of the advantage which has accrued to surgery from anatomical researches, mentions another circumstance whereby it has, no doubt, been likewise greatly benefited. This is the erection of hospitals in different parts of England, which have opened as it were, so many schools for the advancement of the art. Amidst the auspicious operation of the several causes, however, our author observes, that there are some difficulties, which lie in the way of farther improvement. One is, that an attempt to reform an error in practice often meets with opposition from either the pride or obstinacy of those, who scorn to be taught by others, or think themselves too knowing to need any information; and another obstacle is, a dull and lazy acquiescence in the established methods of operating. There is not any doubt that both these impediments have greatly retarded the progress of surgery to perfection; but, fortunately for mankind, there has been within the present century, some persons among the professors of that art, who scorning the narrow prejudices by which the generality are actuated, have had the fortitude to deviate from the common path of practice, when experience justified the innovation; nor do we hesitate to admit Mr. Bromfeild among this class of reformers. As an instance of the prejudices which have been mentioned, our author puts the question, that, should any man recommend a free use of opium, so as to produce a diaphoresis in a concussion of the brain, would he not be thought either ignorant or insane? He informs us, that the gentleman who first recommended to him the use of opium in fractures of the skull, or concussions of the brain, founded his idea upon the suc-

success which he had observed in the practice of a celebrated empiric, relative to that medicine ; and remarked likewise, that most of the patients who had received hurts of that sort, generally died, where only the usual method of cure, by emptying the vessels, had been adopted.

Mr. Bromfeild candidly acknowledges, that when he considered the assertions of this gentleman, he still felt a reluctance to make the experiment ; being influenced by the common prejudice, that opium frequently affected the head in a violent degree, and concluded that it must be improper, where the brain, or its membranes are already disordered from external violence. He adds, however, that if he be now right in supposing that inflammations are frequently caused by spasm, and that the nerves sent to the muscular or vascular fibres may be so irritated as to produce spasm, this doctrine may be worthy of attention ; since opium is the most likely remedy to remove a spasmodic complaint. In support of the utility of opium in such cases as have been mentioned, the author observes, that it is a great attenuant of the blood, and must therefore give the fairest chance for the absorption of extravasated fluids, by dividing those detained in the vessels, and fitting them for future circulation. To confirm this effect, he produces the authority of Dr. Mead, who told him, that if women would immediately make use of *tinctura thebaica* freely to their breasts, after contusion from a blow, or other violence received, the extravasated blood would be attenuated and absorbed, and the assistance of the surgeon would seldom be requisite for cancers, consequent to external injuries of those parts. Our author accordingly relates some cases, of hurts done to the skull and brain, in which he has given Dover's powder ; but previous to these he informs us, that being at first irresolute, he did not pursue either the former, or new method of practice, with firmness, but fluctuated for some time between the two. For in case the patient was not greatly relieved, or rather entirely freed from his complaint, by the first dose of the medicine, he suspected the second might do mischief. Reflecting however on the impropriety of this desultory and undetermined treatment of such cases, he resolved to persevere boldly in the new method, which was as follows ; viz. in case of fulness from a plethoric habit, to take away a few ounces of blood, that by giving room in the vessels, the anodyne sudorific might more surely act as intended ; and, if the person were costive, to procure a stool either by clyster, or some lenitive aperitive medicine.

The warm bath, he thinks, is, in general a good preparative for the powder ; for by cleansing the skin, it promotes the

the action of the medicine, and, by lying between blankets, perspiration is greatly favoured during its operation, on the conclusion of which, the patient is to be put into well-aired sheets. Should the patient be relieved by this method, a gentle diaphoresis ought to be encouraged by the use of a medicine of the same kind, such as the vin. antimon with tinctur. thebaic; but, says Mr. Bromfeild, *Aut non tentes, aut perice*, should be the maxim laid down; and indeed, the same ought to be the injunction in every disease where the indication of cure is clear and urgent. He adds, that in general every symptom of concussion of the brain has disappeared on the powders producing a plentiful sweat; and that the medicine was commonly continued, *pro re nata*, till the patient seemed out of danger. Where the symptoms have returned, the medicine was repeated, and the patient did well. He informs us, that though he has given this medicine to hundreds, he never knew any person the worse for taking it; and that two in particular who had fractures of the skull, recovered by this method, without the operation of the trephine being performed. It is proper to make our readers acquainted with the cases on this subject.

‘ A gentleman received a violent blow on the top of his head, from a large weight falling on it, which fractured his skull and depressed it: I attended at the operation, when every possibility of future pressure on the brain from the fractured bone was entirely prevented by the removal of the depressed pieces. He took Dover’s sweating powder, which, he said, always relieved him, when it began to operate. He had stools as often as it was thought necessary, and was bled very freely before I saw him. As the wound did not begin to digest kindly at the usual period, in the intermediate time between the sweats, he took the sal abſinthii neutralized with suc. limonum, and a decoction of the bark. About the fifth day he grew comatose, and, the gentleman, whose patient he was, seemed to wish he had been bled again. I desired him to recollect how constantly we consulted the pulse when we met, and, that he had always told me, that in my absence he was never induced to bleed him from fulness; and, from the quiet state of his pulse whenever we met, we judged it unnecessary. This he allowed; but, as the coma was great, I consented to his losing some blood from the jugular vein, which did not make his pulse flag, nor, was he relieved by the bleeding: when I saw him the next day, being the sixth from the accident, he was dying. I did not see the patient after he died; but conclude, that the brain had suffered so much from the violence of the blow, that, let what method soever have been followed, the event in this case would have been the same.

‘ John King, aged thirty-five years, having fallen from a scaffold, was brought to St. George’s hospital, on the 8th of May, 1771, quite senseless. He had received by the fall two large wounds; one on the anterior, the other on the posterior part of his head, and his back was violently bruised: he had bled a little at his nose. Immediately after his admission into the hospital, he was let blood, and, from the administration of a clyster, had two stools, and took a scrup-

a scruple of Dover's sweating powder. On the 9th he was more sensible, and complained of great giddiness, with pain in his forehead and back. He was then ordered to take ten drops of the *tinctura anodyna antimonalis* once in four or six hours, as the effect might indicate; a fomentation was applied to his back, a stool procured in the evening by a clyster, and Dover's powder was repeated at bed-time. On the 10th, the giddiness was gone off, the pain was abated, and his head was perfectly easy, the use of the *tinctura anodyna* was continued, and his body kept open by a laxative mixture. On the 11th, he was free from all complaints, gratulations began to appear on the wound, which looked well, and the use of the drops were discontinued. He remained well till the 16th, about which time he was seized with giddiness, and a sickness at his stomach. Eight ounces of blood were then taken away, and some stools procured by a purging draught. On the 19th, the giddiness and sickness entirely left him. On the 21st, his sickness returned, with great pain in his head: he was then directed to take a scruple of Dover's powder at night. On the 26th, all his complaints were gone. He was then ordered to take four spoonfuls of the following medicine once in four hours. *R. Sal. ablinth. scrup. ii. succ. limon. unc. i. decoct. cort. Peruvian. unc. xiv.* He remained without any return of his complaints, and was discharged on the 12th of June.

Patrick Darbun, aged twenty-six years, was admitted into St. George's hospital the 6th of July 1771, having a large wound on the forepart of his head, and some slight bruises on different parts of his body. He had fallen from a scaffold. It was about an hour after the accident when he was brought to the hospital, where the surgeon was informed, that he had continued senseless for half an hour after the fall, and had vomited twice. He had great pain in the parts that were hurt, with stupor and heaviness. Upon a careful examination of the skull, no fracture could be discovered. Some blood had been taken away before he was brought to the hospital, where a purging mixture was given him, and some stools thereby procured. He then took a scruple of Dover's powder. He complained of great pain in his head, and giddiness, on the seventh, and had had but little rest. The *tinctura anodyna antimonalis* was given him, ten drops of which he took once in four or six hours. He was rather easier in the evening, and the *pulv. Doveri* was repeated at bed-time. On the eighth, he was much better; the use of the drops was continued. On the ninth, the pain in his head and giddiness were quite gone. He continued to take the drops till the twelfth, about which time, he being perfectly well, no more were given. Having remained in the hospital till the thirty-first, without any return of his complaints, and the wound being nearly healed, he was made an out patient by his own desire, and continued perfectly well.

John Hyde, a boy about fourteen years of age, was on the seventh of June, 1771, admitted into St. George's hospital, on account of a hurt he had received on his head by falling backwards. The scalp was much swelled, but without any wound: he complained of giddiness, and vomited frequently. The surgeon made an incision into the tumified part, by which the skull was laid bare, and a fracture, of about an inch in length, discovered upon the superior part of the occipital bone. Some stools were procured as soon as it was possible, by a purging mixture, and afterwards one scruple of Dover's powder was given. He had a pretty good night, and on the

the eighth the vomitings ceased, though the pain in his head and giddiness continued. He was that day directed to take ten drops of the tinctura anodyna antimonialis once in six hours. His giddiness went off entirely in the evening; but he complained of a little pain in the fractured part. A stool was procured by a clyster, and the use of the antimonial anodyne was continued. On the ninth, he was free from pain, and took the antimonial anodyne once in six hours, till the eleventh, during which time he was perfectly well, and afterwards was directed to take the neutral mixture, with a decoction of the Peruvian bark. This course he pursued for about a week, and on the twenty-sixth was made an out-patient. In about three weeks after this, the wound was healed, and the boy perfectly recovered. There was nothing particular in treating the wound, except that the bone was frequently pricked with the point of a proper instrument, to expedite exfoliation.

I have fairly related things as they were, and shall make no other remark on the facts than this, that had the cases of concussion, which were in the hospital, been fractures of the skull, and the usual openings been made with the trephine, the greater part, I firmly believe, would have died; at least, I may venture to say, it has generally been the case, even under the care of the most able and experienced surgeons, not only of the hospitals in England, but in France, Italy and Germany, where I make no doubt but that evacuations were repeatedly made, as occasion might require. I flatter myself, that some unprejudiced persons of the profession may, like me, be induced to try this method with that firmness, which a sincere inclination to benefit our fellow-creatures requires; and, be the success what it may, it ought to be communicated to those who profess surgery, for the improvement of the art: let truth prevail, though the present doctrine, enjoining great and repeated evacuations, should suffer a little.

Having reason to believe, that where any lymph had been extravasated, and lodged between the skull and dura-mater, in case any of the futures should remain open, and a dependent situation for the exit of the extravasated fluid obtained, it must be extremely serviceable; the author examined the skulls of various subjects, and found that *additamentum* of the temporal or petrose future was almost always open; that its situation was the most favourable for any discharge from within the cranium; that it had the advantage, if it be any, of being situated on one of the great sinusses; and that, by an incision made throughout the whole length of this additamentum, discharges might be expected, not only from part of the membrane that covers the cerebrum, but also from that which incloses the cerebellum. The advantages Mr. Bromfeild has known to result from discharges obtained by incisions, made *properly* on this piece of future, induce him to recommend them strongly, where some symptoms remain in consequence of violent concussions of the brain, of which symptoms extravasation of lymph may be supposed to be the cause; and he observes that they have not been less beneficial in cases of

the *gutta serena*, consequent to extravasated fluid lodged in the optic nerves, after falls, or blows on the head. In epileptic fits, they have likewise been of the greatest service when kept open by peas or gentian root. In proof of their utility in the disease last mentioned, he tells us, that after patients had been greatly relieved by the discharge for a few days, he has filled up the openings with dossils of dry lint rolled very hard, and bound down tight; the consequence of which was, that the symptoms returned as bad as ever. A girl, subject to the epilepsy, was so far relieved by this method, that, after having an hundred fits in a day, she had not more than two in the same space of time, after the opening above recommended had been made, and discharged freely; but, it being doubted whether the benefit arose from the opening on the suture, the fontanel was filled with dry lint, when immediately upon the retention of the discharge, the fits returned as frequently as ever. He informs us, that having mentioned his success to several surgeons, this method was tried by others, and he was told, that, in some patients, it was attended with advantage, in others, not; but in those he saw, where it had not been serviceable, the fault was evidently in the operator, as the openings had not been made exactly on the suture, consequently no discharge from within could be expected.

We have been the more particular in our account of this part of the work, as the observations it contains are of the utmost importance in practice, and greatly merit the attention both of medical and chirurgical readers. In the succeeding chapters the detail is generally full and explicit, it being the design of the author to be useful to such practitioners, who seldom or never have had an opportunity of seeing the operations performed.

The second chapter is employed on amputation, where Mr. Bromfeild very judiciously specifies the cases in which that operation is proper. He also explains the nature, signs, and causes of mortification, gangrene, and inflammation, with the method of treatment.

Mr. Bromfeild here recommends a very proper method for determining from the pulse whether or not the patient is plethoric, which being of great use in practice, we shall present to our readers.

From what has been said, it is extremely obvious, that an artery over-charged with blood, is as incapable of producing a strong full pulse, for want of its contracting on the contained fluid, and getting rid of the additional quantity thrown into it by the systole of the ventricle of the heart, as for the want of a due quantity for its distention; for, proportionate to the influx into the vascular system, will be the reaction of the coats on the contained fluid: there.

therefore, in both cases, a low and weak pulse will appear to an inaccurate observer, and a patient may be lost, or mischief ensue, by not critically determining at first, whether the artery be overcharged or not.

'In order to discover this, the pulse must not be felt with one or two fingers on the carpal artery, for by equal pressure on the vessel we may be deceived; but, if three or four fingers cover a considerable length of artery, and we press hard for a time on it, and then suddenly raise all the fingers, but that nearest to the patient's hand, the influx of the blood, if there be a plethora, will be so rapid, as to raise the other finger, and make us sensible of the fullness.'

In the third chapter he treats of tumours arising either from fluxion or congestion; in the fourth, of the Erysipelas; in the fifth, of the Anthrax, where we also meet with many useful remarks on amputation. The sixth chapter is on the Reduction of the *os brachii* when dislocated; after which there is an appendix, containing, chiefly, observations on hæmorrhages consequent to amputation.

[*To be continued.*]

III. *The Elements of Commerce, Politics, and Finances, in Three Treatises on those important Subjects. Designed as a Supplement to the Education of British Youth, after they quit the public Universities or private Academies. By Thomas Mortimer, Esq. 4to. 181. Boards. Hooper. [Concluded.]*

AFTER delineating the theory of inland trade, Mr. Mortimer enters on the subject of universal commerce, where he enquires on what principles it must be conducted, and applies its general elements to the commercial interests of Great Britain and her colonies. Exportation and importation are particularly considered in this part of the work, and the author delivers the most approved mercantile maxims and regulations by which those may be managed to the greatest advantage. He observes, that we ought to export our natural products in the most improved state they will bear, as this economy affords encouragement to arts and manufactures, which are essential objects of commerce. That in our exportations, we must not only take care to send out the superfluities our own people can best spare, but we must pay attention to the necessities of those countries that demand our commodities. That, as far as is consistent with the political freedom of commerce, we ought to make our exports in our own ships; for by this means they will be rendered of threefold advantage to the state. First, their intrinsic value: secondly, the profits of freight and insurance: and, thirdly, the multiplication of our

seamen. That we ought to give the preference to those exports which are made to the most remote countries from the place where the commodities are shipped; the length of the voyage increasing the burthen of the shipping, the profit on freight, the number of mariners, and the value of the exports, so as to render the commerce more beneficial both to individuals and the community, than any other carried on with countries less remote. That those exports will be highly advantageous which are made to countries that supply us, in return, with the first materials for our arts and manufactures, with any necessaries of life for home-consumption, or any commodities for exportation to other countries. He observes, that a treble freight arises from this kind of barter, which renders it more advantageous to the individuals concerned, and to the state in general, than even returns in specie, especially since bills of exchange have become so common. That the exportation of our natural products and manufactures should be free from all duties.

That it, from the particular circumstances of a nation, it be found necessary to depart from this maxim, great care should be taken, that the business of the merchants-exporters may not suffer any obstruction at the custom-house, through embarrassing formalities. That it is sometimes necessary to give bounties on our natural products and manufactures proper for exportation, as an encouragement to industry.

Among the various considerations which Mr. Mortimer mentions relative to exportation, he lays it down as a true commercial principle, that it is beneficial to export bullion and coin, as well as the natural products and manufactures of a country; and that such commerce contributes to increase our riches, instead of exhausting them, contrary to an opinion which has been maintained by some political writers. As many of our readers may be desirous of perusing the author's arguments on this subject, we shall here extract the passage in which it is discussed.

• It has been a popular error for ages, to exclaim against sending bullion and coin out of the kingdom of Great Britain; and the millions of bullion exported to India, till within these few years, was one of the heaviest complaints brought against the East India company. It is generally supposed, that money carried out of the realm creates a loss of so much treasure on the balance of trade; and also that it is a direct violation of an act of parliament made to prevent it. The example of Spain (the source of money) is brought to prove that the exportation of it is impolitic.

• But it is observed, on the other hand, that Venice, Florence, Genoa, and Holland, permit it, and find the greatest benefits from making it an article of commerce.

• Those

‘ Those who wrote against the exportation of bullion formerly, had no conception of the vast fabric of mercantile credit, which has since been erected upon the honour and good faith of the reputable merchants of all the commercial states of Europe. They could have no idea of our extensive paper-circulation, both at home and abroad, which has quite altered the face of commercial affairs, and enabled us to export bullion and coin on advantageous terms, while an eighth part of the quantity of coin formerly required, is sufficient for the purposes of internal circulation.

‘ And those, who are so obstinate as to maintain at present, the theory of prohibiting the exportation of coin and bullion, know very little of the nature of commercial credit and paper currency, both of which are substituted in the place of the precious metals, and have such an influence on the operations of inland trade, that they leave the merchants at full liberty to export a reasonable quantity of bullion and coin, without prejudicing the commercial interests of the state.

‘ It is now universally known, that it is not any given quantity of the precious metals, carefully kept in a nation, and prohibited to be exported out of it, that makes such a nation the richer. The very reverse is experienced in Spain, which, with all its mines of gold and silver, is poor and feeble: whereas some free states, particularly that of Holland, by trading with money, have created treasures, and increased both the natural and relative riches of their country. The mistake lies, and a very great one it is, in supposing that the balance of trade is always to be formed by estimating the quantity of the precious metals we receive in that balance; whereas the true balance consists in the amount of our good debts abroad, and of our marketable merchandize at home, over and above what we owe to other nations.

‘ The ultimate balance of trade is reckoned in money; and it is by this scale that the profits of trade are usually computed. But as money itself is of no farther use, but merely as a kind of instrument for the circulation of products or commodities, a very beneficial commerce may be carried on between two different nations, without any of them having any money to receive at the close of their accounts. Not only the mariners navigating the ships, but also the whole train of artificers employed in the various branches of manufactures, bred and nourished by such a commerce, innumerable brokers, &c. gain all of them a comfortable subsistence; each country is accommodated with what it wanted of the products of the other, and the merchants on all sides increase in wealth, though at last their accounts are even as to money, or yet though one pays a balance in money to the other.

‘ Each merchant is a gainer, and so is his country, if his returns, after paying all his expences of the voyage, are worth more at home, or will purchase again a greater quantity of goods than he had exported.

‘ A balance paid in money doth not necessarily infer a loss by commerce. Suppose that last year Great Britain paid a balance upon the whole of its foreign trade, of one hundred thousand pounds in specie, but that the national stock of necessaries, of valuable materials for our manufactures, of naval stores for our security, and of commodities proper to be re-exported to advantage, were augmented to double that amount; by the vulgar erroneous way of reckoning, we must have lost the last year one hundred thousand pounds by our commerce; yet it must be evident to every

rational man, that we have gained, by this course of foreign exchanges, no less than one hundred thousand pounds; and it might so happen, that we could not have made this gain, without exporting bullion and coin, as well as paying a final balance in them.

For instance, if a ship is bound to a port, partly laden with corn from Great Britain, and having other merchandize on board for a different country; does it follow, if the owner or master knows that he can take in, at the port where he is to deliver his corn, double the amount in materials for the manufactures of his country, that he shall not carry out a sum of money to purchase commodities, that will prove profitable to him, and add to the valuable stock of his country.

In fine, there are but two reasonable exceptions to the exportation of coin; the one is, when so great a quantity is carried out, that there is not a sufficient currency in the nation, to be the medium of our internal exchanges at home.

It is supposed this has frequently been the case with respect to our silver coin: but it is a mistake: our silver coin is hoarded by the bank, by bankers, pay-offices, &c. as an expedient against extraordinary, unforeseen, sudden demands, that they may avoid the discredit of stopping payment, by making satisfaction in silver—an operation which gains time, and affords an opportunity for the fresh receipts of money to balance the extra-demand.

The second exception is, when money is sent out of the kingdom, never to be returned in profitable commodities, or indeed in any. This is the case, when travellers carry it out to expend in foreign countries, which have no commerce with us; or to bestow it on countries, whose inhabitants are our natural rivals in arts and arms; thereby furnishing them with the sinews of war, and one of the resources of commerce. The law has wisely provided a remedy against this evil, by empowering the collectors of the customs, or their searchers, to seize any sums of gold coin, amounting to one hundred guineas, found in the baggage of any person about to leave the kingdom, not declared, and duly entered (by licence) as an article of commerce. But this law, like many others, is become obsolete, through indolence, and a false indulgence to persons of high rank, who go to France, Italy, and the Spa in Germany, for health or pleasure.

We entirely coincide in opinion with Mr. Mortimer, respecting the commercial advantages which may result from the exportation of bullion and coin, provided that so great a quantity is not exported, as to reduce the currency below such a proportion as is requisite for the operations of internal trade. When carefully confined within such limits, the exportation of them is certainly justifiable upon the principles of commerce; but it must be acknowledged, that the difficulty of ascertaining the precise degree to which these exports may be carried, without producing public inconvenience, will be greater with respect to the abovementioned articles, than any of the other objects of commerce.

Our author next investigates the maxims of importation, which he also arranges under several heads. He observes, that the first objects of importation in a manufacturing country is the

the raw materials to be employed in their various works of art and industry. That no import-duties should be laid on such articles entering the nation where they are wanted. That, if such encouragement be found requisite, bounties must be given to the merchants importing these articles. That the importations of a manufacturing country must chiefly consist of the products of other countries in their native state, or with as little labour as possible bestowed on them. That in general, the imports of manufactured commodities should be admitted only from countries receiving from the importers a greater quantity, and more in value, of their natural products or manufactures. That imports of manufactured commodities, from the countries which consume your most staple commodities, should be encouraged, even though you have manufactures of the same articles at home, provided that you lay a duty of at least fifteen per cent. on the imported commodities. That imports of manufactured commodities, from countries which do not consume any of the manufactures of the country importing them, ought to be entered only for re-exportation. That clandestine importations should be prevented by the severest laws; and that all merchandize, imported solely for the purpose of re-exportation to other countries, should be enterable duty free.

Mr. Mortimer afterwards enquires into the effects resulting to the community from public commercial companies. In treating of this subject, he admits, that limited companies are not alone sufficient to preserve and increase trade, and that such companies may lose a trade, by the mismanagement of their affairs; but he positively denies that trade can be carried on, and increased, without companies.

For confirmation of this opinion, he appeals to the flourishing situation of our inland trade, and universal commerce, under the operation of such monopolies; and insists that public commercial companies and corporations are beneficial, equitable, and compatible with the freedom of the British constitution.

Colonies are the subject which the author next investigates, and he justly concludes from this enquiry, that our American colonies are establishments on the truest principles of commerce, and that they are the primary source of the maritime strength, riches, and prosperity of Great Britain.

In treating of assurance, or insurance, the author, with great justice, gives the preference to the two companies, viz. the Royal Exchange, and the London Assurance. Private underwriters of policies of insurance, he remarks, are for the most part men of the first reputation and fortunes in the city

of London; but being most commonly merchants, they are liable to the various accidents attendant on commercial transactions. In the three succeeding articles, the author treats of the ballance of commerce; the administration of commercial affairs; and the education, accomplishments, and character of a British merchant.

In the treatise on Politics we are presented with an account of the origin of governments, their different species, and the peculiar advantages of the British constitution, &c. But these subjects are so generally understood, that we shall not trouble our readers with any analysis of this part of the work.

The Elements of Finances afford our author much scope for disquisitions of the most interesting nature to the public, and these he appears to have investigated with particular attention. He first presents us with an historical account of the ancient methods of acquiring public revenues for the service of government, and of the introduction of military aids, personal services and contributions in kind, into Europe, after the dissolution of the Roman empire. He deduces the origin of bills of exchange from the Jews, who were impolitically banished from some European states, and fixed their residence chiefly in Lombardy, which thereby became the centre of credit and pecuniary transactions. This subject leads Mr. Mortimer to the consideration of the public credit of Great Britain, and the funding system that supports it: in treating of which he investigates the nature, solidity, present extent, and national advantages of these important articles of financing; remarking the objections which have been made against them by the most eminent political writers, and endeavouring to demonstrate, that the apprehension entertained of any bad consequences from our exorbitant national debt, is absolutely vain and illusory. He declares himself totally against every project for paying off the national debt, which he estimates not by the sums originally borrowed by government, (the capital not being demandable) but merely by the amount of the interest, which is paid in annuities.

Mr. Mortimer, conformably to his idea that the national debt consists in the yearly rents to be paid to the creditors, and in nothing more, maintains that the sinking fund ought never to be applied to discharge the capitals originally borrowed, but for other purposes of greater advantage, such as the extinguishing the most burthensome of our taxes, or making provision in times of public tranquillity, for the future exigencies of the state.

The Elements of Finances conclude with remarks on taxation, and the best means of improving the public revenues. In this part

part of the work, the author points out several defects in the mode of levying our taxes, and frauds in the administration of the customs; giving likewise hints for abolishing the taxes on the necessaries of life, and for substituting others in their room.

With respect to this work in general, the Elements of Commerce, Politics, and Finances are here delineated in a perspicuous and methodical manner, and the author has illustrated, by apposite examples, such principles of these sciences as appear at first sight to be either repugnant or less obvious to common apprehension. On the several subjects of which he treats, he has canvassed the sentiments of the most eminent writers with freedom and candour; and where he dissents from their authority, his conclusions are supported by just and rational arguments. The work will certainly be useful to those who would acquire a competent knowledge of political œconomy; and several hints are thrown out on finances, which we could wish to see adopted by government.

V. *Practical Observations on the Child Bed Fever; also on the Nature and Treatment of Uterine Hemorrhages, Convulsions, and such other acute Diseases, as are most fatal to Women during the State of Pregnancy.* By John Leake, M. D. 8vo. 6s. Walter.

THE child-bed, or puerperal fever has lately been treated of by several medical writers, but by none in a more satisfactory manner than the author now under our consideration. Unprejudiced in favour of any hypothesis, Dr. Leake appears to have formed his opinion of the nature of this disease, and conducted his practice, by the firm and incontrovertible authority of clinical observation. We regard this treatise, therefore, as the most decisive with respect to the ascertainment of the proximate cause, and method of cure, of the child-bed fever; a subject which has been variously agitated, and where the judgment of many has been misled, by mistaking concomitant or accidental, for the essential and pathognomonic symptoms of the disease.

The period of time in which these observations were chiefly made was from April 1768, to the autumn of the year 1770; but the most epidemical season commenced with December 1769, and ended about the middle of May 1770.

In the first section of the work, we are presented with the history of the child-bed fever, deduced from the symptoms, and from an examination of the morbid appearances after death; together with its nature and cause, as resulting from that detail. Previous to the history of the disease, however,

the

the author has given a short account of the weather, with a view to discover how far the symptoms might be affected by its influence, during those months in which it was most epidemic. This meteorological account begins at October 1769, and ends with May 1770; from the consideration of the weather in which period Dr. Leake observes, that the remark of Hippocrates proved just, viz. that a mild rainy winter, succeeded by northerly winds in the spring, was dangerous to pregnant women.

The history here delivered of the disease is clear and accurate, and is the more to be depended upon, as it was taken from the symptoms, when the patient was assisted only by medicines of the simplest kind; the author properly observing, that the history of a disease will always best be known, where so little has been done by art, that the operations of nature remain free and undisturbed.

Dr. Leake remarks, that, through the whole course of the disease, the lochia were not obstructed nor deficient in quantity, neither did the discharge seem to be in the least degree altered, in point of quality, from its natural state; a circumstance which, he observes, afforded a presumption that the uterus was not at all affected. Of this he was convinced, by making a considerable pressure above the pubes with the hand, which did not occasion pain; but when the same degree of pressure was made higher, between the stomach and umbilical region, it became almost intolerable. He is also of opinion, that the uterus does not suffer by sympathy, in proportion with the other parts; the truth of which observation he endeavours to confirm in a future section.

After minutely relating the history of the fever, our author enters into an examination of its cause, and particularly considers the opinions entertained on that subject by Van Swieten, Levret, and Hoffman; the two former of whom supposed that the disease was produced by metastasis, or a morbid translocation of the corrupted milk, or putrid obstructed lochia to the brain, or to the contents of the thorax or abdomen; occasioning such disorders as were peculiar to those parts. Hoffman, on the other hand, imagined that it arose from an inflammation of the uterus. With respect to these opinions, Dr. Leake observes, that they are very exceptionable and inadequate, and not consistent with the true nature of the disease. To prove this assertion, he first considers when, and in what manner, the milk is strained off in the breasts, and what are its qualities when pure or vitiated. From this physiological inquiry, the doctor infers, that, if ever the child-bed fever is occasioned by a reflux of milk, such an accident can

happen only when the milk has been deprived of its balsamic quality, by too great a degree of animal heat, or by stagnating too long in its vessels. But in opposition to this doctrine, our author observes, that the disease is sometimes so suddenly produced, and attended with such remarkable and instantaneous loss of strength, as appears by the history of the symptoms, that there is neither sufficient time for the secretion of milk, nor for any morbid change of that fluid. Dr. Leake admits, that the milk may become depraved by various causes, and sometimes produce a fever, which, however, in general, is soon carried off by some critical evacuation, as a diarrhoea, or miliary eruption; and he contends, that the fever so excited is very essentially different from that under consideration; the first, being infinitely more mild in its symptoms, and for the most part, void of danger; he never yet having known one to die in consequence of it. We shall lay before our readers the remaining arguments, produced by the doctor in refutation of this fever being occasioned by the absorption of the milk; and likewise the practical facts by which these arguments are supported.

‘Levet also has observed, that where the milk suddenly disappeared at the beginning of the disease, and afterwards soon returned, the patient was relieved; but whenever this circumstance happens with a mitigation of the symptoms, it most assuredly is owing to a cessation of the febrile cause, which no longer interrupts the secretion of that fluid, and which, therefore, will naturally return.

‘When the breasts subside, and the milk naturally goes off, or is repelled in those who do not intend to suckle; the lochial discharge may be observed to increase and become more fresh and sanguineous; and also continues for a longer time than in those who do; it therefore appears, that, at this time, a plethora prevails in the constitution, which may fall upon the interior vessels, when the milk does not freely pass through the glands of the breasts; or even should no milk be strained off, the want of it will dispose the habit to a plethoric state; for this reason, women, who do not suckle, are visited with a return of the menses, even sometimes so early as in the fifth week after delivery; whereas, in those who give suck, they are naturally wanting for several months.

‘Hence also it is manifest, that the female organs, after a certain age, are so disposed as to prepare a larger quantity of blood than is necessary for the support and nourishment of the body; which in the time of uterine gestation is consumed by the fœtus, and after delivery, by the child at the breast; but that this redundant quantity might not incommode the constitution, during the time she is not pregnant, provident nature has ordered it off by the vessels of the uterus, once every month.

‘The milk, indeed, is not supposed to be strained off from the blood, but as the separation of that fluid deprives the woman's body of so much chyle, which would otherwise be converted into blood, the consequence, in respect to her general habit, or the fullness of the vessels, will be exactly the same.

‘Pre-

' Presuming therefore, that suckling after delivery, would lessen the tendency to inflammation and fever, by diminishing the fullness of the uterine vessels, as well as those of the contiguous viscera; an order which had formerly been made by the governors of the Westminster Lying-in Hospital, at my request, that every patient during her stay in the house, should suckle her child, was at this time, more particularly insisted upon: for, if the disease was occasioned by a translocation of milk to the interior parts, it would then follow, that women, who had plenty of that fluid, and in whom it was freely discharged by suckling, would, of all others, be the least subject to it; but this caution was insufficient to secure them from the fever; for many, who had plenty of milk and suckled their children, were also invaded by it.

' But to come to practical facts: in many women there was a plentiful secretion of milk, which continued till the fever was considerably advanced, and sometimes it lasted till within a day or two of their death; in some few, where the milk was either small in quantity, or totally deficient, no such fever appeared; and in those cases where it did, it generally came on before there was any want of milk; which therefore, was evidently the effect and not the cause of the disease.

' Besides, if this fever was owing to a translocation of milk from the breasts, it would also frequently happen to women who wean their children at the end of seven or eight months, which is contrary to experience: the case mentioned by Van Swieten, of such a morbid absorption of that fluid, in a woman a whole year after delivery, in whose pelvis a milky matter was found, only proves what possibly may, and not what usually does happen.

' Indeed, from the most careful examination of the morbid appearances, in the several bodies which were opened, I have the greatest reason to believe, that what has usually been taken for coagulated milk, lying on the surface of the intestines, is nothing but pure matter, owing to the suppuration of the omentum; and therefore, of a peculiar kind; having a more white, thick, and curd-like appearance, than that of common matter: as to what is called serum lactis, it seems to be only a purulent, whey-coloured fluid, collected in the cavity of the abdomen, by a morbid transudation from the inflamed viscera; or else lymph grown putrid by stagnating too long there, from a defect in the absorbing power of the lymphatic vessels.'

The author next examines the doctrine of an obstruction of the lochia being the cause of the fever; and this opinion he invalidates, by reasons equally forcible and conclusive with those which have been produced against the foregoing hypothesis. He shews that the lochia is nothing more than a simple discharge from those vessels which are left patulous by the separation of the placenta and uterus, and does not naturally partake of a sanious or malignant quality, as generally supposed by the ancients. He informs us, that he has often observed the lochia small in quantity, and at other times redundant, without any bad consequence; so that the indication of danger ought not to be taken from the quantity of the discharge, but from the nature of the symptoms attending it. In treat-

treating of this subject, he animadverts on the pernicious practice of giving emenagogue medicines to promote the lochia, in a tense state of the uterine fibres. For, being chiefly of the healing kind, he observes, that the use of them in such circumstances is equally improper and dangerous with that of forcing medicines given in nephritic cases, during the height of pain and inflammation.

Dr. Leake remarks, that the fever produced by an inflammation of the uterus, has often been confounded with the child-bed fever; but these diseases are essentially different, though they both require the same method of treatment. When the uterus is inflamed, he observes, it often becomes gangrenous, the head is affected with pain, a delirium usually attends the fever, and the uterine region is so extremely tender as not to bear the gentlest pressure without intolerable pain: on the contrary, in the child-bed fever, the head is seldom disordered, the uterus is not affected with pain, inflammation, or gangrene, nor does a delirium commonly accompany the disease. To the general signs of an inflamed uterus, the author adds some others mentioned by *Ætius*.

The second section contains practical observations and inferences arising from the history of the disease, with the methods most conducive to the cure. The author here maintains, that bleeding is the only remedy which can give the patient a chance for life, and that the reasons for that evacuation are as manifest and cogent in this disease as in the pleurisy itself.

Our author observes, that the progress of this disease is often so rapid, that there is not sufficient time to wait for a regular or distinct intermission, as in other fevers; and therefore, if the Peruvian bark is given at all, that must be done at the most favourable opportunity. This period he fixes to the decline of the fever, when the disease becomes a true *febris putrulenta*, from the absorption of the corrupted fluids stagnating in the cavity of the abdomen, though at the beginning, the disorder was strictly of the inflammatory kind. In this situation, he pronounces that the bark ought to be given at all events; and to remove the apprehension of its suppressing the lochia, he declares himself to be assured from repeated experience, that it may be given to women after delivery, with great safety whenever it is necessary; for, that he never could observe it to produce any bad effect, or diminish that discharge; on the contrary, it often altered its quality for the better, and seemed also rather to increase its quantity, especially in women who were weak and delicate.

In the third section, the author treats of the prophylactic method; or means contributing to prevent the disease, where he
sug-

suggests many rational and salutary rules for that purpose; and in the fourth section, the history and treatment of the disease are farther illustrated by particular cases, with animadversions and remarks on the whole. The cases here related are fourteen in number, which are clearly and accurately drawn up.

With respect to this treatise on the child bed fever, we shall conclude with observing in general, that the theory of the disease which Dr. Leake would establish, is strongly supported by the history of the symptoms, and the morbid appearances after death; and that the practice he recommends, however different, in the free use of bleeding, from the method of cure advised by other writers, is equally well authorised by urgent indications, and its utility confirmed by success.

The fifth section of this volume is employed on the nature and cause of uterine hæmorrhages, and their treatment before and after delivery: a subject of which medical writers have hitherto imperfectly treated. After laying before the reader such general remedies as have been thought most conducive to the relief of this dangerous malady; and pointing out the pernicious tendency of a heating regimen, or the exhibition of cordial medicines, Dr. Leake endeavours to shew the good effects of a contrary method, as supported both by reason and experience. It is the application of intense cold to the body, which he thinks is more to be depended upon, and will produce a more salutary effect in uterine hæmorrhages, than any thing else which can be devised. He thus obviates an objection which may be made to this mode of practice.

‘As cold affects the body by contracting the solids, and repelling the blood to the interior parts; it may be said, that its action will be equally pernicious with that of styptics: admitting this reasoning as unanswerable; since I have always found it otherwise in practice, I can pay no manner of regard to it; but the fact seems to be this; when the body is heated, the circulating power is increased, and the blood is not only rarified and rendered more fluid, but its vessels being dilated, if they at last give way, will then discharge their contents the more freely; but when it is suddenly chilled, although the application of cold may contract and lessen the capacity of its vessels, it condenses the blood at the same time, so that in effect, they will not become fuller than before; besides, as I have always observed, that the flux of blood abated in proportion to the degree of cold; experience, which ought to supersede all theory, seems to shew, that the effect of cold in condensing the fluids, is far more than equal to its power in contracting the solids; or at least, that the danger already hinted at, is not to be feared.’

Dr. Leake seems to have taken the original idea of this practice from an experiment related by Dr. Stevenson in the *Edinburgh Medical Essays*, respecting the effects of heat on the hæ-

human body; and from a practical observation of Van Swieten, shewing the action of cold, in constringing the vessels of the uterus, and suppressing the menses, even when applied to the feet only. From these two premises our author proposes the following question: viz.

‘If the topical application of cold to the feet, has been found to put an immediate stop to the habitual discharge of blood from the uterus, in opposition to the powerful efforts of nature; is there not the greatest reason to believe, that the same application would prove singularly efficacious, either in restraining, or totally taking away that hæmorrhage from the womb, which is preternatural; and where nature, ever attentive to her own designs, is therefore also endeavouring to assist herself.’

In regard to the experiment of Dr. Stevenson, we are not satisfied that the symptoms consequent to the use of the *pediluvium* were the effect of a warmth communicated to the mass of blood by the heat of the water. It seems to us more probable, that the expansion of the vascular system, and the increased velocity of the circulation, were produced by the quantity of water absorbed during the time of immersion, rather than by any action of that fluid on the surface of the body. But though we are therefore inclined to question the validity of Dr. Leake's argument, respecting the inference he derives from that experiment, we freely acquiesce in the apparent propriety of his ingenious proposal, as being much countenanced by the practical observation of Van Swieten. The proposal to which we allude is the method of cure, suggested by our author for uterine hæmorrhages, of plunging the feet into cold water. In such cases, however, Dr. Leake advises also the joint use of cold air, draughts of cold water, and the application of compresses, dipped in cold vinegar, to the belly and loins; and these auxiliary remedies have been attended with so great success, that out of near *Seven Hundred Women* delivered in the *Westminster Lying-Inn Hospital*, several of whom were seized with floodings, both before and after delivery, not one failed under this treatment, as far as it was prudent to trust to it, or any other means, independent of delivery itself. For ascertaining by farther experience, the success of the method proposed, of curing uterine hæmorrhages by *Cold*, Dr. Leake requests of the gentlemen of the profession, that they will communicate to him their practical observations on that subject; and it is much to be wished, that a doctrine of so great importance were established by a variety of cases.

The last section of the volume treats of convulsions, and the acute diseases most fatal to women during the state of pregnancy. As in the former parts, so likewise here we meet with

with many useful observations, for which we refer our readers to the work itself; where they will find both much ingenuity and strength of argument, and behold physiology and practical experience mutually illustrated by each other.

VI. *The History of Hindostan, from the Death of Ackbar, to the complete Settlement of the Empire under Aurungzebe. To which are prefixed, I. A Dissertation on the Origin and Nature of Despotism in Hindostan. II. An Enquiry into the State of Bengal; With a Plan for restoring that Kingdom to its former Prosperity and Splendor. By Alexander Dow, Esq. 4to. 11. 1s. Boards. Becket and De Hondt.*

THE preceding part of this work, of which we gave an account in the Twenty-sixth volume of our Review, was a translation from the history of Ferishta, a writer of Delhi, who flourished about the beginning of the last century, and whose narration concluded with the reign of Akbar. In the volume now before us, Mr. Dow appears no longer in the character of a translator, but in that of an original historian. He derives his facts chiefly from Eastern writers, but he has also paid attention to the occasional information of intelligent Europeans, who travelled the last century into India. He relies upon the authority of the latter with regard to facts of which they had ocular evidence: he prefers the accounts of the former in matters of traditional testimony.

In the year 1605 of the Christian æra, or the 1014th of the Hegira, Akbar was succeeded in the imperial dignity by his son Selim, who assumed the titles of Noor-ul-dien Mahommed Jehangire, or, Mahommed, the Light of the Faith, and Conqueror of the World. This prince had scarcely mounted the throne, when a rebellion was excited by some discontented nobles in favour of his son Chusero. A proposal was made by the ringleaders of assassinating Jehangire, but coming to the knowledge of Chusero, he rejected it with horror, and determined to prosecute the attempt of dethroning his father by the chance of open war. After committing some ravages, however, the insurgents are totally defeated, and Chusero is taken prisoner, together with several of the conspirators.

When brought before the emperor, and questioned about his advisers and abettors in the rebellion, the young prince, with a broken voice, generously replied, 'Father, my crime is great, but let me suffer for it alone. When you accused me, I was sensible of my faults; and, as I was reconciled with

the

the-lost of life, I behaved with dignity. But when you raise the remembrance of my friends, I am troubled at their fate. Let them escape as they can; I will never become their accuser.'—We shall lay before our readers the story of Chaja Aiafs, which is related in the account of this reign, and presents us with a romantic instance of adversity, succeeded by a surprising change of fortune.

'About twenty years before this period, Chaja Aiafs, a native of the western Tartary, left that country to push his fortune in Hindostan. He was descended of an ancient and noble family, fallen into decay by various revolutions of fortune. He, however, had received a good education, which was all his parents could bestow. Falling in love with a young woman as poor as himself, he married her; but he found it difficult to provide for her the very necessaries of life. Reduced to the last extremity, he turned his thoughts upon India, the usual resource of the needy Tartars of the north. He left privately friends, who either would not or could not assist him, and turned his face to a foreign country. His all consisted of one sorry horse, and a very small sum of money, which had proceeded from the sale of his other effects. Placing his wife upon the horse, he walked by her side. She happened to be with child, and could ill endure the fatigue of so great a journey. Their scanty pittance of money was soon expended: they had even subsisted, for some days, upon charity, when they arrived on the skirts of the Great Solitudes, which separate Tartary from the dominions of the family of Timur, in India. No house was there to cover them from the inclemency of the weather; no hand to relieve their wants. To return, was certain misery; to proceed, apparent destruction.

'They had fasted three days: to complete their misfortunes, the wife of Aiafs was taken in labour. She began to reproach her husband for leaving his native country at an unfortunate hour; for exchanging a quiet, though poor life, for the ideal prospect of wealth in a distant country. In this distressed situation she brought forth a daughter. They remained in the place for some hours, with a vain hope that travellers might pass that way. They were disappointed. Human feet seldom tread these deserts: the sun declined apace. They feared the approach of night: the place was the haunt of wild beasts; and should they escape their hunger, they must fall by their own. Chaja Aiafs, in this extremity, having placed his wife on the horse, found himself so much exhausted that he could scarcely move. To carry the child was impossible: the mother could not even hold herself fast on the horse. A long contest began between humanity and necessity: the latter prevailed, and they agreed to expose the child on the highway. The infant, covered with leaves, was placed under a tree; and the disconsolate parents proceeded in tears.

'When they had advanced about a mile from the place, and the eyes of the mother could no longer distinguish the solitary tree under which she had left her daughter, she gave way to grief; and throwing herself from the horse on the ground, exclaimed, "My child! my child!" She endeavoured to raise herself; but she had no strength to return. Aiafs was pierced to the heart. He prevailed upon his wife to sit down. He promised to bring her the infant. He arrived at the place. No sooner had his eyes reached the child,

child, than he was almost struck dead with horror. A black snake, say our authors, was coiled around it; and Aiafs believed he beheld him extending his fatal jaws to devour the infant. The father rushed forward. The serpent, alarmed at his vociferation, retired into the hollow tree. He took up his daughter unhurt, and returned to the mother. He gave her child into her arms; and, as he was informing her of the wonderful escape of the infant, some travellers appeared, and soon relieved them of all their wants. They proceeded gradually and came to Lahore.

The emperor Akbar, at the arrival of Aiafs, kept his court at Lahore. Asiph Chan, one of that monarch's principal omrahs, attended then the presence. He was a distant relation to Aiafs, and he received him with attention and friendship. To employ him, he made him his own secretary. Aiafs soon recommended himself to Asiph in that station; and, by some accident, his diligence and ability attracted the notice of the emperor, who raised him to the command of a thousand horse. He became, in process of time, master of the household; and his genius being still greater than even his good fortune, he raised himself to the office and title of *actimâd-ul-dowla*, or high treasurer of the empire. Thus he, who had almost perished through mere want in the desert, became, in the space of a few years, the first subject in India.

The daughter, who had been born to Aiafs in the desert, received, soon after his arrival at Lahore, the name of Mher-ul-Nissa, or the Sun of Women. She had some right to the appellation; for in beauty she excelled all the ladies of the East. She was educated with the utmost care and attention. In music, in dancing, in poetry, in painting, she had no equal among her sex. Her disposition was volatile, her wit lively and satirical, her spirit lofty and uncontrouled. Selim, the prince-royal, visited one day her father. When the public entertainment was over, when all, except the principal guests were withdrawn, and wine was brought on the table, the ladies, according to custom, were introduced in their veils.

The ambition of Mher-ul-Nissa aspired to a conquest of the prince. She sung—he was in raptures: she danced—he could hardly be restrained, by the rules of decency, to his place. Her stature, her shape, her gait had raised his ideas of her beauty to the highest pitch. When his eyes seemed to devour her, she, as by accident, dropt her veil; and shone upon him, at once, with all her charms. The confusion, which she could well feign, on the occasion, heightened the beauty of her face. Her timid eye by stealth fell upon the prince, and kindled all his soul into love. He was silent for the remaining part of the evening: she endeavoured to confirm, by her wit, the conquest which the charms of her person had made.

The passion which the emperor conceived for this lady proved fatal to Shere Afkun, a Turkomanian nobleman of great renown, to whom she had been betrothed by her father. Some extraordinary stratagems for removing him having failed of success, he was basely assassinated by the order of Jehangire, who afterwards married the lady. One of these stratagems was of so uncommon a kind, and displays so much the intrepidity of Shere Afkun, that we shall extract the account of it.

• Jehan-

Jehangire kept his court at Delhi, when he called Shere Afkun to the presence. He received him graciously, and conferred new honours upon him. Shere Afkun, naturally open and generous, suspected not the emperor's intentions. Time, he thought, had erased the memory of Mher-ul-Nissa from Jehangire's mind. He was deceived. The monarch was resolved to remove his rival; but the means he used were, at once, foolish and disgraceful. He appointed a day for hunting; and ordered the haunt of an enormous tiger to be explored. News was soon brought, that a tiger of an extraordinary size was discovered in the forest of Nidarbari. This savage, it was said, had carried off many of the largest oxen from the neighbouring villages. The emperor directed thither his march, attended by Shere Afkun, and several thousands of his principal officers, with all their trains. Having, according to the custom of the Mogul Tartars, surrounded the ground for many miles, they began to move towards the center, on all sides. The tiger was roused. His roaring was heard in all quarters: and the emperor hastened to the place.

The nobility being assembled, Jehangire called aloud, "Who among you will advance singly and attack this tiger?" They looked on one another in silence: then all turned their eyes on Shere Afkun. He seemed not to understand their meaning: at length three omrahs started forth from the circle, and sacrificing fear to shame, fell at the emperor's feet, and begged permission to try singly their strength against the formidable animal. The pride of Shere Afkun arose. He imagined that none durst attempt a deed so dangerous. He hoped, that after the refusal of the nobles, the honour of the enterprize would devolve in course on his hands. But three had offered themselves for the combat: and they were bound in honour to insist on their prior right. Afraid of losing his former renown, Shere Afkun begun thus in the presence: "To attack an animal with weapons is both unmanly and unfair. God has given to man limbs and sinews as well as to tigers: he has added reason to the former to conduct his strength." The other omrahs objected in vain, "That all men were inferior to the tiger in strength; and that he could be overcome only with steel." "I will convince you of your mistake," Shere Afkun replied: and, throwing down his sword and shield, prepared to advance unarmed.

Though the emperor was, in secret, pleased with a proposal full of danger to Shere, he made a shew of dissuading him from the enterprize. Shere was determined. The monarch, with feigned reluctance, yielded. Men knew not whether they ought most to admire the courage of the man, or to exclaim against the folly of the deed. Astonishment was painted in every face. Every tongue was silent. Writers give a particular, but incredible detail of the battle between Shere Afkun and the tiger. This much is certain, that, after a long and obstinate struggle, the astonishing warrior prevailed; and, though mangled with wounds himself, laid at last the savage dead at his feet. The thousands who were eye-witnesses of the action, were even almost afraid to vouch for the truth of the exploit, with their concurring testimony. The fame of Shere was increased; and the designs or the emperor failed. But the determined cruelty of the latter stooped not here: other means of death were contrived against the unfortunate Shere.

In the year 1627, Jehangire was succeeded by Dawir Buxsik, the son of prince Chusero, who had been assassinated in the life-time of his father. The reign of the new emperor, however, proved of very short duration; for he was soon deposed and murdered by his brother Churruum, otherwise Shaw Jehân, who, upon his elevation to the imperial dignity, dispatched all the males of the house of Timur. This act of barbarity in Shaw Jehân was afterwards punished by intestine divisions in his own family. For during an indisposition with which he was seized, an obstinate contest was maintained among his sons, respecting the succession to the crown. By duplicity and intrigue, the party of Aurungzêbe proved at last successful; and that ambitious prince mounted the imperial throne while his father as yet held the scepter. This revolution happened in the year 1658, and is thus related by our author.

Aurungzêbe, however, owed not altogether his success either to his own hypocrisy, or to the weakness of his brother. Naturally averse to pomp and magnificence, he affected all his life that humble deportment which brings the prince near to the people. Without being virtuous from principle, he was an enemy to vice from constitution; and he never did an act of injustice, till he aspired to the throne. In his private character he was an example of decency to others; an affectionate parent, a sincere friend, a just master. Destitute of that elegance of person, and that winning behaviour which had rendered his brothers the idols of the people wherever they moved, he endeavoured to acquire a degree of popularity by the austerity of his manners. Like the rest of the family of Timur, he was bred up with very free notions upon the subject of religion; but various circumstances induced him afterwards to assume the appearance of a rigid devotee. His brothers, by encouraging men of all religions, had offended the followers of Mahomed. The posterity of those moguls, who under Baber conquered India, and soldiers of fortune from Tartary and Persia, occupied the greatest number of the places of profit and trust in the empire. These could not see, without envy, men of different persuasions from themselves, admitted into the confidence of princes who still professed the Mahomedan faith. Though silent at court, they murmured in secret; and lamented the declining state of a religion, under the auspices of which they had extended their government over India. Aurungzêbe, by his rigid adherence to the tenets inculcated in the Coran, gained the esteem of all those, who, if the expression may be used, were the chains which kept together the nations of Hindostan under the house of Timur. But the influence which Aurungzêbe derived from his devotion did not, for many years, suggest an ambition to aspire to the empire. He only hoped, that under the cloke of sanctity, he might pass in safety his life under any of his brothers, whom Fortune might place on the throne.

That specious appearance, which the actions of a man of religion must wear in the eyes of the world, facilitated his schemes. In his long march from the Decan, his troops observed a most exact discipline. No ravages were committed; no injustice done.

When

When he sat down with his army in a field of corn, he either paid the estimated value to the owners, or gave a receipt for it as a part of the revenue due to the crown. "Though I am forced," said he, "into a war by the machinations of Dara, I cannot consider myself as in an enemy's country." When the people came to decide their differences before him, he remanded them to the officers of the empire. "Fortune," he was heard to say, "may change the prince, but the fundamental laws of the state must not be changed. Should I fail in my present enterprize," continued he to the petitioners, "my judgment would not avail you, nay, it would do you harm with the conquerors. But if I shall succeed in my undertakings, I promise to acquiesce in the determinations of the imperial judges." These moderate sentiments contributed to reconcile the minds of the people to his government; and even induced them to ascribe the most wicked of his actions to necessity.

When the news of his having mounted the throne arrived at Agra, the governor filled every corner of the city with public demonstrations of joy. The people were rather struck with surprise, than moved with gladness. They, however, observed that cautious silence which suits the subjects of despotism. The noise of the artillery on the walls of the citadel, saluted the old emperor's ears, and roused him from the melancholy into which he had been plunged by his misfortunes. "Go, Jehannâra," he said, for his daughter was the only person near him; "go, and learn the cause of this sudden mark of joy! But why should we enquire? The gladness of those who surround us, must add to our grief. Some new misfortune must have fallen on Dara; look not abroad, lest the first object to strike your eyes, should be the head of a brother whom you tenderly loved." Jehannâra, bursting into tears, arose; and, in the passage which led to the haram, was met by the chief eunuch, who was hastening to the emperor with the news.

The eyes of Shaw Jehân flashed with rage. He rose—he walked to and fro through the apartment, but he uttered not one word. His daughter sat at a distance in tears; he raised his eyes, and looked stedfastly for some time on the figure of a crown which hung suspended from the ceiling over his head. He called at length the chief eunuch; "Take," said he, "that bauble away; it mocks me with the memory of my former condition." The tear stood in his eye: "Yet stay thy hand," resumed the emperor; "this would be owning the right of Aurungzêbe." He beckoned to the eunuch to retire: he stood involved in thought. "The new emperor, Jehanâra," said Shaw Jehân, "has prematurely mounted his throne. He should have added the murder of a father to the other crimes which have raised him so high. But this perhaps is also art; he wants to deprive me, by misrepresentation, of what remains of my fame, before he deprives me of life."

Whilst Shaw Jehân was making these melancholy reflections on his own lost condition, a message was brought to him from Mahommed, the eldest son of Aurungzêbe, who had remained at Agra. He begged leave to have permission to wait upon his grandfather. The emperor, starting from his reverie at the name of Mahommed, replied to the messenger, "If he comes as an enemy, I have no power to prevent him; if as a friend, I have now no crown to bestow;" alluding to his offer to Mahommed, when that prince seized the citadel. The messenger told him, That Mahommed wished only to be admitted to communicate to the emperor the reasons which induced his father to mount the throne. "Fathers,"

thers," replied shaw Jehân, "have been dethroned by their sons; but to insult the misfortunes of a parent, was left for Aurungzêbe. What reason but his ambition has the rebel for assuming the empire? To listen to his excuses, would be to acknowledge the justice of his conduct, by shewing, by my weakness, that I could no longer wield the scepter which he has struck from my hand."—Mahommed retired.

Shaw Jehân survived the loss of his regal authority about eight years, during which period he lived in a state of imprisonment at Agra. The rigour of his situation was somewhat softened by the respectful attention which Aurungzêbe affected to pay him; but to the last of his days he seems still to have regretted the deprivation of the sovereign power.

The following passage contains so striking an instance of artifice, superstition, and credulity, that we shall extract it for the amusement of our readers.

' The security which Aurungzêbe acquired by the defeat of so many formidable rivals, was disturbed from a quarter which added ridicule to danger. In the territory of the prince of Marwâr, near the city of Nagur, there lived an old woman, who was arrived at the eightieth year of her age. She possessed a considerable hereditary estate, and had accumulated, by penury, a great sum of money. Being seized with a fit of enthusiasm, she became all of a sudden prodigal of her wealth. Fakiers and sturdy beggars, under a pretence of religion, to the number of five thousand, gathered round her castle, and received her bounty. These vagabonds, not satisfied with what the old woman bestowed in charity, armed themselves, and, making predatory excursions into the country, returned with spoil to the house of their patroness, where they mixed intemperance and riot with devotion. The people, oppressed by these sanctified robbers, rose upon them, but they were defeated with great slaughter.

' Repeated disasters of the same kind were at last attributed to the power of enchantment. This ridiculous opinion gaining ground, fear became predominant in the opponents of the fakiers. The banditti, acquiring confidence from their success, burnt and destroyed the country for many leagues; and surrounded the castle of the pretended enchantress with a desert. The raja marched against them with his native troops, but was defeated; the collectors of the imperial revenue attacked them, but they were forced to give way. A report prevailed, and was eagerly believed by the multitude, that on a certain day of the moon, the old lady used to cook in the skull of an enemy, a mess composed of owls, bats, snakes, lizards, human flesh, and other horrid ingredients, which she distributed to her followers. This abominable meal, it was believed by the rabble, had the surprising effect of not only rendering them void of all fear themselves, and of inspiring their enemies with terror, but even of making them invisible in the hour of battle, when they dealt their deadly blows around.

' Their numbers being now increased to twenty thousand, this motley army, with an old woman at their head, directed their march towards the capital. Bistamia, for that was her name, was a commander full of cruelty. She covered her route with murder and devastation, and hid her rear in the smoke of burning villages and

and towns. Having advanced to Narnoul, about five days journey from Agra, the collector of the revenue in that place opposed her with a force, and was totally defeated. The affair was now become serious, and commanded the attention of the emperor. He found that the minds of the soldiers were tainted with the prejudices of the people, and he thought it necessary to combat Bistamia with weapons like her own. Sujait was ordered against the rebels. The emperor, in the presence of the army, delivered to that general, billets written with his own hand, which were said to contain magical incantations. His reputation for sanctity was at least equal to that of Bistamia; and he ordered a billet to be carried on the point of a spear before each squadron, which the soldiers were made to believe would counteract the enchantments of the enemy. The credulity which induced them to dread the witchcraft of the old woman, gave them confidence in the pretended charm of Aurungzêbe.

The history of Aurungzêbe is continued to the year 1669, after which Mr. Dow favours us with sensible observations on the genius and qualities of that prince. Had Aurungzêbe attained the imperial dignity in the regular course of succession, and not sacrificed to ambition the most inviolable obligations of filial duty, his virtues would have ranked him among the most illustrious of princes; and, notwithstanding his usurpation, it must still be acknowledged, that his eminent qualities did honour to the throne of Hindostan.

We cannot hesitate in admitting that the volume of the history now before us excels the two preceding with respect to elegance of style; and in regard to the transactions which are related, we think it is also more interesting.

In the Dissertation prefixed, concerning the origin and nature of despotism in Hindostan, the author derives the form of government in that country from the influence of the climate, the religion and manners of the people. We meet in this treatise with many ingenious observations, which are delivered in a style more florid than that of the History. With respect to the Enquiry into the State of Bengal, which is also prefixed, as we gave an account, in our last Review, of two large works on that subject, it seems unnecessary to carry our investigation any farther. The outlines of the plan proposed by Mr. Dow, for restoring Bengal to its former prosperity, are, to establish landed property, to introduce paper currency, suppress monopolies, and grant a free toleration of all religions. The author also delivers his sentiments concerning the regulation of the executive and judicial power of that country.

VII. *Observations on the Structure and Draught of Wheel-Carriages.*
By J. Jacob. 4to. 6s. Dilly.

MR. J. Jacob, whose principal profession, as we are given to understand by the Preface to this work, is that of constructing wheel carriages, informs us, he attended the experiments made last year by order of the Society for the Encouragement of Arts, Manufactures, and Commerce, in the Strand; but as the course of those experiments were interrupted by the approach of the summer vacation, our author was reduced to the necessity of prosecuting his enquiries, by making some experiments himself. A number of very perplexing ones, and the result of others as perfectly simple, Mr. Jacob says, 'gave rise to the following Observations,' which 'were published rather with an intent to make them generally known, in order that they may be confirmed or refuted by the experience of others, than to gratify any vanity I may be supposed to entertain in appearing as an author.'

Encouraged by so fair an invitation to examine the author's principles laid down for the improvement of wheel-carriages, we shall, without the least reserve, pursue our enquiries thro' the several parts of this performance, and freely point out such articles, if such there are, as may appear to us, either doubtful or ambiguous.

Our author, after having premised some useful considerations with regard to local motion in general, proceeds to a description of the methods by which he communicated that motion to various kinds of wheel-carriages, and this was chiefly effected by means of weights appended to running lines passing over fixed pullies. Thus if 'A (Plate I. fig. 3. in the author's work) is a weight suspended by the running line *ii* over the pully P, and attached by the same line to another weight or heavy body B, resting on an horizontal plane CD. While A is supported, or B is forcibly prevented from sliding or rolling along the plane CD; both A and B remain at rest: but the support of A being taken away, and B left at liberty to move, the force of gravity generates motion in A, and of necessity in B; to which A is inseparably attached by the running line. Now it is well known that the motion of bodies descending by their own weight is constantly accelerated: and, though it be true that in this case the velocity with which the motion is generated in A is less than it would have been, if A were not attached to B, yet it will continue to increase in velocity as it descends: so that, though A will not in the same time acquire the same velocity as B, being detached from B, it had begun to descend faster, it will in time arrive at any degree

gree of velocity, how great soever, provided it meets with no resistance, and A continues to descend. Hence it is plain, that the smallest weight whatever, suspended at A, might in time generate a motion of prodigious velocity in B, even tho' B were prodigiously heavy, and A extremely light. And hence it is plain, that the velocity given to B by the descent of A, will always be in proportion to the length or time of that descent.'

By this method of communicating motion, and the help of proper models, Mr. Jacob shews how the motion once given to carriages is to be continued; and likewise well explains the use of wheels in obviating friction, which he clearly proves is not diminished, but only more easily overcome by the application of the wheels to carriages. In the course of this enquiry, our author takes notice of a mistake concerning the wheels of carriages, which has been continued through every edition of Chambers's *Cyclopædia*; and the same error he says, has likewise appeared in the works of others writers, where it is affirmed, 'that the wheels of carriages, though they appear to have a double motion, the one circular, about their axis, the other rectilinear, by which they advance along the road, yet in effect they have but one, it being impossible the same thing should move, or be agitated two different ways at the same time.' This one motion, it is said, is a spiral one, as is easily seen by fixing a piece of chalk on the face of a wheel, so that it may draw a line on a wall, as the wheel moves.—The line, it is said, which it here traces, is a just spiral, and still the more curve as the chalk is fixed nearer the axis.

'By what means this conceit about the same thing moving two ways at once, came to find its way into mechanics, I know not, but the fact related is as false as the proposition is equivocal and absurd. It is not true, or pretended to be so, that the same thing moves two ways in the rectilinear and circular motions of wheels. The local motion, or motion of the whole wheel, is rectilinear only; that of the parts of the wheel circular. Nor can this latter motion with any propriety be called that of the wheel, unless the same thing could also move quick and slow at the same time, which the different parts of the wheel, in revolving round its axis, evidently do.

'It is also somewhat surprising, that the pretended fact should continue to be inserted in the repeated editions of that popular work; since nothing is more easy than for any one, who will take the trouble to make the experiment, to prove its falsehood. Place the chalk on the face of the wheel, as directed, and you will find, that so far from its describing a just spiral, and that still the more curve as the chalk is fixed near the axis, the

the chalk, if placed on the periphery of the wheel, will describe a cycloid, and the nearer it is placed to the axis, the nearer will the line it describes approach to the strait line which is described by the axis itself.

We readily subscribe to the truth of this assertion, that when the chalk is fixed in the periphery, the curve described will be a common cycloid; and when placed nearer the center, the curve described, which is known to be the curtate cycloid, will approach nearer to a right line than before: but with regard to the absurdity abovementioned, as it cannot be expected we are sufficiently at leisure to examine every page of so large a work as the *Cyclopædia*, in order to find out a mistake, which, possibly, may not be there, Mr. Jacob should have obverted to the proper signature under which it might be found; however, if such a mistake is any where to be met with, we should suppose it included in the description of the *Rota Aristotelica*, which is a celebrated problem in mechanics, and in the *Cyclopædia* thus described. 'While a circle makes a revolution on its center, advancing at that same time in a right line along a plane, it describes on the plane a right line' equal to its circumference. Now, if this circle which we may call the deferent, carry with it another smaller circle concentric with it, and which has no motion but what it receives from the deferent, which is the case of the nave of a coach wheel carried along by the wheel; yet this little circle or nave will describe a line in the time of its revolution, not only greater than its own circumference, but equal to that of the wheel: for that its center advances in a right line, as fast as that of the wheel does, as being in reality the same therewith. The matter of fact is certain, but how it should be so, seems mysterious. It is obvious, that the wheel, advancing during the revolution, must describe a right line equal to its circumference, but how would the nave, which revolves like the wheel, describe a right line so much greater than its circumference. Several eminent philosophers, as Aristotle, Galileo, Tacquet, &c. endeavoured to explain this mystery, but their attempts proving in vain, Mr. Dortous de Meyran, a French gentleman, had the good fortune to hit on a solution which he sent to the Royal Academy of Sciences, where being examined by Mess. de Louville and Saulmon, appointed for that purpose, they made their report that it was satisfactory.—The solution is to this effect: the wheel of a coach is only acted on or drawn in a right line; its circular motion or rotation arises purely from the resistance of the ground whereon it is applied. Now, this resistance is equal to the force wherewith the wheel is drawn in the right line, inasmuch, that it defects that direction,

tion, of consequence the causes of these two motions, the one right, the other circular, are equal, and therefore, their effects, i. e. their motions, are equal. And hence the wheel describes a right line on the ground equal to the circumference.

For the nave of the wheel, the case is otherwise.—It is drawn in a right line by the same force as the wheel, but it only turns round, because the wheel turns, and can only turn with it, and at the same time therewith. Hence it follows, that its circular velocity is less than that of the wheel in the ratio of the two circumferences, and, therefore, its circular motion is less than its rectilinear one.

Since then it necessarily describes a right line equal to that of the wheel, it can only do it by sliding, or what they call the motion of rotation.—That is, a part of the circular nave cannot be applied to a part of a right line greater than itself, but by sliding along that part, and that more or less, as the part of the nave is less than that of the circle. As we do not find any thing of the mistake in this solution, which Mr. Jacob alludes to, we confess ourselves at a loss whereabouts in the Cyclopædia to look for it.

Our author, in treating of the importance of friction respecting the draught of wheel-carriages, (p. 51.) takes notice, ‘that if there were no friction, the smallest power imaginable might draw the greatest load along an horizontal plane: but with what velocity would it draw it? Just with as great a velocity as the globe of the earth recedes from the percussive weight of a fly. It is somewhat surprising, that so many ingenious experimentalists have bestowed their time and attention on this subject, without taking into consideration the velocity with which the several carriages were moved by the different powers applied to put them in motion.’ Does not this seem to contradict an observation which we have already transcribed from p. 6, of this work, viz. that the smallest weight whatever suspended at A, might in time generate a motion of prodigious velocity in B, even though B were prodigiously heavy, and A extremely light?

At p. 53, Mr. Jacob tells his readers that, ‘it were easy to make one carriage of such a weight, that it should be just put in motion by two horses; and another of twice its weight that should be just as easily put in motion by one,’ (we suppose of equal strength with either of the former); if this be true, and the progression indefinite, it will follow, by parity of reasoning, that the weight of a mountain may be put in motion by the force of a mouse. However this may be, ‘we must not hence infer, that in consequence of the mere difference in the construction of the carriage, one horse will be able to draw twice

as much weight as two can do, to the same distance in the same time.' We readily believe, that no man of common sense would make such an inference, unless the single horse were stronger than the other two together; and every mechanic knows, that it is an invariable law of nature, that what is got in time is lost in force, and vice versa; therefore we think the precaution needless.

In the 8th section, p. 61, Mr. Jacob exemplifies the use of wheels in facilitating the draught of carriages, where he gives the preference to high wheels both in overcoming friction, and surmounting obstacles; 'they have, indeed, the advantage, he says, over low ones, though not quite to that degree for which some of the advocates for the former so warmly contend. Their degree of utility is nevertheless very easily to be ascertained in general, both by theory and experiment.'

'As to the former, it will admit of a geometrical illustration. Let *AB* (fig. 1. plate 10.) represent a wheel of two feet diameter, drawn along the plane *CD*, by a line parallel to the said plane, and fixed to the center of the wheel at *W*. Let *O* stand for the obstacle over which it is to be drawn, rising six inches from the surface of the plane. As it is on this point *O*, that the opposite point in contact of the periphery of the wheel must rest and turn, while the wheel is raised over the obstacle, the lines *OW*, and *OB*, may be considered as the arms of a capstan, which being of equal length, the power acting at *W* must be equal to the weight pressing at *B*: that is, supposing the power acting at right angles to *W O*. In this case, indeed, it must be much greater; the dotted line *WP* making a considerable angle with the perpendicular expressed by the dotted line *WZ*. Disregarding this obliquity, the power in this instance must be equal to the weight. Let *AB* (fig. 2.) represent the segment of a wheel of eight feet diameter, drawn along the plane *CD*, by a line also parallel to the plane. Let *O* represent a like obstacle, rising six inches above the same on which the opposite point on the edge of the wheel turns, while it is raised over it. Consider now the lines *OW*, and *OB*, to be the arms of a capstan, as before, and we see that the power at *W* acts at twice the distance from the fulcrum, or center of the capstan that the weight acts at *B*. Hence it is plain, that a wheel of eight feet diameter has just twice the advantage in overcoming obstacles of a wheel of two feet. It has, indeed, more, because the line *WZ* in this case, makes a less angle with the perpendicular line *WP* in the former case.'

Mr. Jacob, we hope, will pardon us when we say this geometrical illustration is, at least in our opinion, very far from being

being either clear or satisfactory; the lines OW , OB can by no means be equal, unless they are two sides of an equilateral triangle, which may not be the case: and again, the lines OW , OB in the larger wheels 'are to be considered as the arms of a capstan, as before,' that is, we suppose, equal; but these lines differ much more than in the former case, and therefore cannot be taken as equal; and, indeed, the very conclusion, viz. a wheel of eight feet diameter has just twice the advantage and *more*, than a wheel of two feet in diameter, for the same purpose of overcoming equal obstacles, could not possibly be the result of any kind of investigation derived from mathematic principles. If we admit that the facility of surmounting an obstacle is reciprocally as the sine of the angle formed by the horizontal plane, and the chord line in the wheel, drawn from the vertex of the obstacle, to the point where the wheel touches the said plane, that is by the line of the angle at B , then putting r for the radius of the less wheel, b for the height of the obstacle, we have by the nature of the circle $OB^2 = 2rb$, and by plane trigonometry $\sqrt{2rb} : b :: 1 : \sqrt{\frac{b}{2rb}}$, the sine of the angle at B to the radius r . In the same manner, the sine of the angle at B in the greater wheel, whose radius is denoted by R , will be $\sqrt{\frac{b}{2RB}}$, (the obstacle to each wheel being of the same height) and therefore the advantage of the wheels to overcome equal obstacles as $\sqrt{\frac{b}{2r}}$ to $\sqrt{\frac{b}{2RB}}$, or \sqrt{R} to \sqrt{r} ; which perfectly agrees with the result of Mr. Jacob's experiment, viz. 'that if it requires a certain power to draw a carriage of a certain weight over a certain obstacle, with wheels of any determinate diameter, it will require wheels of four times that diameter to draw the same carriage over the same obstacle with half that power.' And hence our author very justly remarks, that, 'as the weight of wheels therefore increases, and their strength diminishes, in a very great proportion, viz. as their diameters, it is in this case as in that of friction, the wheels of a carriage may be made so large, and consequently so heavy, that it would be less easily and speedily drawn, than if its wheels were smaller; notwithstanding high wheels have in general the advantage, both with respect to friction, and also with regard to the more readily surmounting of obstacles.'

In treating of two-wheeled carriages of burthen, Mr. Jacob rejects the use of high-wheels which has of late gained ground in and about London, it being, he says, an absurdity to increase

crease the wheels of such carriages to an enormous height, because, at the same time, their weight will be proportionably increased, and this can by no means be advantageous to the horses. 'For though somewhat be gained in point of friction, and in overcoming obstacles by the high wheels, this advantage is not equal to what is lost by the weight, or vis inertie of the wheels, especially if we take into consideration, that the horses are much less relieved by the absence of the load than in drawing the common cart. So that, granting they drew a full high-wheeled cart something easier than a full common one, they drew the empty one with much greater difficulty than they do an empty common one; and this particularly up hill, on account of the greater relative gravity of the carriage.'

The present method of hanging coaches, and other hung vehicles, our author apprehends to be very defective, for by this 'mode of affixing the body to the carriage, the center of gravity of the suspended body is so high above the center of its motion, that it is liable to be continually agitated by the jolting of the carriage, and its danger of overturning increased: whereas, if instead of practising this method, the body were suspended as near as possible to its center of gravity, the agitation of the carriage, as well as its danger of overturning, would be in a great measure avoided.'

If what Mr. Jacob here advances with regard to an alteration in the present mode of affixing the body to the carriage be true, it is, however, very difficult to understand; for we are not told by the author what the center of motion is, and as to the direction for *suspending the body as near as possible to its center of gravity*, it seems to be much the same as giving orders to the coachman upon the box to sit as near as possible to himself.

VIII. *Select Discourses*, I. *Of the Correspondence of the Hebrew Months with the Julian*, from the Latin of J. David Michaelis, Royal Professor of Goettingen. II. *Of the Sabbatical Year*, from the same. III. *Of the Years of Jubilee*, from an anonymous Writer, in Mr. Masson's "*Histoire Critique de la Republique des Lettres*," Vol. V. Art. II. p. 60, &c. 8vo. 1s. 6d. Bowyer.

IN the first of these dissertations the learned author points out and rectifies a mistake, which he has discovered in the common method of computing the Hebrew months. He observes, that those things could not be performed in March, April, May, and September, which Moses assigned to the first, second, third, and seventh month; that a handful of ripe corn, which was to be offered as the first-fruits of the harvest, could

not

not be offered in the month of March; that the corn could not be gathered in before the feast of Pentecost, when thanks were to be returned for finishing the harvest; and that the feast of tabernacles, which was to be kept when all the fruits were gathered in, was not adapted to September, as the vintage could not be finished in Galilee, even so soon as the beginning of October. The intercalation of the month of Veadar, after Adar, does not, he thinks, remove the doubt. He therefore supposes, that the Syriac calendar, in which Nisan corresponds with April, is agreeable to the ancient Mosaic mode of computation; and that the Hebrew months are to be ranged in this order.

‘ The first, called by Moses אֲבִיב *Abib* *, by others Nisan, begins with the new moon in April, and corresponds with our April, as much as possible for a lunar month; but yet so as part of it may fall sometimes in the following May.

‘ The second, זִיז *Ziv* †, according to the Hebrew, was called by the Chaldees Jiar, beginning on the first new moon in May, answers to our May as much as a lunar month can.

‘ The third, סִיוָן *Sivan* ‡, was computed from the first new moon in June, and answers to our June in great measure, except that from the variations of the lunar month, part of it may fall in July.—This month is called by the Syrians Chezirun.

‘ The fourth, whose name does not occur in our Hebrew Bible, but it is called by the Chaldees Thammuz, begins from the first new moon in July, and answers to our July, only that, from the lunar inequalities, the end of it may fall in August.—As the Greeks report, that Adonis was torn by a wild boar, so the Syrians report the same of Thammuz; and it was but fit that the month in which the wild boars are fiercest, and in which Thammuz seems to have died, should be sacred to his name, and to the mourning expressed for him.

‘ The fifth, not to be found in the Hebrew Bible, but called אָב *Ob*, by the Chaldees, begins from the first new moon in August, and answers to our August nearly; but if the new moon be somewhat late, it will take in part of October.

‘ The sixth, אֱלּוּל *Elul* §, begins from the first new moon in September, and answers to that month; but if the new moon be somewhat late, it will take in part of October.

‘ The seventh, אֵתָנִים *Ethanim*, on which was celebrated the feast of tabernacles, is called in the Hebrew Bible, *the month of continued rivers* ||, by the Chaldees, תִּשְׂרִי *Tisri*, begins

* Exod. xiii. 4.
§ Nehem. vi. 15.

† 1 Kings, vi. 1-37.

‡ Esther, viii. 9.

|| 1 Kings viii. 2. *al. fortium.*

from the new moon in October, answers to it, unless the change should happen late, and then it takes in part of November.—October alone of all the months is the most worthy of being called the *month of continued rivers*. For since at the time of harvest, which is in May and June in Palestine, there is no rain; in July, August, September, and the greatest part of October, but little; the consequence must be, that in October the brooks are dry, and the rivers and streams which remain, are perennial. When therefore the perennial streams alone flow in October, nature herself, if she should mark the months by words, would call it *the perennial month*. For in November, which immediately follows, some of the brooks, which before were dry, begin to flow again.

‘The eighth, called בּוֹר *Bul**, by the Hebrews, begins from the first new moon in November, takes in our November, and, according to the variety of our new moon, sometimes part of December.—This month the etymon seems to mark plain enough, if you derive it from בָּלַל *rigavit, madefecit*. For in November the rains in Palestine, which are called the former rain, begin; and in that month overflowings of rivers and floods are to be feared more than in other months.

‘The ninth, כִּסְלֵו *Cisleu* †, commences from the first new moon of our December, includes our December, and part of January, if the new moon happens a little later than ordinary, —This month is called by the Syrians Conun.

‘The tenth, טֵבֵת *Tebet* ‡, is to be computed from the first new moon of our January, and when that is a little later, contains part of February.

‘The eleventh, שֵׁבַט *Sebat* §, from the first new moon of our February, but when that is a little later, takes in part of March.

‘The twelfth, אֲדָר *Adar* ||, commences from the first new moon of our March, and answers to it; or if the new moon is late, takes some days from April of the following year.’

This hypothesis, which is different from that of all the Jewish and Christian commentators, seems to be countenanced by the laws of Moses, the Syriac names of the months, Josephus, and the etymology of the names.

We are, however, inclined to think, that a writer upon this subject should not have stopped here, but have considered upon astronomical principles, the irregularities with regard to the seasons, which might gradually arise from the difference between

* 1 Kings vi. 38. al. Marschevan. † Zech. vii. 1. Nehem. i. 7.
‡ Esther ii. 16. § Zech. i. 7. || Esther iii. 7. 13.—
viii. 12.—ix. 1.

twelve lunar months, and the solar year, notwithstanding the Jewish intercalations, which in all probability were very inaccurate.

Before Moses appointed that month, in which the Israelites came out of Egypt, to be the first, the seventh month, it is well known, was the beginning of the Jewish year. At that time, therefore, the numbers of the Israelitic and Syrian months were the same; and as now with the Syrians, so before Moses with the Israelites, the first month of the year was October, the second November, the third December, the fourth January, the fifth February, the sixth March, the seventh April, the eighth May, the ninth June, the tenth July, the eleventh August, and the twelfth September. And of these months Moses must be supposed to speak, when in the history of the Deluge, he mentions the first month, the second, the seventh, and the tenth. The deluge began in November, not, as it is usually thought, in October; in April, not in March, the waters were so much decreased, that the ark rested on the mountain; in July, not in June, the tops of the mountains were seen; in October, not in September, the earth began to be dried; in November it was quite dry, and Noah went out of the ark.

In the second dissertation, the learned author endeavours to shew the wisdom and advantages of that paradoxical law of Moses, which required a cessation from tillage, throughout the whole land of Palestine, every seventh year. This law, at first view, may seem rather calculated to produce a famine, than to answer any useful purpose. An extraordinary fruitfulness was indeed promised every sixth year. Lev. xxv. 18—22; yet this, our author thinks, is not sufficient to solve the difficulty. Some writers, from the contrariety of this law to civil prudence, have inferred, that Moses was divinely inspired. But this, says Mr. Michaelis, is no other than to prove the divine legation of Moses, from the incredible folly of the Mosaic law. The observance of the sabbatical year, was, he thinks, a most powerful remedy against a famine. When the heads of families were obliged to lay up a quantity of corn for the seventh year, they always possessed an easier and more copious resource, than they could have ever found in regal granaries. He farther supposes, that wild beasts, flocks, and servants, might derive some peculiar advantages from the sabbatical year; and that upon the whole there was great utility and wisdom in the appointment.

The design of the third dissertation is to shew, that the year of jubilee was every forty-ninth year, or the seventh sabbatical year; and not the fiftieth, as some have supposed.

These pieces deserve the notice of the learned. We have not the originals now before us ; and therefore all that we can say, concerning the accuracy of this translation, is, that we have a favourable opinion of it, as it is executed by a gentleman who has given the public an honourable proof of his industry, fidelity, and learning, in his *Conjectures on the New Testament*.

VIII. *The Elements of Navigation ; containing the Theory and Practice. With the necessary Tables. To which is added, a Treatise of Marine Fortification. The Third Edition, with Additions, and Compendiums for finding the Latitude and Longitude at Sea, By J. Robertson, Librarian to the Royal Society. 8vo. 2 Vols. 18s. Nourse.*

THE author of the work before us, who (we are informed) has been a teacher of mathematics near forty years, and master of the two most eminent mathematical schools in this nation, (viz. the Royal Mathematical School, at Christ's Hospital, London, and the Royal Marine Academy at Portsmouth ;) has had great experience in the business of teaching, and consequently, well qualified to communicate to learners the several mathematical branches on which the art of navigation is founded ; and that he has succeeded, is pretty evident from the sale of the two former editions of these Elements. His views seem to be extended beyond those of most of the writers on this subject ; who in the general, content themselves with shewing how to work what *they* think necessary, by *rote only*. Our author has put it in the power of his readers to see the *reason* of the several operations ; and even to become such proficient in mathematical knowledge as to inspire them with a desire to proceed to other branches which his subject did not require ; and to engage them to a love of mathematics, he procured from his friend the late learned mathematician Dr. James Wilson, a very curious and elaborate history of the rise and progress of the art of navigation ; and beside the account of eminent men and their works contained in that history, there are in divers parts of the book, honourable mention made of other persons and inventions ; which passages seem to have been entered chiefly to raise in the young readers a fondness for such studies : and, indeed, these Elements of Navigation may be reckoned as a mathematical cursus, whereby a learner is gradually prepared for the study of every branch of the sciences. It is divided into two volumes, containing ten books. In the first are the following parts, or books : 1. Arithmetic.—2. Geometry.—3. Plane Trigonometry.—4. Spherics.—5. Astronomy.—6. Geography. And

And the second volume contains, 7. Plane Sailing.—8. Globular Sailing.—9. Day's Works.—10. Marine Fortification.

The first Book, which treats of Arithmetic, delivers the principles of that science epitomized in a masterly way; and so contrived, that in each fundamental rule the precepts and their examples appear at one opening of the book; a method which must be found useful to learners; and is, indeed, pursued throughout this extensive work, whenever it could be conveniently done; and which, doubtless, cost the author much time to have contrived his matter to admit of such disposition. The doctrines of whole numbers, decimal fractions, proportion, the square and cube roots, and so much of numeral series, as lead to the construction and use of logarithms, are all illustrated by a variety of well chosen examples.

Book II. contains so much of the Geometry of planes and solids, as appears, in general, to be wanting in the succeeding parts; and this has induced our author, among other things, to treat of the rectification of the circle; and some properties of the proportional, or logarithmic spiral. The learner is herein brought into the practical (use of his instruments in the) construction of many problems, without waiting for the demonstrations of such constructions; but is constantly informed on what theorems they depend; which are delivered in the subsequent parts, and concisely demonstrated.

Book III. is employed on the doctrine of Plane Trigonometry. Herein our author shews how the triangular tables of sines, tangents, &c. both natural and logarithmical, may be constructed; and having given the necessary propositions with their demonstration, for the solution of plain triangles, in a manner very clear and intelligible, subjoins twelve examples wrought at length, comprehending all the varieties that can occur: after which follow the construction and use of the Gunter's scale, where are shewn many particulars and niceties not taken notice of by other writers. This book is closed with neat investigations of several rules, useful in some particular cases.

Book IV. intitled Spherics, is divided into ten sections; in the first, second, and third, are contained the principles, theorems, and constructions, necessary in the stereographic projections wanted in the succeeding parts of the work; and includes a variety of cases with their demonstrations, and some notions not usually met with, which render this abstruse doctrine very clear and intelligible. The fourth, fifth, sixth, and seventh sections contain the theorems, and investigations of rules necessary for the solution of spherical triangles; which, in the eighth and ninth sections, are exemplified in the numeral solutions wrought at length of all the cases. The tenth sec-

tion treats of goniometrical relations; in which the author has shewn the investigation of a table he gives, containing in terms of the sines, tangents, secants, and versed sines of arcs, and of their complements, forty different expressions, each equal to the radius, from which he investigates above forty curious propositions, useful in a multitude of cases relating to spherical triangles; the like is no where else to be met with.

Book V. treats of Astronomy in ten sections. The first and second treats of the solar system, and the notions thence derived, according to the observations of the most celebrated astronomers; the third, fourth, fifth, and sixth sections, treat of what is usually called the astronomy of the sphere; wherein, besides definitions, he gives near sixty problems, with their construction and numeral solution; above half of them relate to the finding the latitude at sea, and seem chiefly intended for the advantage of mariners. The seventh section, and the following, called Practical Astronomy, describes in a clear and concise manner, the most useful instruments in an observatory, with the investigation of the Vernier scale, assigning minutes or seconds of an arc. The eighth and ninth sections treat of various particulars relating to the sun's motion and the equation of time, in twelve propositions. The tenth section treats of the making and use of solar tables; the most important of these are added, and make twenty-four pages.

Book VI. treats of Geography in nine sections. The first, second, and third contain definitions, together with the natural and political divisions of the terraqueous globe. Sect. 4. contains four propositions relating to latitude and longitude, with examples. The fifth treats of the use of the globes, in twenty-two problems, distinctly explained. The sixth and seventh sections treat of the winds and tides; with the opinions of the most eminent philosophers concerning these phenomena. The eighth treats of Chronology, with the usual rules in pilotage concerning the moon's age and time of high water; in nine problems: and the ninth section contains a geographical table, in twenty-four pages, shewing the continent, country, and coast, together with the latitude and longitude of above 1400 places in different parts of the world; and also the time of high water in many of those places. Thus ends the first volume.

In the second volume, Book VII. treats of Plane Sailing in single and compound courses; of oblique sailing, turning to windward, and sailing in currents; and on the whole contains the solution of 114 questions, all pertinent to the subject, and which, at the same time they serve to exercise the parts of plane trigonometry, are so worded as to have the appearance of real business;

ness; these take up nine sections. The tenth section treats of the surveying of harbours, and other particulars relative to the estimating of distances; this book is closed with the largest and most complete traverse table published in any work.

Book VIII. is employed in the subject of Globular Sailing. The author seems to have chosen this title as conceiving there were only two kinds of sailing, viz. on a plane, or on a globe; and therefore includes in this book the various kinds of sailing, wherein longitude is concerned; such as parallel sailing, middle latitude, Mercator's, and great circle sailing; each of which he treats distinctly, having premised the true principles, and shewn the analogy between Wright's meridian line, and the logarithmic tangents. He gives thirteen cases in Mercator's sailing, and works examples to them by middle lat. Mercator and by logarithmic tangents: among which the case of one latitude distance and difference of longitude being given to find the course and the other latitude, is very prettily solved upon simple principles. Section 5. treats of compound courses, corrected by longitude. Section 6. Of the construction and use of the Mercator's chart. Sect. 7. Great circle sailing: and Section 8. Of the errors arising in the cases of sailing, upon the supposition that the earth is not a sphere. Herein that curious subject upon the figure of the earth is most elegantly delivered; and from the mensurations which have been made at the equator, the polar circle, and other places, it appears that the spheroidal figure of the earth will not sensibly affect any nautical conclusions obtained from considering it as a sphere. At the end of this book is a table of meridional parts to every degree and minute of the quadrant.

Our author's IXth Book, intitled Day's Work, is divided into eleven sections. In the first six sections is shewn the method of measuring the ship's rate of sailing, the nature of the magnet, and the mariner's compass; of working amplitudes and azimuths; of correcting the course by the variation and lee way; all these articles are made easy by concise rules and apt examples. In the seventh section is shewn the nature of Davis's and Hadley's quadrants, with the methods of observing altitudes, and of correcting them. Section 8. shews the method of comparing and correcting of time. Section 9. To find the latitude at sea, shewn by various methods in eight problems. Among which are included the modern methods by two altitudes and the time between; in which it appears, our author has made some new observations. Section 10. Shews how to find the longitude at sea; for which are given eleven methods; some of which are, indeed, speculative; but the reader is apprized of these; one method by the variation chart, *which is*

of great use in many voyages, is particularly pointed out, and recommended to be published every seventh year at the public expence: the *method*, by observing the distance between the moon and the sun, or star, is delivered with, or without the altitudes; and here our author has shewn how, from the apparent distance to find the true distance, by a simple and short logarithmic operation, so distinctly delivered, that no person who is acquainted with the use of logarithmic sines and tangents, can fail of becoming master of the method in a few hours: Section 11. treats of a ship's reckoning, wherein is explained the method of keeping a journal, exemplified in a supposed journal of twenty days, between London and Madeira. Then follows an Appendix, shewing the reason of some articles mentioned in the ninth book, which closes with tables of the logarithms of numbers, sines, and tangents.

Our author finishes his work, with a treatise of Marine Fortification, divided into two parts; the first of which contains six, and the second five sections. In this piece, the author's intention seems to have been, to shew how a single ship, or a fleet, may, upon the fear of an attack by a superior force, make such preparations in a harbour, as may either effectually secure them, or make it very hazardous to attempt to take or destroy them. As he found that mariners, unacquainted with fortification, would not be able to execute the methods he proposes for the defence of harbours, he therefore, in his first part, lays down a system of land fortification in a method very different from other writers: and then proceeds, in his second part, to what relates to ships and harbours. He concludes, with giving an account of ten remarkable naval transactions, which are exhibited as examples of the doctrine he has been endeavouring to inculcate.

Upon the whole, the treatise in question seems to answer its title: it contains a complete theory, with a full account of the practice of navigation, so as to be satisfactory to the most skilful, and intelligible to those of the meanest capacity. And, in justice to the author, it is necessary to observe, that we do not remember to have seen, in the progress of our Review, so much useful matter comprized within the compass of two volumes in octavo.

XI. *Considerations on the Exorbitant Price of Provisions, By Francis Moore. 8vo. 2s. Kearsly.*

THE high price of the necessaries of life in this country has, within these few years, burthened the press with innumerable productions, very few of which will be read by posterity with the least satisfaction: some ingenious writers have

have exercised their pens on it in a manner that has added greatly to their reputation, conducting their arguments with a due attention to first principles, which in every age and nation will be true and instructive.

The author of the work now before us is very far from ranking with such men; on the contrary, he has taken every measure which a person of [false] abilities can take, to persuade us that he has it adopted the wrong side of every question; that he has determined, when his facts were good, to reason wrong upon them; and, when his reasoning is just, his facts are sure to be false. His reading has been employed only to transplant the observations of preceding writers into his own page, without any acknowledgment, and in the selection he has been so unfortunate as to make choice of the chaff only: thus fraught with pretensions for the notice of the public, he stalks abroad, treats other writers as distant inferiors, and demands that praise as his right, which modesty sues for with humility.

This censure may at first be thought too severe: but it is not our custom to deal in general terms, without exhibiting fairly and candidly our proofs. The subject is of importance; and this is our motive for giving an attentive examination of a work which has just that quantum of merit which may enable the author to impose on weak minds. But previously to this we must remark, that our review of Mr. Moore is not our only employment; before we decide on him, we must distinguish between such parts of his work as appear to be his own, and that *exorbitant* quantity which is copied from others.

At page 5, Mr. Moore harrangues much against horses, states the wise remark, "that land which yields oats for horses, cannot, at the same time, produce wheat for men;" this reasoning here is taken verbatim from Dr. Mitchell's *Present State of Great Britain and North America*, p. 31.

P. 7. 'Four acres for each horse:' Dr. Mitchell, p. 36. NOT Mr. Moore.

P. 16. 'Many writers have found great fault with the present mode of, collecting live stock, and bringing them to market by jobbers: they have also found fault with salesmen and carcase butchers; but in opposition to these casuists I must declare, that I look upon the persons thus censured as very essentially serviceable to the public*.' And then he enters into

* For the sake of the comparison we shall here insert Mr. Young's argument, to shew how little occasion there was for Mr. Moore to enter into it—'Jobbers also have come in for their share of abuse; and yet numerous are the instances in which this species of traders are excellently useful. It is by means of jobbers that the different breeds

the reasoning to support this observation: it is a very just one; but prither, reader, restore it to the just owner. See Young's *Farmers Letters*, vol. i. p. 188

P. 18. The general opinion is, that the inhabitants of London are amazingly increased: reasons and tables for the contrary opinion. See it much better shewn in Dr. Price's *Observations on Reverfionary Payments*, p. 182.

breeds of cattle are spread over the kingdom; I live, for instance, in a country where the breed of horned cattle is very bad, I have a mind for better cows than I can get at our fairs or markets; how am I to get them? why either by means of jobbers or a monstrous private expence.

'One country breeds, another fats: is every one in the latter to take a long journey for every parcel of beasts he wants?

'If I chuse to fat Scotch cattle, am I to go to the Highlands of Scotland to buy them? And where is the difference between a jobber and a drover?

'Most of the writers who argue so much against jobbers, are those who plead for small farms: now what a woeful predicament would small farmers be in if it was not for jobbers? A very great farmer might not, in all cases, regard a middling journey, because one trouble and expence would do for many cattle; but a small one could afford none, he must in every instance sit down contented with what he finds at home: if he lives in a fatting country, he cannot fat but must breed, on account of the expence of getting at cattle; and if he lives in a breeding country, he cannot breed for want of a person to carry his young cattle to a fair; since he can never carry them himself, and be upon a footing with his great neighbour, who is at no more expence to carry an hundred than one.

'London wants 500 lean hogs: are the distillers, &c. to hunt about at country fairs for them, or to meet the jobbers at Barnet, by the intervention of another jobber (the salesman) and buy them all at once?

'If there were no jobbers, in all these cases the buyers must lay a heavy tax on the consumers to repay themselves the enormous expence of doing the minutiae of business themselves.

'But if jobbers raise the prices, how did it happen some twenty years ago, or perhaps ten or twelve, that prices should be low? there were jobbers then as well as now; but we find that prices fluctuate prodigiously without dependence on the hands through which cattle, &c. pass. If the common idea of this matter was just, prices could never be low, for the jobbers would always keep them high for their own profit; as there is ever more advantage in dealing with equal risk in a rich commodity than in a poor one. But it is said that jobbers raise the price of provisions upon the public: that they have a profit is most undoubted; but it is certainly out of the pocket of the seller, not of the buyer. I have twenty young cattle, three or four cows, forty or fifty swine, and half a score calves to sell: now will it not answer much better to me to sell them all with one trouble and expence to the jobber, than to hawk them about at fairs and markets at an uncertainty? Cast up accounts, and see if I had not better sell them to the jobber ten per cent. cheaper than to the public? out of whose pocket therefore does the jobber's profit come?

P. 21. Decrease of people throughout the country in general, villages amazingly depopulated—deduced from Mr. Greenville's State of the Nation : the very argument from the same authority in Dr. Mitchell's Present State of Great Britain, part i.

P. 23. Price of labour depending on price of provisions :—copied from writers who have copied one another ten deep, See Postlethwayte's Dictionary, Laws and Policy of England, p. 19. Essay on the Causes of the Decline of Foreign Trade, p. 6.

P. 36. 'I do most earnestly recommend a **HEAVY TAX TO BE LAID ON HORSES**;' with much reasoning on it : earnestly recommended before for the same reasons by Dr. Mitchell. Pref. State of G. Brit. p. 82, &c.

P. 37. 'The tax on horses will restrain inconsiderate persons from riding who ought to walk, &c.' The turn, manner of thought in the whole of this passage, with the repetitions in other parts of the pamphlet, will all be found in Political Speculations on the Dearness of Provisions, p. 23, 24.

P. 45. Proportion between labour and value in the spring of a watch, with the reasoning. Verbatim from Postlethwayte's Dictionary. vol. ii. Art, LABOUR.

P. 49. 'Poland, and other corn selling countries, impotent and poor.' A miserable argument, but miserable as it is, word for word from Considerations on the Policy, &c. of this Kingdom, p. 92, 93.

P. 50. 'By means of the bounty, foreigners eat our bread twenty-five per cent. cheaper than ourselves.' It would take too much room to name half the writers who have said this. But see the Causes of the Dearness of Provisions assigned, p. 29. Essay on the Causes of the Decline of Foreign Trade, p. 30. Mitchell's Present State, p. 62. Considerations on the Policy, Commerce, &c. of this Kingdom ; in which all Mr. Moore's arguments, with others equally fallacious, are to be found.

P. 62. 'In small farms the housewife with great care looks after her poultry, pigs, dairy,' &c. Copied from the Occasion of the Dearness of Provisions, by a Manufacturer, p. 18. &c.

P. 71, 72, &c. 'Scarcity of money greater than for centuries.' 'Speculatists suppose the nation rich, they are fatally mistaken :' this, with much declamation on the ruin of Old England, all transcribed from the Present State of the Nation, p. 67 ; and Considerations on Policy, &c. p. 277, 278, &c.

P. 72, 73, 74. 'The reasoning and observations on the national poverty—Portugal gold—coinage—want of gold and silver—luxury, &c.' whether true or false is little to the present purpose. It belongs to Jonas Hanway, esq. not Mr. Francis Moore : see Letters on the Importance of the Rising Generation,

ration, vol. ii. p. 169 to 173, &c. Also *Considerations on Policy*, p. 273, 275.

79. 'Emigration of our manufacturers and industrious poor to foreign countries.' See *State of the Nation*, p. 34, 35.

P. 93. 'Comparison between horses and oxen in point of food.' From *Farmer's Letters*, vol. i. p. 165; *Farmer's Tour*, vol. iv. p. 273.

Lastly comes Mr. Moore's *plan for removing our distresses*, which is as superficial as the rest of his pamphlet; it consists of six lines of advice, which is certainly not at all stale—use oxen—tax horses—encourage fisheries—prohibit the exportation of corn! How original this is, every file of news papers in the three kingdoms can testify.

From this first part of our review have we not reason for our assertion that Mr. Moore has copied from other writers most *exorbitantly*? We have been diffuse on this head, because the price of provisions is so popular a topic that we may suppose more writers of the same stamp will start up, and give us volumes of arguments with an air of novelty that have in fact been worn threadbare; this reference therefore will be of use to our readers in warning them against every flimsy production that gives the hundredth repetition. All these passages in Mr. Moore's *Considerations*, may be supposed to fill a large part of his work: we shall divide our review of the remainder into,

1. False facts.—2. Facts true, but conclusions false.—3. False reasoning.—4. Contradictions.—Which divisions, with his numerous plagiarisms, may fairly be said to comprehend the whole work.

1. False Facts.

P. 5. 'Nearly half the produce of this kingdom consumed by horses.' An evident mistake, for at that rate from fifteen to twenty millions of acres are employed in raising food for them; and, as Mr. Moore says, they eat, on an average, four acres, the number must be from three and a half to five millions, which is preposterous. For facts which contradict this wild assertion see Mr. Young's *Eastern Tour*, vol. iv. p. 456 to 459.

P. 25. High price of provisions owing to plenty of money, a false proposition says Mr. Moore. If ever a fact was proved clearly it was this, by writers very different from Mr. Moore, we mean Montesquieu, Hume, and Soame Jennens, esq. in his *Thoughts on the Causes and Consequences of the high Price of Provisions*. Mr. Moore's reasoning is too weak to deserve an answer. Why, says he, should prices be low in autumn, and high in spring, when the plenty of money is the same? We reply, that

that such variations happened in Henry VII's reign, owing to the quantity in the markets varying. The quantity of money in one period of twenty years, makes the average price of beef four pence, in another three half-pence; but does it follow, that in each year there must be no variations owing to quite different causes?

P. 39. 'The average fleece of wool weighs three pound and an half.' This is not true. The average of Mr. Young's Northern Tour is five pound, and of his Eastern five pound and a half.

P. 71. 'I can safely affirm the real scarcity of money at this moment greater in effects than for centuries' Mr. Moore gives no proof: we take the liberty to affirm the direct contrary; and could produce much better reason than any Mr. Moore has given in favour of his affirmation.

P. 80. 'Our trade soon to be contracted—duties to be diminished—and interest of national debt not to be paid.'—False prophecies all! The amount of customs and excises being higher than ever, is a conclusive proof of such assertions. Have patience till the *decline* comes before you predict *ruin*.

P. 83. 'We have lost almost the whole of our trade for woollens to Turkey, Spain, Portugal, and Germany.' Produce your proof, Mr. Moore. We deny it. But granting your fact, what useful point does it prove, if we have increased other exports proportionably. What was our hard ware export forty years ago?

P. 86. 'Labour in France full one third lower than with us.'—A fallacy: Four pence in France, and one shilling in England is not the enquiry, were that disproportion true, which it is not; but will seven shillings in France work more cloth than twenty-one shillings in England, quality the same? We answer, *No*.

P. 90. 'We have lost our trade, our money, and our credit; and without an immediate alteration in the system of public policy, we are also in a speedy way of losing our own country.' This is very sad, truly! but all these are the dreams of a dis-tempered imagination, fallacies too flagrant to examine: a balance of trade of six millions sterling, the wealth of the whole kingdom, the readiness of individuals to lend to government, and the very *happy* situation of France, all prove how good a politician Mr. Moore is.

2. Facts true, but conclusions false.

P. 4. 'I assert that it is the scarcity of provisions which enhances their value, and till a plenty is produced, a reduction of the rates will be utterly impracticable.' Perfectly true, and

very justly observed ! But why should Mr. Moore after it, give us a whole pamphlet of other reasons, with plans for a remedy ? What after this have his conclusions about horses—Portugal gold—luxury—credit—wheels—and ploughs, to do ? What but to contradict his own principles ?

P. 15. ‘ It is, generally speaking, impossible to create an artificial scarcity, except for a very short time.’ Nothing more true ; but why from such a fact draw such false conclusions as declamations against large farms and inclosures ? Why rail at Lynn gentlemen for the arrangement of their estates : if plenty is not to be impeded by such practices, of what use the argument ?

P. 64. ‘ The parish of Newton Stacy in Hampshire, inclosed—formerly six farms, now only four ; now only 200 sheep, before the inclosure 540.’ This fact may be true, but what has it to do with Mr. Moore’s argument ? Why tell us of the loss of 340 sheep, and of horses being now kept in the parish : he is not pleased to tell us how many horses were kept before—how many oxen, cows, and hogs were kept then and now—nor yet the corn grown in the two periods.—Can any thing be so futile as giving such partial facts ? Yet from such is deduced the melancholy idea of *wickedly* starving people to feed horses !

3. False reasoning.

P. 35. ‘ The fleece by our ancestors was revered, and considered as the staple commodity of this kingdom. Can a sufficient reason be given why it should now be less in our estimation ? Can the ridiculous exportation of horses stand in competition with the exportation of our woollen manufactures ?’—Nothing can be more fallacious than this reasoning : who has compared these two branches of export ? But a sufficient reason can be given for esteeming wool less than formerly : it was heretofore the staple of England, because foreigners had not made it their staple also : our woollen goods have not been exported to certain countries equally to former exports, because they make for themselves : does not common sense then dictate, that the superior attention should be given to those objects that will thrive under it ; to *drive the nail that will go*, which Mr. Moore would persuade us is not wool. But this is granting him facts of his own creating, for where are his proofs, ‘ that the export of woollen goods is less than formerly ?’

P. 67. ‘ Those who think the distresses of the poor are not shocking to humanity, will do well to stop their career upon the road and ask the poor how they live ?’—This to be sure is a very eligible way of coming at the truth ; and by the by, it seems to be the grand foundation of Mr. Moore’s knowledge ;

he

he meets a labourer, probably working in the turnpike, and questions him about his pay, and ability to maintain himself; can any person doubt the answer? But what trifling is it with the public to *instruct* the world by reasoning on such foundations? Does Mr. Moore suppose the man will say, *Thank God I earn plenty of money—and though things are dear, yet, by industry, I live well.*" A sorrowful tale is a prelude to the gentleman's throwing him half a crown, in order to mend the bad times.

4. Contradictions.

P. 23. 'It is well known that by our improvements in agriculture the fruits of the earth are become in general more abundant than ever.' Yet at p. 72, he says, 'Our stocks of corn, sheep, and cattle, are less now than ever they were, and the prices they bear are now higher than they ever were. Are these proofs of our riches?' Such evident contradictions shew how superficially this writer has considered his subject.

In Mr. Moore's explanation of *staples*, he is so entirely confused, nothing is to be made of that part of his book: that he contradicts himself is, however, manifest. He says, p. 42, and 43, 'the surface of the earth produces us two staples, wool and leather: iron, tin, lead, and copper, are staples; glass, china, and earthen-ware, are staples; fish is also a staple; but corn and horses are no staples.'

'Why is leather a staple? Because the oxen work; cows give milk; and both yield beef; and their skins are wrought into fabrics. Why is fish a staple? Because, our fisheries not only employ our people; but the fish which we catch are excellent food.' These are his own definitions, and curious ones they are! Why are not horses and corn to be admitted upon the plain evidence of his own explanation. Do not horses *work*, and is not wheat excellent food? There is not, nor can be a circumstance produced relative to fish as an article of food, and employment, that is not stronger with wheat. Why is glass a staple? 'Because, says Mr. Moore, it is made from flints and clay, of which we have a stock inexhaustible.' But is not wheat made from clay, of which we have an equal stock?—But Mr Moore evidently knows not what a staple is; for who of understanding ever omitted making a distinction between *staples* and *manufactures*: Are they the same? Staples are *products unwrought*: wool is a staple, but woollen goods are not; and wheat is a staple, and that of this kingdom equally with wool or tin.

P. 62. Small farms excellent; but at p. 82, he says, 'the cheaper the farmer tills his ground, the cheaper he can sell his produce.'—A palpable contradiction! For who can shew that small farmers till their farms so cheap as great ones?

So much for Mr. Moore's pamphlet; our opinion of which we have sufficiently supported by fair quotations: but we shall not dismiss the author without observing, that the man who for the sake of private interest, can publish a work, the immediate tendency of which is to increase the clamours and discontents of the people, by assuring them the high prices are in the power of government to lower, deserves of every well-disposed person, what we do not chuse to express. Mr. Moore has written this weak essay as a puff for his ploughs. At p. 8. he says, that by means of his plough, 'the farmer may considerably reduce the number of his horses, which will necessarily lower the price of provisions.' This little passage is the corner-stone of this interested building: would but the legislature subscribe for a thousand or two of ploughs, all would go well, and the poor fatten.

But what is this wonderful plough, which, through patriotism, has been sold at the modest price of twelve guineas? Does one horse work it? As to two-horse ploughs, Norfolk, Suffolk, Essex, and other counties, are full of them: every farmer, every wheelwright in them, have as much merit as Mr. Moore; and if utility of implement is considered, much more. Was Mr. Moore's gimcrack of a plough to be general, the farmer's expence would increase, while his ploughing declined: this would be to heighten the price of provisions!

Such an interested conduct cannot be too much condemned, when the aim is of so fatal a tendency as to blow up popular discontents at an evil which cannot be remedied: no publications are so pernicious as such as attempt to persuade the people they might have a remedy if government would give it; and which, under the sanction of an hypocritical charity, rail at all who are honest enough plainly to tell them the evil is irremediable. Mr. Moore would willingly persuade us he is a great patriot, and a composition of charity itself; but his patriotism is very well exhibited in his numerous patents, and in the modesty of his prices: his charity is signally employed in urging the people not to make amends for scarcity by industry; but to fly to that which is to conduct them to Tyburn: and we may also add, that these acquisitions for forming a good citizen, are not a little set off by that *fairness* which appears in his quotations; by that *truth* which is the foundation of his facts; by that *perspicuity* which is remarkable in his reasonings; and that uncommon *ingenuity* which is so conspicuous in his *self-contradictions*.

X. *Reason triumphant over Fancy; exemplified in the singular Adventures of Don Sylvio de Rosalva. Translated from the German Original of Mr. C. M. Wieland. 3 Vols. 12mo. 7s. 6d. sewed. Wilkie.*

THE reputation which Cervantes acquired by that excellent satire, *The History of Don Quixote de la Mancha*, has prompted sundry authors to attempt performances of a similar kind, all of which have, however, fallen short of the merit of that truly original production. The work before us is a fresh instance of the difficulty, we had almost said the impossibility, of rivalling the work of Cervantes, although that author's manner is in some places not unhappily imitated. The madness of Don Quixote has indeed, the advantage of being in itself much more diverting than that of Don Sylvio de Rosalva, as the latter had conceived notions that the absurdities related in fairy tales were real and indisputable facts; absurdities far more repugnant to common sense than the chimerical notions of chivalry entertained by Don Quixote, and which are therefore not so easily imagined by the reader.

Don Sylvio de Rosalva, the hero of the piece, as soon as he had learned Latin enough to comprehend Ovid's *Metamorphoses*, and when the barber of the neighbouring hamlet had taught him music sufficient to accompany some dozens of old ballads on the guitar, was taken under the care of his aunt Donna Menzia, a prudish lady of threescore, who had picked up her ideas of education in Pharamond, Clelia, the Grand Cyrus, and other books of the same stamp. The happy disposition of the pupil was such, that before he had attained his fifteenth year, he was at least as learned as his aunt, and could reason so well upon the most subtle questions in history, physics, theology, metaphysics, morals, politics, the art of war, antiquities, and the belles lettres, that the footman of the family, the vicar, schoolmaster, and the barber abovementioned, could never enough admire his wonderful talents. From such an education, joined to a natural exquisite sensibility, and a lively imagination, it is reasonable to expect he would acquire a very romantic turn of mind, especially as he was bred up in solitude and rural simplicity.

The Tales of the Fairies having accidentally fallen into the hands of our young hero, gave the finishing stroke to his education: from the time that he perused these, his imagination was continually employed about enchantments, palaces of diamonds and rubies, princesses enchanted or shut up in towers or subterraneous palaces, and tender lovers, who, under the wondrous protection of a good fairy, escaped the subtleties of a bad

a bad one. Filled with these ideas, and with that of having an invisible enemy in a powerful fairy, he endeavours to find an opportunity of obliging some generous fairy, whose power might counteract the mischievous pranks played him by the bad one, and might enable him to find out and disenchant the fair one whom he was destined to love.

His first attempt for this purpose is his preserving a green frog from being devoured by a stork; but the frog having leaped into a ditch, instead of appearing in the shape of a fairy, to thank him, he concludes that she may then be incapable of appearing in her proper shape. Not long after, having caught a blue butterfly which seemed to him, by a supplicating look, to beg its liberty, he lets it fly, and concludes that it must be an enchanted fairy, in which opinion he is confirmed by finding, at the same time, a miniature picture of a beautiful shepherdess whom he no longer doubts to be her the Fates had destined for him, and whose picture he believes to have been left him by the enchanted fairy, in return for his not having detained her a prisoner in the shape of a butterfly. The next thing therefore to be done is to seek this blue butterfly, in order to gain intelligence of his fair shepherdess; and in this search he soon after finds means to engage, taking with him the footman Pedrillo, to whom he communicates his intentions, and who is destined to perform a part somewhat similar to that of the famous Sancho Pança, but to whom he is infinitely inferior both in simplicity and native humour.

We cannot here describe all the adventures which our hero met with; suffice it to say, that as they generally end in the disappointment of his ridiculous hopes, we have been frequently led to laugh at them; and as our readers may be inclined also to laugh at the poor don's expense, and to be acquainted with the nature of his exploits, we shall here transcribe one.

‘It happened odd enough that three or four girls of a neighbouring village, after fatiguing themselves with mowing grass, were set down upon the river side to refresh them in the shade, and by way of amusement exercised their fancy in making garlands of the flowers, that grew in vast quantities just beside them.

‘The blue butterfly had left its persecutors so far behind, that they could hardly keep sight of it; hence, fancying itself out of danger, it began to be composed, and resumed its sportive dance from flower to flower, till at length, behold it fell into the hands of one of those haymaking girls, who took and fastened a thread to its leg, then let it fly as it pleased round about her.

Don

‘ Don Sylvio by this time was got near enough to observe all that passed, and addressing Pedrillo, now, said he, at last I perceive the issue of that dream which yesterday morning so puzzled me to explain; it was a warning from my friend the fairy, who made me foresee in my dream what now awaits me, in order that I may take my measures accordingly, so as not to fall into the snares of my enemies. Do but observe that nymph yonder, under the shade, holding the blue butterfly fastened with a thread and flying about her.

‘ A nymph, say you, answered Pedrillo, deuce take it, Signior, sure you are only laughing at me; why that creature there is just as much like a nymph, as I am a bottle of hay; she is only a country wench, just as the others that sit under the trees beside her.

‘ I am already too much accustomed to thy blundering conduct, replied Don Sylvio, to make myself angry at this impertinence. I know what I am to think of the matter, thanks to the fairy Radiante, and whatever thou shalt take her for, nymph or rustic, I tell thee she shall yield me up my princess, or I will lose my life.

‘ Signior, said Pedrillo, whenever there is any thing to do about salamanders and sylphids, or about spirits or other things of that sort, which are quite above the reach of a common man, there I’ll readily give up to your honour, and I’ll own to you with all my heart, that I am sure you understand such matters better than I; but, as to country-folk ’tis quite another affair, for surely I must be able to know somewhat about those things. Besides, ’tis impossible to be deceived in a case of this kind, for you may even smell these honest wenches at least thirty foot off; now I should be glad to know when you ever met with any nymphs that smelt of garlick, or their petticoats so rent and tattered that you may see their smocks every way you look at them. In short, Signior, I tell you ’tis a downright country wench, aye, and one of the naughtiest too that ever you saw in your life; she’ll yield you up the blue butterfly, never fear, and if you’ll but give her a few maravedis, will return you a thousand thank-ye’s and God bless ye’s into the bargain.

‘ Don Sylvio, who never listened to reason when once he had got any thing into his head, did not deign the least attention to what Pedrillo said, but marching up to the supposed nymph, demanded of her his butterfly.

‘ And what will you give me for it, Signior, said the girl, laughing.

‘ Whatever thou wilt, replied Don Sylvio.

* O, very well, then pray give me the little toy that hangs about your neck, said the nymph, I'll give it to my little sister at home, and if you'll but put half a real to it, the butterfly and the thread are both yours.

* Cursed green dwarf, cried Don Sylvio, drawing his sabre, and foaming with rage, hope not with that borrowed shape, which sufficiently proves thy cowardice, thou canst mock me with impunity. Die thou wretch, or restore me the butterfly, to which thou hast no right or claim, and which I will tear from thy accursed heart, though it should cost me my life.

* It will easily be imagined that to an apostrophe so ungracious, and accompanied with terrible menaces, the fair nymph before him could make no other reply than by crying out with all her might. Pedrillo, whom his master's folly had almost worked up in a violent passion, threw himself forward between the nymph and our hero, endeavouring, at the same time, to disarm his master, on finding him deaf to all his remonstrances; mean while the other nymphs, seeing their companion so roughly treated, came up in a great hurry, and fell like furies both upon Don Sylvio and Pedrillo, inasmuch that our hero had the greatest difficulty in the world to defend himself against their violent hands and forked nails.

* Unfortunately the lover of the young nymph, mistaken for the green dwarf, was at work with two or three other peasants in the neighbouring fields; the lamentable cries of the women, and the countenance of his mistress, whom Pedrillo was just going to pull by the hair, put him in such a fury that he ran up to them, accompanied by his fellow labourers; the first thing he did, was to wrench Pedrillo's large staff out of his hands; which done, he thrash'd our adventurers in so emphatical a manner, that in spite of their vigorous defence, at length they yielded to the multitude of their enemies. This exploit did not yet appear sufficient to the furious lover or the young wench, who breathed nothing but revenge, nor was their rage satisfied 'till after having so battered our adventurers with fifty cuffs, that the peasants themselves began to think that they had gone too far. Matters being brought to this state, the nymph made herself mistress of our hero's trinket, as he lay almost breathless on the ground, which she did to indemnify herself for the butterfly, who, from the commencement of the fray, had taken wing; this done, the rustic assembly quitted the field, leaving our poor adventurers half dead, extended upon the grass.

After various disappointments, Don Sylvio is at last undeceived in his belief of the reality of fairy scenes, and married to a lady who had lost the picture which he accidentally found, and:

and which contributed so much to strengthen his former illusion. His *Fidus Achates*, Pedrillo, is married to the lady's waiting woman; others of the dramatis personæ, whose histories are introduced in the course of this work, unite also in matrimonial bands, and the piece concludes quite in the taste of modern romance.

XI. Epigrams of Martial, &c. with Mottos from Horace, &c. Translated, imitated, adapted, and addressed to the Nobility, Clergy, and Gentry. With Notes moral, historical, explanatory, and humorous. By the rev. Mr. Scott, M. A. late of Trinity-College, Cambridge. 12mo. 3s. 6d. bound. Wilkie.

NEVER yet, in the course of our various reading, did we meet with any performance that could fairly dispute the palm of stupidity with this before us. Never did we behold a deception so shameless, or find ourselves more puzzled than in our present attempt to determine, whether the ignorance or the impudence of the author is the greatest. This work was designed to impose on the public by sheltering its worthlessness under a name which, a few winters ago, made no inconsiderable figure in the political world. This his pretended work was published on the first of January 1773; and on the 8th of same month the following paragraph made its appearance in the Public Advertiser.

“We can assure our readers, that a book lately published by J. Wilkie in St. Paul's Church-yard, entitled *Epigrams of Martial*, with a Variety of Mottos from Horace, translated, &c. &c. is not written by the rev. Mr. James Scott, late fellow of Trinity College in Cambridge, and now rector of Simonburn in Northumberland; nor does that gentleman know any thing either of the work or its author.”

Mr. Scott might have spared himself the trouble of disclaiming this publication, had he ever seen it, for the most inveterate of his political enemies would have scorned to fix such an imputation on their most dangerous adversary.

Our translator is distinguished by such universal deficiency in every requisite towards writing, as to appear an absolute phenomenon. He neither understands his own, or any other language; and with the harmony of verse he is as totally unacquainted as with every rule of decency or good manners. A few specimens of his talents will content the reader.

Motto 85. P. 202.

• Totus Mundus agit Histrionem.

To Mrs. Barry, on seeing her some considerable time ago in the Fair Penitent.

'Go on, sweet actress! and you not long hence
Will prove CALISTA in the original sense.'

The word *Callista* in the Greek (says the author) signifying
the best. It happens, however, to mean *the fairest*.

Μαρούς τ' ἰδύε, σίγα θ' ὡς ἀγέλματος
Κάλλιτα. Euripidis Hecuba.

'Mamillaeque offendit, pectoraque quasi statuae
Pulcherrima.'

Motto 87. P. 203.

'Nil desperandum Tuce duce et auspice Teucro'.

'Under such Trojan *guides* there's no room for despairing,
Since thro' both *thick and thin* they will give you an airing.'

Motto 102. Page 227.

'Si quis erit dignus describi—'

Quod Maechus foret—aut alioqui
Famofus, multa cum libertate nocebat.'

'If there was one who set up for a SMIRK
Or infamous for vill'inous, cheating work
Egad! he trimm'd him finely at a jerk.'

Epigram, P. 234.

To Mr. Colman.

'I'm much mistaken if that your *Barfanti*
In time don't prove the public's *dilettanti*.'

The man knew the meaning of the word *dilettante* no more
than he knew how to spell it. He has just shewn his igno-
rance in the Greek, and is now desirous to prove himself
equally unacquainted with Italian. A *Dilettante* is a lover of
music, or painting. Miss Barfanti therefore is to prove—
what?—why the public's *lover of music and its sister art*.

Motto 112. Page 261.

'Prima dicte mihi, summa dicende Camcena.'

'As you're my friends! address to in my *first*,
To be forgot at last! O horrid and unjust.'

Motto 81.

'O imitatores, servum pecus! ut mihi sæpe
Bilem, sæpe jocum vestri movere tumultus.'

'Ye servile herd! how often at your folly
Have I been deadly cut with laugh and melancholy.'

At the end of this extraordinary publication is added a large
table of *Errata*; but it is observable that most of the mistakes
occur in the language from which the author pretended to
translate. In p. 196, the following line from Horace is intro-
duced, and printed with no less than four blunders, one of
which only is acknowledged.

'Sirenis vocem Circes et pocula nostri.'

The translator desires us to correct *nostri* into *nōsti*, but had
not Latin enough about him to discover that two other words
are falsified, and an awkward transposition made.

Pray,

Pray, gentle reader, take the true line, and Mr. Scott's translation along with it.

'Sirenum voces, et Circes pocula nostri.'

'You know the jade's winning alluring voice,
And mother Cole's bottle that makes us rejoice.'

Where was the blush of the publisher, when he sent this rhapsody of ignorance and nonsense into the world?

FOREIGN LITERARY INTELLIGENCE.

12. *La Gamologie, ou l'Education des Filles destinées au Mariage. Ouvrage dans lequel on traite de l'Excellence du Mariage, de son Utilité politique, et des Causes qui le rendent heureux ou malheureux.* Par M. de Cerfvol. 2 Vols. 12mo. Paris.

THE author of this series of instructive and elegant letters conducts his fair pupil from the earliest germs of natural and fond desires, through the several stages of celibacy, marriage, and maternity.

As so great a part of the happiness of mankind depends on the manners and character of the fair sex, and of their conduct as daughters, wives, and mothers; the contributions of judgment, eloquence, and taste towards so interesting a concern as their education, will always prove acceptable to humanity.

13. *Lettres sur la Théorie des Loix Civiles, où l'on examine entre autres choses s'il est vrai que les Anglois soient libres, et que les François doivent ou imiter leurs Opérations, ou porter envie à leur Gouvernement.* 12mo. Amsterdam, (Paris.)

From the seriousness of this writer's declamations, and from his ill-fated propensity to carp at the *Spirit of Laws*, we cannot, indeed, but suppose him to be in earnest in preferring the Persian government to the British constitution, and in recommending the politics of Asia to European readers.

We are, however, sorry to see, from his complaints, that even French critics could condescend so far as to waste any strictures on effusions which every feeling of nature, and every dictate of mere common sense must have pronounced to be beneath all notice of learning and of criticism.

14. *Poétique Elementaire.* Par M. L. S——, de plusieurs Academies. 12mo. Lyons.

As M. la Serre treats a subject, so often and ingeniously discussed by writers of all ages and nations, we are not surprised to meet with very few new ideas in his Elements of Poetry: but they bear evident marks of extensive and sound learning and an elegant taste.

15. *Géographie Élémentaire, moderne et ancienne, contenant les Principes de la Géographie, une Description générale du Globe, et un Détail particulier de l'Europe et de la France.* Par J. N. Buache de la Neuville. 2 Vols. 12mo. Paris.

This well written compendium presents us with a concise yet distinct view of astronomical, physical, and political modern and ancient geography. The physical part especially is enriched with many original and ingenious observations, that had been inserted in the *Recueil de l'Académie des Sciences*, in the years 1751 and 1752; and a short abstract of the revolutions of the different states,

adds to the value of this work; which has deserved the approbation of the Academy of Sciences.

16. *Esprit des Philosophes et Ecrivains célèbres de ce Siècle.* 12mo. Paris.

This book consists of sundry reflections and anecdotes of the celebrated M. d'Alembert; and seems to threaten this age with a voluminous compilation to be deposited with the ana of the former century.

17. *Prospectus d'un nouveau Théâtre, tracé sur les Principes des Grecs et des Romains.* Par Jean Damun, Architecte de S. A. S. Mgr. le Pr. de Conti, Personnaire de la Ville. 4to. Paris.

This Prospectus of a more elaborate work, on such a construction of theatres as would best suit the conveniences of actors, spectators, and machinists, displays an uncommon share of learning and sagacity; and will induce the lovers of dramatical exhibitions to wish Mr. Damun's plan not only completed, but adopted and realized.

18. *Traité du Bonheur Public.* Par M. Louis Antoine Muratori, Bibliothécaire du Duc de Modene; traduit de l'Italien sur l'Edition de Lucques, 1749. Avec sa Vie et le Catalogue de ses Ouvrages, par M. Jean François Soli Muratori, son Neveu, le tout extrait et traduit aussi de l'Italien sur l'Edition de Venise, 1756. Par L. P. D. L. B. 2 Vols. 12mo. Paris.

When we pronounce this production of the late celebrated M. Muratori, inferior to several works of other writers on the same subject, and even to the generality of the performances of its own author; let us recollect, that probably it has not been revised and finished by himself; that his works are so amazingly numerous as to form a library by themselves; that many of them are very interesting and meritorious; and that from the abstract of his life we find him to have been a man not only of very great learning, but what is infinitely more, of uncommon charity and virtue.

To apply the maxim, "Ubi plurima nitent—non ego paucis offendar maculis," to works of genius, is candour, is pleasure; to apply it in the general estimate of amiable or respectable characters, is the duty of humanity.

19. *Lettre à M. V——.* Par un de ses Amis, sur l'Ouvrage intitulé : *Evangile du Jour.* 8vo. Paris.

Containing a variety of topics, cathartics and caustics, wasted, we fear, in vain on an insensible and incurable patient.

20. *Le Philosophe du Valais, ou Correspondance philosophique, avec des Observations de l'Editeur.* 2 Vols. 12mo. Paris.

Should this series of just and spirited epistolary remonstrances against the sophisms and illusions of infidelity prove ineffectual in inveterate cases; it may be hoped at least, that in youthful, sound, and innocent minds they will operate as preservatives.

21. *L'Iliade d'Homere, traduite en Vers, avec des Remarques, et un Discours sur Homere.* Nouvelle Edition, augmentée d'un Examen de la Philosophie d'Homere, par M. de Rochefort, de l'Academie des Inscriptions et des Belles Lettres. 3 Vols. 8vo. Paris.

When we see a spirited writer venture on a task uncommonly hazardous, we feel an uneasiness somewhat similar to that on observing some extraordinary feats of horsemanship, or rope-dancing. Thus we have several times beheld that venerable bard Homer, dressing at a toilet,

a toilet, and politely obliged, bongré maugré, to rehearse his Iliad in French rhymes.

Of all the French attempts on Homer we think, however, that of M. de Rochefort, the most successful upon the whole. Such, indeed, are his talents, erudition, and taste, as to make us regret that they were not rather applied to the production of some excellent modern original.

22. *Essai sur la Caractère, les Mœurs, et l'Esprit des Femmes dans les differens Siècles.* Par M. Thomas, de l'Académie Française. 8vo. Amsterdam.

After this great panegyrist had celebrated the multifarious merits of philosophers, chancellors, admirals, generals, and princes*, Minerva (resolved upon rewarding the toils of his eloquence with a theme yet more delicate, and more universally interesting) inspired him with the idea of this *Essay on Woman*.

It was herself, no doubt, that unveiled for him the deep and intricate recesses of female hearts, and that invested his countenance all the while with the solemn dignity of a philosophical judge† of this fairer part of the human race. Yet, though Erato, or some sprightly Grace, are suspected sometimes to have lifted up a corner of the band of his justice, and smiled her out of her impartiality, stern Criticism herself, far from entering any protests, demurrer, appeal, or reversal, softened her pensive air into complacency while she was contemplating his judicious picture of female characteristics as it was drawn, *son amour*; and pronounced it to be a beautiful and masterly profile.

23. *Application des Mathématiques à la Tactique, Ouvrage utile aux jeunes Officiers qui savent les Elémens des Mathématiques, ou qui, en les apprenant, veulent s'occuper de l'Art de la Guerre, au lieu des Problèmes de pure Curiosité qu'on a coutume de résoudre.* Par Nouail, Maître de Mathématiques. 8vo. (with Cuts.) Paris.

After a few pages of preliminary notions and definitions, M. Nouail reduces the principal evolutions of infantry and horse, as prescribed by the French military regulation, into mathematical problems, in which he calculates and demonstrates the shortest ways and times of performing them; and illustrates his solutions by a number of cuts.

Though his subject be apparently dry, his design is ingenious, and very far from being uninteresting; since it is well known that most important events, the success of an engagement or a retreat, a siege, a campaign, a war, has sometimes been determined by single, sudden, rapid military operations; where an opportunity of a few minutes proved decisive: and his book is evidently calculated for the improvement of the quickness of the eye, and the presence of mind on such occasions.

* Of Des Cartes, Dagueffeau, du Gué Trouin, marechal de Saxe, and the late Dauphin.

† Cet ouvrage ne sera ni un panégyrique, ni une satire, mais un recueil d'observations et de faits. On verra ce que les femmes ont été, ce qu'elles sont, et ce qu'elles pourroient être, p. 7.

‡ Borrowed from the following passage; 'Rarement les femmes sont elles comme la loi qui prononce sains aimer ni haïr. Leur justice souleve toujours un coin du bandeau pour voir ceux qu'elles ont à condamner ou à absoudre.' p. 96.

24. *Histoire des Guerres des deux Bourgognes sous les Regnes de Louis XIII. et de Louis XIV. Par M. Bequillet, Avocat au Parlement, &c. Dijon et Paris. 2 Vols. 12mo.*

The most remarkable incident related in these two first volumes, is the amazing intrepidity with which the inhabitants of the town of S. Jean de Lône sustained a siege formed by a powerful army of four combined nations, under the Imperial general Galas, in 1636, who, after all their efforts, were forced to retire.

So gratefully was Mr. Bequillet's spirited and interesting narrative of this event received by the descendants of these brave citizens, that, in imitation to the citizens of Calais*, they unanimously voted him their public thanks, and the freedom of their town.

25. *Short Memoirs of some learned Swedes on several Subjects relative to Physic, Chemistry, and Mineralogy, translated from the Swedish Language. 2 Vols. 8vo. Leipzig. (German.)*

A motley collection of very unequal merits; rather faithfully translated, than selected with judgment.

26. *A Dissertation on Spectres; with an Appendix, concerning Vampirism. 4to. Augsburgh. (German)*

It has been often and justly observed by M. d'Alembert and others, that the catholic provinces of Germany are, in point of solidity of learning and elegance of taste, greatly inferior to the protestant ones.

This distance, however, we now perceive, begins gradually to diminish. Theresa, and Joseph II. are at present successfully cherishing sciences, belles lettres, and polite arts, in their dominions: and from this present performance we behold with pleasure, sound philosophy, after a hot and entertaining literary war, on a subject somewhat similar to the Cock-lane ghost, struggling, even in Bavaria, to emerge into day-light.

27. *Contributions to the Dessert for gay and serious Company; consisting of a Collection of sundry Maxims, Reflections, Tales, humorous Sallies, and Trifles. A periodical Paper. Two Parts. 8vo. Hamburg. (German.)*

A plentiful dish, made up of shrewd remarks, witty tales, sprightly and humorous sallies, catches, glees, &c. most of them highly seasoned, palatable, and so easy of digestion, that, were we not assured from good hands, of its being originally dressed by the late Mr. Dreyer, we should have mistaken it for the production of some clever French cook, designed for a macaroni club.

28. *Contributions to the Entertainment of gay and serious Companies. 8vo. Hamburg. (German.)*

Another plate of similar ingredients; furnished by the same ingenious caterer.

29. *A Collection of short Essays, by J. A. Unzer. 2 Vols. 8vo. Hamburg. (German.)*

A variety of philosophical and moral subjects discussed with solidity and elegance, by a writer who has long and eminently distinguished himself as a physician, a philosopher, and a moralist.

* Who had thus rewarded Mr. de Belloy's celebrated tragedy, the Siege of Calais.

MONTHLY CATALOGUE.

M E D I C A L.

30. *The London Practice of Physic: the 2d Edit. with large Additions and Amendments.* 8vo. 5s. Robinson.

THIS edition of the *London Practice of Physic* appears to have received considerable improvement. The description of the various diseases is not only rendered more full and accurate, but what must be a circumstance of great advantage to the student, the several appellations by which they are distinguished by different writers, are generally enumerated; and the language is also greatly improved with respect to correctness, perspicuity, and precision. These are not the only considerations, however, which recommend this edition in a particular manner to our approbation. For the work is now enriched with the history of several diseases which had formerly been omitted. The latest improvements in practice are also carefully inserted; and there are subjoined useful observations respecting the prevention of diseases, as we observe particularly in the article of the plague, yellow fever, and scurvy; insomuch, that the volume is increased almost a fourth part of its original size. The alterations which have been adopted, extend even to the arrangement of the diseases, which are now classed according to the system of Sauvages. By this means, such diseases as correspond in the greatest number of circumstances, are brought nearer each other; and the description, as well as the cure, are thereby more easily retained in the memory of the reader; for whose greater convenience a complete Index is likewise added. We therefore recommend the *London Practice of Physic*, in its present form, both as a very useful work to the medical student, and an excellent manual of physic, to be occasionally consulted by every young practitioner.

31. *A New Practical Essay on Cancers.* By J. Burrows, M. D. 8vo. 1s. 6d. Hooper.

The medicine here recommended for the cure of cancers being a nostrum, we cannot deliver any opinion relative to its efficacy, or the propriety of its use in those disorders. We must therefore, be contented with the author's declaration in the Preface, that any gentleman of the faculty may examine his patients before he begins with them, visit them under the operation of the medicines, and see the event.

F A R R I E R Y.

32. *Practical Farriery; or the Complete Directory, in whatever relates to the Food, Management, and Cure of Diseases incident to Horses. The whole alphabetically digested, and illustrated with Copper Plates.* By John Blunt, Surgeon. 12mo. 3s. 6d. Robinson.

Though the art of farriery has for its object the health of a species of animals the noblest, and most useful to mankind, in point either of labour or recreation, yet it has never been studied with

with the assiduity which it was reasonable to expect. Some efforts, however, have been made of late years to rescue it from empiricism, by Bracken, Gibson, and Bartlett, and it must be acknowledged, that they have severally contributed to its improvement. Proceeding upon the same rational plan, and furnished with the accumulated observations of all preceding writers, it is with pleasure we behold a new attempt, by an author who is likewise conversant in medical subjects, for carrying this useful branch of science to a higher degree of perfection.

Mr. Blunt has not only judiciously availed himself of the improvements of former writers on the subject, but he has also digested the work into a plain and methodical system.

The treatise is arranged under three general heads.

I. Of the horse in general: his food and management.

II. Of the diseases incident to horses, and their method of cure:

III. Of the medicines most efficacious in those disorders to which the horse is liable.

The subjects of each general division are alphabetically ranged; and, for the greater convenience of the reader, an Index is added. The author has also given a list of drugs, and pointed out a method of distinguishing the genuine from the factitious. The plates are well engraved, and due attention seems to have been given for rendering it useful both to the gentleman and farmer.

P O L I T I C A L.

33. *Authentic Papers relative to the Expedition against the Charibba, and the Sale of Lands in the Island of St. Vincent.* 4to. 2s. 6d. Almon.

This collection appears to be intended for the use of parliament. It contains copies of memorials, letters, and addresses, relative to the Island of St. Vincent, from the year 1767, to the present year.

34. *Considerations on the State of the Sugar Islands, and on the Policy of enabling Foreigners to lend Money on real Securities. In a Letter addressed to the right hon. Lord North, by a West-India Planter.* 8vo. 1s. Bladon.

This writer seems to give a just representation of the state of the Sugar Islands; and he likewise maintains, on good ground, the expediency of the bill now under the consideration of parliament, for enabling foreigners to lend money on real securities in those colonies, at the same time that he invalidates the objections which may be made against such a law.

35. *Observations on the Present Naval Establishment in Regard to the Reduced Officers.* 8vo. 1s. Flexney.

In this pamphlet an account is delivered of the alterations which have taken place at different times in the pay of the naval officers; and the incompetency of the present half-pay establishment of that brave and useful body of men is placed in a clear and undeniable light. On this subject, we can only express

press a desire, that the petition now under the consideration of parliament, for an increase of the naval establishment, may be regarded with that attention which the rank, the merit, and the distresses of the petitioners deserve.

36. *A Letter from a Captain of a Man of War, to a Member of Parliament.* 8vo. 6d. Baker and Leigh.

Said to have been written at the conclusion of the last war. The date of it, however, can be matter of no consequence with respect to the subject, which is nearly the same as that of the preceding pamphlet.

CON TROVER S I A L.

37. *A Letter to the right hon. the Lord North, Chancellor of the University of Oxford, concerning Subscription to the XXXIX Articles; and particularly the Under-Graduate Subscription in that University.* By a Member of Convocation. 8vo. 1s. Rivington.

This writer begins his letter to lord North with an encomium on 'the spirited and successful application of his lordship's great abilities to the controlling of the dangerous tumults of a profligate faction.' He makes some remarks on 'the Hoadleian cant' of the Dissenters, and the gentlemen associated at the *Feathers*†; the scheme of abolishing the subscription of under-graduates in the university of Oxford, &c. He then proceeds to answer these objections;

I. That the doctrines contained in the XXXIX Articles are abusive.

II. That the young subscriber is necessarily ignorant of their meaning, and of the proofs of their truth.

III. That his subscription necessarily implies an assent, founded on sober and accurate examination.

A zeal for ancient forms and reputed orthodoxy is the most distinguishable circumstance in this production.

38. *A Letter to the Members of the New Association for altering the Articles and Liturgy of the Church of England.* 8vo. 6d. Hingeston.

This Letter is addressed to the members of an association, who have proposed an application to the bishops, for their assistance in procuring an alteration in our Articles and Liturgy*. The author thinks, that there is a kind of indecency in desiring the bishops to favour a design, the propriety and lawfulness of which, he says, is at least disputable. He tells us, that 'we ought to rest satisfied, under the most rational assurance, that, if there

† Several writers, in favour of the present establishment, speak of 'the association at the *Feathers*,' and the gentlemen of the *Feathers*, with a *sarcastic sneer*. What a pity, the petitioners did not assemble under *better auspices*, and obviate this miserable witticism, by appointing their meetings a few yards westward, at the *Crook and Anchor*!

* See Crit. Rev. for December last, Art. 26, and for January, Art. 50.

were any material errors in the doctrines of the church, and the dissatisfaction of men were so general, as it is pretended, the very nature of their pastoral office, their unaffected regard to truth, the interests of religion, and the peace and good government of the church, would engage them to promote a speedy reformation.' He alleges, that the accomplishment of the scheme they propose might be productive of dreadful schisms, and endless animosities; that 'the plain sense of the Scriptures in the great and fundamental doctrines of our religion, as delivered by the reformers, will always stand fixed and immutable'; that 'the Reformation disclaims the idea of erecting a new church,' &c.

There is no great strength of argument in this remonstrance.

39. *A Letter to the Reverend **** M. A. Fellow of **** College, Oxford, on the Case of Subscription at Matriculation.* 8vo. 6d. Rivington.

This Letter is in answer to the following questions:

I. In what sense the convocation may be supposed to have enacted, that all scholars to be matriculated, having arrived at the age of twelve years, shall subscribe to the Articles of Religion?

II. Whether the present statutable subscription be liable to any just exception?

III. Whether the present subscription be preferable to any other test, which has been, or may be proposed?

With respect to the first question, the author says: If the imposer has expressed his intention, the case is clear: if not, I should conceive the following maxims will be admitted as leading to a discovery of it. 1. It is probable, that the imposer intends an assent rather than a promise of silence; because this is the natural and primary meaning of subscription.—2. It is probable, that the imposer intends an assent of knowledge or opinion, rather than an assent of belief. For this assent, when it can be had, is the more natural, obvious, and satisfactory; and we only have recourse to the other, when this fails us.—3. When assent of knowledge or opinion cannot be had, the imposer intends an assent of belief.—4. If a case should ever occur wherein no assent can be had, the imposer intends a promise of silence.

In applying these considerations to the matter in hand, the author supposes, that the convocation did not intend an assent of knowledge or opinion (for this plain reason, because the subscriber is utterly incapable of such assent) but an assent of belief. 'The plain meaning then of the subscription required will be this: the subscriber declares, "that he believes, upon the authority of his instructors, the doctrines of the Church of England to be true, or agreeable to the word of God:" by which declaration he virtuously professes himself to be a member of the said church.'

In answer to the second enquiry the author endeavours to shew, that the present subscription (implying an assent of belief) is unexceptionable.

In examining the third question, he considers the design of the university in imposing a test at matriculation, the age of the subscribers, and other circumstances; from which he draws the following conclusion:

‘I am of opinion that it greatly deserves your consideration, whether, though an assent to the doctrines of the church be the most natural test, whenever the age and circumstances of the party put him in a capacity to give or to refuse it, yet some other may not be thought of, which shall be at the same time equally decisive, and better adapted to the present case. If, for instance, he “solemnly declare himself to be a member of the Church of England,” he gives you that very assurance, for the sake of which you required his subscription to the articles; he subscribes to a declaration, the meaning of which he fully comprehends; which he has no doubt of his own sincerity in giving, or of your equity in requiring. If moreover “he promise to conform to its liturgy and worship,” he strengthens his declaration by the best argument possible; there being no fairer evidence of my being an unfeigned member of a church than my constant conformity to its worship. And when his present incapacity shall be removed by age and education, when he shall have carefully perused the Articles of the Church of England, and compared them with the Scriptures, he will then, I doubt not, most readily subscribe to them upon conviction; and will thus in due time and order, and upon grounds indisputably rational, compleat the test which I think an English university ought sooner or later to require of all her members, namely, that they conform to the worship, and assent to the doctrines, of the national church.’

This is the most judicious pamphlet we have seen upon the academical subscription.

40. *Another Letter to the Lord Bishop of London; containing a Project for effectually satisfying the Petitioners for Relief in the Matter of Subscription; and perpetuating the Peace of the Church.* 4to. 1s. 6d. L. Davis.

This writer humourously proposes, that all ecclesiastical benefices shall be put up to public auction; that the money arising from the sale shall be divided among the members of the association at the *Feathers*; that the orthodox clergy shall be transported to America; and that a new set, consisting of wood, lead, iron, and stone, shall be fabricated and prepared, properly habited, examined by the society aforesaid touching their faith, and by them distributed into the several parishes and benefices, void by the removal of the late incumbents.

The author expatiates upon the advantages, which would attend this establishment, and answers the most material objections, which may be raised against the plan he proposes.

There are some tolerable strokes of wit and satire in this performance.

41. *Logica Welleiensis: or the Farrago Double Distilled. With an Heroic Poem in Praise of Mr. John Wesley.* 8vo. 1s. Dilly.

In this pamphlet the author exposes some of Mr. John Wesley's contradictions and inconsistencies. The heroic poem mentioned

tioned in the title-page is a piece of burlesque, consisting of twenty-four stanzas, in the style and manner of John and Charles Wesley's Hymns and Sacred Poems. There are strokes of smartness and humour in this tract: but a detail of Mr. Wesley's inconsistencies is a trite, uninteresting subject.

42. *The Finishing Stroke: containing some strictures on the review of Mr. Fletcher's Pamphlet, intitled, Logica Genevensis, or a Fourth Check to Arminianism. By Richard Hill, Esq. 8vo. 1s. Dilly.*

In this pamphlet the author complains, that his antagonist has misrepresented the sentiments of the Calvinists. He observes, that the doctrine of imputed righteousness has been held by men the most eminent for piety and learning this nation has ever produced; and that Mr. Fletcher himself, in a sermon, which he preached in the year 1764, has very zealously maintained those Calvinistic doctrines, which he has lately exploded. Surely Mr. Hill should allow Mess. Wesley and Fletcher to alter their opinions, and grow wiser as they grow older!

P O E T R Y.

43. *Phoenix Park: A Poem. By the Author of Killarney. 4to. 2s. Robinson.*

The former poem of this author obtained our commendation, for the lively description of the local scenes it exhibited, and the beauty of the episodes it contained. The production now before us is justly entitled to the same praise, and presents the imagination with an agreeable prospect of the environs of Dublin, intermixed also with some fanciful representations conceived in a pleasing style of poetry.

44. *Faldoni and Teresa. A Poem. By Mr. Jerningham. 4to. 1s. Robson.*

To excite compassion for suffering virtue, by painting its distress in the liveliest colours, seems to be the general design of the author of the Poem before us. His pieces are mostly of the pathetic kind, and we have frequently had occasion to mark them with our approbation. The following is the subject of his present performance, which is perhaps more affecting, though founded on fact, than any he has hitherto presented to the public.

A young man and a young woman at Lyons, two years ago, who had conceived a passion for each other, were prevented from marrying by the girl's relations. Finding it impossible to remove this obstacle to their union, they desperately resolved to destroy themselves, and for this purpose they erected a kind of altar in a private retreat, and kneeling before it, each held a pistol; to the triggers of which were tied rose-coloured ribbands. Each held the ribband which was fastened to the other's pistol, on pulling which, at a signal agreed on, they put an end to each other's existence.

'Arria and Pætus,' adds Mr. Voltaire, who mentions the story, 'first set the example; but then it must be considered they

they were condemned to death by a tyrant, whereas love was the only inventor and perpetrator of the deed, we have recorded.

The enthusiastic passion of these *loggers*, our author has expressed very happily, and the reader, who has the least sensibility will scarcely fail of shedding a tear at the melancholy tale.

To those who can relish the luxury of compassion we recommend the perusal of this performance, from which we do not make any extracts, as it could not be done without showing them to disadvantage.

45. *Conscience: A Poetical Essay.* By William Gibson, M. A. 4to. 1s. Bécroft.

This ingenious writer, after a short introduction, describes the first appointment of conscience in the human breast; her remonstrances on the first disobedience of man; the injury she sustained by the fall; the crimes which have overspread the face of the earth, in consequence of her defeat on that occasion; the progress of adultery, injustice, avarice, and rapine.—The horror and devastation occasioned by the last of these demons, in the East Indies, are very pathetically described. From thence the poet takes occasion to represent the remorse of the plunderer and ruffian, when Conscience begins to awake.

This poem procured the author Mr. Seaton's reward.

46. *The Messiah, a Poem; by the late Simon Goodwin.* 4to. 6d. Baldwin.

A specimen.

‘Hail ye blest shepherd, thus he gently said,
Grateful my message is, my tidings glad;
I bring Messiah, this auspicious morn’g,
To you in Bethlehem the babe is born;
Arise, go see, search out the infant God,
And fall before him with a sacred ode.
This is the sign the Saviour of mankind,
The king of kings you’ll in a manger find.’

47. *The Patricians: or, a candid Examination into the Merits of the principal Speakers of the House of Lords.* By the Author of “the Senators.” 4to. 2s. 6d. Kearsly.

In a former Review*, we gave an account of the poetical effusion, entitled, *The Senators*, to which the present production may be considered as a supplement. The author has now turned the current of his abuse from the lower to the higher house of parliament, amongst the members of which illustrious assembly he discharges his impotent invectives with the same vehemence, the same malignity, and the same disregard to justice, as in his preceding rhapsody.

D R A M A T I C A L.

48. *The Golden Pippin: an English Burletta, in Two Acts. As it is performed at the Theatre-Royal, Covent-Garden.* By the Author of *Midas*. 8vo. 1s. Becket.

In this Burletta, which is founded upon the judgment of Paris, the heathen deities are again represented in a farcical situa-

* See Crit. Rev. vol. xxxiii. p. 410.

tion. The dialogue, consistently with the design of the piece, is of a low kind, but the strokes of humour with which it abounds, cannot fail of affording entertainment to an audience who can relish such compositions.

49. *The Wedding Ring, a Comic Opera. In Two Acts. As it is performed at the Theatre Royal in Drury-Lane.* 8vo. 1s. Becket.

The hint of this piece is acknowledged to be taken from an Italian Opera, entitled, *Il Filosofo di Campagna*, but from the alterations which are here introduced, we may consider the *Wedding Ring*, in the greatest part, as an original production. The plot is conducted with address, the characters are naturally delineated, and the musical parts are of such a length, and occur so frequently, as both to diversify the representation, and gratify the taste of the audience.

MISCELLANEOUS.

50. *Leap-Year Lectures. A Collection of Discourses delivered on the 29th of February to a Select Society.* 8vo. 2s. Bladon.

The obvious design of these discourses is to mix entertainment with instruction; an attempt in which it is, perhaps, impossible to succeed, by declaiming on any passage of Scripture whatever, where the author restrains the excursions of his fancy within the bounds of morality and decorum. Whether the expectation of the readers, therefore, will be as much gratified with the perusal of these motley lectures, as their curiosity may be excited by the texts which the author has chosen, we shall not take upon us to affirm; and shall only observe of this commentator, that when serious, he is rational; and when ludicrous, inoffensive.

51. *Liberal Thoughts on the present Dilapidation of Church-Houses; or, an Equitable Scheme for its Prevention.* By Robert Wilson, M. A. 8vo. 1s. Payne.

In this tract Mr. Wilson states the present penal laws of England relative to dilapidations, gives a short account of the remunerative or bounty acts now in force in Ireland, and proposes a new scheme for preventing dilapidations. The scheme he proposes is as follows:

‘That each or every present or future incumbent, whether archbishop, bishop, dean, dignitary, rector, vicar, or perpetual curate, laying out (under the proper directions of his respective governor, the king, archbishop, or bishop) one, two, three, or four years clear income upon his particular preferment, shall, either upon removal or death, instantly become entitled to an annuity of ten, twenty, thirty, or forty years, at or after the rate of ten per cent. for any given capital so expended in necessary improvements.’

T H E CRITICAL REVIEW.

For the Month of *March*, 1773.

ARTICLE I.

The Iliad of Homer. Translated by James Macpherson, Esq.
2 Vols. 4to. 11. 11s. 6d. boards. Becket and De Hondt.

IT has been always agreed that great undertakings indicate great minds. It is natural therefore to suppose that no man attempts a translation of Homer, but from a consciousness of extensive knowledge and uncommon abilities. But it likewise happens that vanity will sometimes fill the place of knowledge, and that confidence may appear in the experiment to be greater than strength.

The estimate made by Mr. Macpherson of his own powers, will appear in the following extract from his preface. With how much reason that estimate was formed, we shall endeavour to show in the examination of his work.

“Tho’ nothing can be more disagreeable to the translator, than even to mention himself or his works, before the public, he must beg their indulgence for a moment. He will, he owns, be much disappointed, if his readers will take the following version for **MERE PROSE**. Though he has avoided, with great attention, to fall into the cadence of the English heroic verse, a fault scarce ever separated from poetical prose, he has measured the whole in his ear: which he finds has been, in some degree, guided by the sound of the original Greek. To bring the eye of the reader to the assistance of his ear, where the pointing does not occasion a stop, the fall of the cadence is frequently marked with a short line.

“Next to the giving with undiminished force, the fire and vigour of the original, the translator has studied simplicity of expression and smoothness of language. He has the vanity to think, that, with the expence of a little more time than he has employed in his present version, he might have been able to have presented the *Iliad* to the public in English blank verse. He preferred this mode, as presenting fewer fetters; and he trusts, a greater variety of cadence,
Vol. XXXV. *March* 1773. M and

and even more harmony of sound. To do all the justice in his power to his author, as well as to render his version useful to such as may wish to study the original, through an English medium, he has translated the Greek *VERBATIM*, even to a minute attention to the very arrangement of the words, where the different idioms of the two languages required not a freedom of expression to preserve the strength and elegance of the thought. Almost all Homer's compound epithets are rendered into English; and his characteristical modes of expression are imitated, if not retained, throughout the translation."

Thus we are promised a version NOT in MERE PROSE, nor in heroic verse; but in language measured by the ear and guided by the sound of the original Greek: the vigour and fire of the original exhibited in diction smooth and simple, yet more various in its cadence, and more harmonious in its sound than English blank verse. Still farther to incite our curiosity, Mr. Macpherson promises to translate the Greek *VERBATIM*, even as far as a minute attention to the very arrangement of the words, &c. &c.—That we may not appear to select exceptionable passages, we shall first take that part on which most labour is commonly bestowed, the exordium of the poem.

First we will examine how far the translation is *literal*; then, how far it is *smooth* and *simple*; in what degree it is *various* and *harmonious*; and lastly, how much it gives of the *fire*, and *vigour*, and *sound* of the original. Let us first enquire how near it approaches to a *literal* version.

MHNIN αἰεὶ, Ὄσα, Πηλεΐδῃσι Ἀχιλλῆος
Ὀλοφάντων, ἢ μὲν Ἀχαιοὺς ἀλγυῖ' ἰδμεν·
Πολλὰς δ' ἰφθίμους ψυχὰς αἰεὶ προΐαψεν
Ἡρώων, αὐτὰς δ' ἰλάσθ' αἶψα κύματα
Ὀϊάνεσσι τε πᾶσι· (Διὸς δ' ἰταλείτο βουλῇ)
Ἐξ ἧ δὴ τὰ πρῶτα διαστήτην ἰρίσαντες
Ἀτρεΐδης τε, ἀναξάνδρου, καὶ δῖος Ἀχιλλεύς.

* The wrath of the son of Peleus.—O goddesses of the song, unfold! The deadly wrath of Achilles: to Greece the source of many woes! which peopled the regions of death,—with shades of heroes untimely slain: while pale they lay along the shore: torn by beasts and birds of prey: but such was the will of Jove! Begin the verse from the source of rage,—between Achilles and the sovereign of men.

Homer addresses his muse only by the distinction of—Ὄσα—Goddesses. The translator calls her, Goddesses of the Song. Homer says—ἄειδε—sing. The translator having previously, introduced the word *song*, where it was not wanted, is compelled to seek out another expression, and therefore uses the verb, *unfold*; by which means he becomes figurative where his author was plain. To *unfold* is an expression, at once harsh and low; a metaphor drawn from a thing meaner than that which it is produced to illustrate. Having omitted the name of the hero in the first sentence (a mistake which Pope had once committed) to introduce it at last, Mr. Macpherson is obliged to have

have recourse to a repetition which is neither found in the original nor congruous to the manner of the poet.—*ἡ μὲν Ἀχαιοὶς ἀλγὰς ἔθνη* “To Greece the source of many woes.” *Μυρί* had been better translated *verboim*, ten thousand; *μυρίος* being the proverbial word for great numbers, as *ten thousand* is in the English, and literally signifying *ten thousand*. The sense of Homer is,

Which brought ten thousand miseries on the Greeks.

This sentence is likewise connected with the former part of the line:

— *ἡ (μυρίας) μυρί Ἀχαιοὶς ἀλγὰς ἔθνη*.

This connection, however, is not preserved in the translation. Among the refinements of a polished language, are commodious particles of connection and transition. A series of sentences always ending and always beginning, represents the first jargon of barbarians who have yet no use of speech but to express immediate images on single sensations.

“Which peopled the regions of death with shades of heroes untimely slain, &c.” Here again the sense of the original is perverted. Homer expresses himself literally thus—*and sent before their time many brave souls of heroes to Orcus, and made them a prey to be torn by dogs and fowls of every kind.* *Πᾶσι*, and the epithet *ἰσθίμους*, are entirely omitted. “While pale they lay along the shore.” This circumstance is wholly added by the translator. “Begin the verse from the source of rage,—between Achilles and the sovereign of men.” We find nothing like this in Homer. *Ἐξ ἧ δὲ* signifies, *after it had happened that*, &c. The original line is clouded by no such metaphor as the source of rage, neither does the word *verse*, in English, signify a poem, unless when rhyme constrains a deviation from the proper use. Mr. Macpherson, by forbearing to render the imperative *δεῖδε* properly, and breaking the sense into such short *asthmatic* divisions, had lost sight of the first and only invocation, and was forced to insert another to continue the sense. In the last of the seven lines quoted at the beginning of our remarks, he contents himself to say ‘the sovereign of men;’ whereas Homer calls Agamemnon, by his patronymic, before he adds,—‘the king of men.’

Ἀτρεΐδης τε, ἄναξ ἀνδρῶν.—

It is not peculiar to Mr. Macpherson to translate *ἄναξ ἀνδρῶν* in a manner which we believe to be improper. The true meaning, in our opinion, is—*the king of soldiers*, that is, the supreme commander of the army. Every king is king of men; but Agamemnon had at that time a temporary sovereignty superadded, being set at the head of the Grecian chiefs.

Τίς τ' ἄρ' σφῶς δαῶν ἔριδι ξυνέηκε μάχεσθαι;
 Ἀντῆς καὶ Διὸς υἱός; ὃ γὰρ βασιλῆϊ χολωθεῖς
 Νῆσον ἀνὰ στρατὸν ὄρετ' ἀκμήν· ὀλέσσαντο δὲ λαοί·
 Οὐνεκὰ τοὶ Χρῶνι ἠτίμησ' ἀπ' Ἀτρείδης·
 Ἀτρείδης δ' ἔγερ' ἔλθε Διὸς ἐπὶ νῆας Ἀχαιῶν,
 Ἀυτάρ κ' ἄν τις δῖα φησὶν τ' ἀπερίτοι ἀποινα,
 Στεμμάτων ἔχων ἐν χερσὶν ἐκπόλυ' Ἀπόλλωνος,
 Χρυσὴν ἀνὰ σκήπτρῳ καὶ ἰλίσσεται πάντα Ἀχαιῆς,
 Ἀτρείδης δὲ μάλιχα, δῖόν πορρεύσας λαόν·
 Ἀτρείδαι τέ, καὶ ἄλλοι ἐκ τῆμιδας Ἀχαιοί,
 Ὑμῖν μὲν θεοὶ δοῖεν, ἰλύμπια δώματ' ἔχοντες,
 Ἐκπύρσαι Πριάμοιο πόλιν, εὐ δ' οἰκάδ' ἵκασθαι·
 Παῖδα δὲ μοι ῥάστατε φίλην, τὰ δ' ἄποινα δέχεσθε,
 Ἀρσένιοι Διὸς υἱὸν ἐκπόλυ' Ἀπόλλωνα.

'Who of the gods was HE? Who kindled rage between the chiefs?
 Who, but the son of Latona and high-thundering Jove? HE—roused
 to wrath against the king,—threw death and disease among the host.
 The people perished before him. The son of Atreus had dishonoured
 his priest. White haired, the aged Chryles came to the swift ships of
 the Argive powers. He came to redeem his daughter. The high-
 prized ransom is borne before. In his hands is the wreath of the
 god,—the golden scepter of far-shooting Phoebus. The aged suppliant
 Greece addressed,—but most addressed the sons of Atreus: the two
 leaders of the nations in war*!

'Sons of Atreus! he said: other warriors of Aethiæ hear! May
 the gods crown all your desires! May the deathless dwellers in heaven
 give ear,—and grant to you, the city of Priam: with a safe return
 to your native land. But release my much-loved daughter. Re-
 ceive her ransom from these hands. Revere the son of thundering
 Jove: Apollo, who shoots from far.'

'Who of the gods was HE? Who kindled rage between the
 chiefs?' Here we meet with two pert interrogations where the
 original exhibits only one of a more majestic kind: neither is
 the latter of them fairly translated. *Ἐριδι ξυνέηκε μάχεσθαι*
 —i. e. *in contentionem commisit five conjecit, ut pugnarent*. The
 translator has afforded us only a glimpse of the meaning; and
 kindled rage is a metaphor not to be found in the Greek. Here
 end the poet's interrogations, but not those of the translator.
 Homer sedately and plainly replies to himself, *Ἀντῆς καὶ Διὸς*
υἱός. Mr. Macpherson throws this likewise into the form of
 a question: 'Who but the son of Latona and high thundering
 Jove?' The epithet '*high-thundering*' is at once unfaithful and
 injudicious. It is added by the translator, and added where
 neither *height* nor *thunder* have any place. 'HE—roused to
 wrath against the king'—The Greek words are, *ὃ γὰρ βα-*
σιλῆϊ χολωθεῖς i. e. *for he bring angry with the king*. Mr.
 Macpherson has again omitted *γὰρ*, the connecting particle;
 neither does the original make the least mention of *rousing*,

* Some of the translator's deviations from Homer we have distin-
 guished by Italics, without making any formal remarks on them.

nor does *raising*, a hunter's phrase, suggest a very magnificent idea of the god of wisdom. — *threw death* and *disease* among their host.* There are two faults in the introduction of the word *death* which is not in the original, nor is necessary, because the very next words of Homer are, that the people died; and, secondly, because if it had been in the least necessary, it should have followed *disease*. 'The people perished *before him*.' *Before him* is not in Homer. It exhibits the image of a destroyer walking on to progressive slaughter, not of a deity killing by the blasts of pestilence. 'The son of Atreus had dishonoured his priest.' Homer says — *because* the son of Atreus, &c. The connection is once more sunk in the translation. 'White-haired the aged Chryses came—to the swift ships of the Argive powers.' 'He came to redeem his daughter.'† It does not appear, from this version, that the priest was Chryses, as it does in Homer. Mr. Macpherson has added the circumstances of his *white hair* and his *age*. He has likewise divided the sense in the middle, by the intervention of a full period. 'The high prized ransom is borne before. It is not said in the original that the ransom was carried before. The Greek may be literally translated thus—*for he came to the swift ships of the Grecians to redeem his daughter, carrying a ransom of great price*.' 'In his hands is the wreath of the god,—the golden scepter of far-shooting Phœbus.' The translator represents the wreath and sceptre as one and the same thing.—The original says (for the connection, as usual, is lost) *carrying in his hands the garland of far shooting Phœbus, with a golden scepter*. The same mistake is made a little farther on :

Μὴ γὰρ τοι ἔχραστον ἄνθρωπον, καὶ σέπτερα θεῶν.

'Left that scepter, that wreath of thy God,—should not inought avail.'

'The aged suppliant, Greece addressed,—but most addressed the sons of Atreus: the two leaders of the nations in war.' There is nothing in the original of *aged suppliant*. Homer says, *he joined all the Greeks; but chiefly the sons of Atreus the commanders of the people*. 'May the gods crown all your desires.' Not a word of this is in the original. 'May the death-hoodwinkers in heaven give ear,—and grant to you the city of Priam: with a safe return to your native land. But release my much-loved daughter. Receive her ransom from these hands. Revere the son of thundering Jove: Apollo who shoots from afar.' The words of Homer are — *The sons of Atreus and ye Greeks accounted for war*†. *May the gods who inhabit celestial*

* Homer says, that he (Apollo) sent among the army a destructive disease, and the people perished.

† *ἰσχυρίσθαι* being literally rendered, is *well-gravated*; and so Chapman translates it.

Wardings you, as to destroy the city of Priam; and to return home in safety. But release my dear daughter, and receive the ransom, reserving the son of Jupiter, Apollo the driver. In the original is nothing about deathless, giving out, swiftness, granting them the city, native land, these hands, or thundering.

We shall now turn to the splendid opening of the fifth book.

Εἶς αὖ Τυδείδῃ Διομήδῃ Πάλλας Ἀθήνη
 δάκν' ἰκλὴν καὶ θάρσος, ἣν Ἰνδοῖός μιν ἀπὸ πᾶσιν
 Ἀργείοισι γένοιτο, ἵδ' ἄλτος ἐν θόλῳ δροῖτο.
 Δάκν' ἰκλὴν ἰκλὴν καὶ θάρσος ἀπὸ πᾶσιν
 Ἀργείοισι γένοιτο, ἵδ' ἄλτος ἐν θόλῳ δροῖτο.
 Δάκν' ἰκλὴν ἰκλὴν καὶ θάρσος ἀπὸ πᾶσιν
 Ἀργείοισι γένοιτο, ἵδ' ἄλτος ἐν θόλῳ δροῖτο.
 Δάκν' ἰκλὴν ἰκλὴν καὶ θάρσος ἀπὸ πᾶσιν
 Ἀργείοισι γένοιτο, ἵδ' ἄλτος ἐν θόλῳ δροῖτο.

'The son of *nymph-like* Tydeus *blue-eyed* Pallas delights to raise; She breathes strength through his limbs, and kindles valour along his soul. Amid the Greeks she bids him to shine,—to bear away the palm of fame. Forth from his helmet flashes light,—from his buckler a stream of fire;—Like the bright star of autumn, rising in the season of night; when it sheds a more splendid beam, having bathed in the waves of the main. Such was the flame poured aloft, from the helm—from the mail of the king; when she drove him forward to blood, where the thickest, with tumult engaged.'

In the first of these lines the translator has omitted *Dio-med*, so that the reader is left to guess at the name of the favourite of Pallas. He has inserted the epithet *blue-eyed*, where Homer had forebore to introduce it; and adds the *de-light* which the goddess took in his exaltation. *She gives him*, says Homer, *strength and confidence*. Mr. Macpherson informs us, that she *'breathes strength through his limbs, and kindles valour along his soul.'* 'Amid the Greeks she bids him to shine.' Homer only says, *to be conspicuous*, and we believe, never expresses eminence of character by the metaphor of *shining*. 'To bear away the palm of fame.' We do not know that Homer has ever mentioned the palm as an emblem of victory; and here he only says, *to obtain an honourable distinction*. 'Forth from his helmet flashes light, from his buckler a stream of fire.' Mr. Macpherson has here omitted the epithet *unwearied* or *indefatigable*, which so well expresses not only the external appearance, but the philosophical nature of fire; for all we know of it is that it is a perpetual motion. 'Like the bright star of autumn rising in the season of night.' Here is an epithet, too, added, viz. the *bright* star, and the *season* of night. Instead of *his head and his shoulder*, the translator talks of the *helm and mail of the king*. 'When she drove him forward to blood.' There is nothing of driving forward to blood, in Homer; she only urged him through the midst where the numbers were most tumultuous. The whole passage may be literally translated thus.

At this time Pallas Athene gave to Diomed, the son of Tydeus, vigour and confidence, that he might become conspicuous among the Greeks, and obtain honourable distinction. From his helmet and shield blazed unwearied fire, resembling the autumnal star which shines most bright when it has been washed in the ocean. Such was the fire that shone from his head and shoulders. She urged him on through the midst where the tumult was most numerous.

But Pallas now Tydides' soul inspires,
Fills with her force, and warms with all her fires,
Above the Greeks his deathless fame to raise,
And crown her hero with distinguish'd praise.
High on his helm celestial lightnings play,
His beamy shield emits a living ray,
Th' unwearied blaze incessant streams supplies,
Like the red star that fires th' autumnal skies.
When fresh he rears his radiant orb to fight,
And bath'd in ocean shoots a keener light.
Such glories Pallas on the chief bestow'd,
Such, from his arms, the fierce effulgence flow'd;
Onward she drives him, furious to engage,
Where the fight burns, and where the thickest rage.

We shall subjoin the version of Chapman, as a specimen of that *daring fiery spirit*, which much contributed (as Pope observes) to cover his defects.

Then Pallas breath'd in Tydeus' son, to render whom supreme
To all the Greeks, at all his parts, she cast a hotter beam
On his high mind; his body fill'd with much superior might,
And made his complete armour cast a far more complete light.
From his bright helm and shield did burn a most unwearied fire;
Like rich Autumnus' golden lamp, whose brightness men admire,
Past all the other host of stars, when with his chearful face,
Fresh wash'd in lofty ocean's waves he doth the skies enface.
To let whose glory lose no fight, still Pallas made him turn
Where tumult most express'd his power, and where the light did burn.

The reader having here the versions of Pope and Macpherson, with the original text and a literal translation, may examine, with little difficulty, whether Mr. Macpherson has not sacrificed as much of the exactness of translation to the clatter of his prose, as Pope to the harmony of his verse. Where the former either expands or polishes the gold of Homer, he adds to its lustre and value. The latter, on the contrary beats it out thin, and mingles so much dross with the sterling, as to debase it in all its qualities.

Iliad, book IV. line 446.

Οἱ δ' ἔτι δὲ ῥ' ἰς χῶρον ἕνα ἐκινόντες ἵκοντο,
Σὺν ῥ' ἱεῶλον ῥινός, σὺν δ' εἴχεα, καὶ μένιν' ἀνδρῶν
Χαλκιοθεσπύρων· ἄταρ Διοπίδης ἱερφαλόισσας
ἔπλεον· ἑλληλήσῃ, πολλὸς δ' ὄρουμαγδός ὄρουσαι;
ἔτι δ' ἄμ' οἰμωγὴν τε καὶ εὐχολὴν τίλει ἀνδρῶν,
Ὀλλύντων τε, καὶ ἰλλυμένων ῥέε δ' αἰματι γαῖαν.

M 4

When

When now they came to the same place and closed, they made a confus'd of corslets, lances, and the valour of men armed in brass. The bossy shields were set one against another, and a mighty tumult was raised. Then came at once the crieries and the shouts of men destroying and suffering destruction; and the ground strew'd with blood.

This is the literal translation of Homer. Mr. Macpherson's is as follows:

"When now gathered on either side the hosts plunged together in fight; shield is *harshly* laid to shield: spears crash on the brazen corslets of men. Bossy buckler with buckler meets—loud tumult rages o'er all. Groans are mixed with boasts of men. The slain and slayers join in noise. The earth is floating round with blood."

In this version is to be observed that the hosts *plunge together*; a metaphor not beautiful in itself nor answerable to the calm expression of Homer. 'Shield is *harshly* laid to shield,' with at once a roughness and meanness of phraseology; and *spears crash on the brazen corslets of men*. It can be only inferred from Homer that the spears clashed one with another; but so little did our translator consider this celebrated passage, that he has omitted the μένι ἀνδρῶν, *the valour of men*, with which Homer had finished his climax. *There was*, says the poet, *a confus'd of shields, lances, and valour*. 'Groans are mixed with the boasts of men. The slain and slaying join in noise.' That groans may be mixed with boasts, is possible; but that *the slain and the slayer should join in noise*, is a position peculiar to the translator.

— the times have been,
That, when the brains were out, the man would die,
And there an end: but now they rise again
With twenty mortal murders on their crowns,
And join with us in noise.

Book XI. line 557.

Ἦς δ' ὄτ' ἄρος παρ' ἄρουραν ἰὼν ἐκίστατο παῖδας;
Ναυθός, ὃ δὲ πολλὰ περὶ ῥόπαλ' ἀμφὶς ἐάγει,
Καίρει τ' εἰδελὼν βαδὺ λήϊον· οἱ δὲ τε παῖδες
τύπτουσιν ῥοπάλοισι· βίη δὲ τι νηπίη αὐτῶν·
Σιωπὴ τ' ἐξήλασσαν, ἔπει τ' ἐκρόσταντο φορβῆς.

The passage may be literally translated thus:

As the sluggish ass passing along a corn-field, forces his way through the boys; many clubs are indeed broken upon him; but he enters and crops the big-grown corn: and the boys strike him with their clubs, but their power is feeble; and they scarcely drive him out when he is satiated with pasture.

'As when the slow ass through a field,—holds, careless of boys, his way. Many BATTONS resound on his sides. Yet, entering, he crops the tall ears. The boys batter him round with their sticks, &c.

Mr.

Mr. Macpherson, in this translation, neither does justice to the *als* nor to the children. He makes the *als* *careless of boys in his way*; in Homer he forces his way through them. Mr. Macpherson makes the *BATTONS* only *resound*, but Homer *breaks them* on the sides of the beast.

We cannot sufficiently commend the force, elegance, and propriety of the word *BATTON*.

Book XIX. line 375.

Ὡς δ' ὅταν ἐκ πόντοιο σέλας ναῦτης φαίνη
 καιομένου πυρός, τὸ δὲ καίεται ὑψὸς ἱερῶφι,
 σταθμῶ ἐν οἰκῶνι· τὸς δ' ἐκ ἰθιλοντας ἀέλλαι
 πόντον ἐκ' ἰχθυόεντα φιλῶν ἀπάνευθε φέρουσι.
 Ὡς ἀπ' Ἀχιλλῆος σάκος σέλας αἰθέρ' ἵκανε
 κάλυ, δαιδαλέην· περὶ δὲ τρυφάλειαν αἰείρας
 κρατὶ δέτο βριαρὴν. ἡ δ', ἄστερ ὥς, ἀπίλαμπρον
 ἱππῆρις τρυφάλεια· περισσεύοντο δ' ἱεῖραι
 χρύσειαι, ὥς Ἡφαίστος ἐν λόφῳ ἀμφὶ δαμνιάς·
 Πιεῖσθι δ' ἴο αὐτῷ ἐν ἔντεσι δῖος Ἀχιλλεύς,
 εἴ οἱ ἐφαρμόσσῃσι, καὶ ὑπὲρ χροὶ ἀγλαὰ γυῖα
 τῷ δ' ὅντα πτερά γίνετ', αἰεὶ δὲ ποιμένα λαῶν.

Literally thus.

As when sailors from the main behold the flame of blazing fire, which, however, burns on the top of a mountain in a shepherd's residence by his fold; but the storms bear them reluctant away, far from their friends, upon the fishy sea. So the blaze arose to the sky from the shield of Achilles, beautiful and various: Then taking up his strong helmet, he put it on his head. The helmet adorned with horse hair, shone like a star. The golden hair which Vulcan had set thick upon the crest, waved around. The divine Achilles made an essay of himself in his arms whether they sat close upon him, and whether his graceful limbs moved in them with freedom. They were to him as wings, and lifted up the shepherd of the people.

‘As when o’er the wave-covered deep—to mariners, by night,—appears—the awful flame of a distant fire. Wide-rising in a lonely place,—it wraps, aloft, the mountain’s brow. But THEM unwilling the dusky blast—hears, o’er the broad back of the main. Far from their friends and native home! Thus, from the beauteous, high-wrought shield of Achilles,—beams forth a dazzling light to the skies. He placed, then, his strong helm, on his head. Like a comet, it shone amain. Dreadful nodded the plumes of gold: which the god* had poured thick, on the crest. Divine Achilles tried himself, in his arms: whether they fitted his body *ALORT*: or lay, with ease, on his manly limbs. Like wings they bore along the chief: they seemed to raise the shepherd of his people, from earth.”

Homer’s epithets often seem superfluous; but *wave-covered deep* is more than Homeric. The flame of the distant fire is represented by Homer rather as *pleasing* than *awful*. We do not much blame Mr. Macpherson’s translation of *οἰκῶλος*, by

* Homer calls *Vulcan* by his name. Mr. Macpherson contents himself to say—*the god*.*

lonely; for though we think it erroneous, it is, perhaps, the error of other men. Eobannus Hefsius, however, renders the passage, though somewhat diffusely, thus

*Sicut ubi aeris celsi de vertice montis
Apparet nautis mediis e fluctibus ignis,
Quem foris agricola ad caulas fecere, sed ipse
Longius optato propellit littore fluitans.*

Chapman has translated the contested passage in the same manner.

Homer only says, it is *kindled on the mountain*, not on the mountain's brow. The *dusky blast*, is, in Homer, simply *the winds*; and of *the broad back of the main*, there is no mention. On the subject of their *native home*, the poet is equally silent. *High-wrought* corresponds but ill with *δαίδαλος*, and *light* has no *epithet* in the original. Mr. Macpherson has made the *star*, a *comet*, and with phraseology unknown till now, bids it shine *again*. 'Dreadful nodded the *plumes* of gold.' The *borse-hair* so distinctly mentioned by Homer, is utterly omitted in this version; and *plumes* which are not mentioned at all, are introduced into its room. To *pour plumes*, or to *pour borse-hair*, is but an incongruous metaphor, and, happily, it is not in Homer. 'Achilles tried himself in his arms.'—And what did he try?—'Whether they fitted his body *ALOFT*.' Of this we do not pretend to know the meaning; but it may serve in opposition to an expression of Mr. Hume, who tells us, that 'Cromwell wore armour *BELOW* his clothes'. 'Or lay *with ease*, &c.' This seems to be *the ease of the armour*, not of the man. 'Like wings they bore along the chief.' We humbly conceive the translator to mean *that they bore the chief along*. Homer says—they *lifted up the shepherd of the people*; the translator says, that they only *seemed* to lift him *from the earth*.

Ἄλλω, φίλος, δάνε καὶ σὸ' τῇ ὀλοφύρειαι αὐτῶς;
Κάτθανε καὶ Πάτροκλος, ὅτις σὶο πολλὸν ἀμείνων.
Οὐχ ὄρας, ὅλος κἀγὼ, καλὸς τε, μέγας τε,
Πατὴρ δ' εἰμ' ἀγαθὸς, θεὰ δὲ μ' ἐγείνατο μήτηρ.
Ἄλλ' ἐπὶ τοι καμὶ δάνατος καὶ μοῖρα κραίται·
Ἔσσιται, ἢ ἦώς, ἢ δαίμων, ἢ μέσση ἕμαρ·
Ὅππότε τις καὶ ἡμεῖο ἄρ' ἐκ θυμὸν ἔλκται,
ἢ ὅγε δὲρ βαλεῖν, ἢ ἀπὸ νυκτὸς οἶσθαι.

Literally thus:

But thou likewise, my friend †, perish! Why dost thou lament in vain? even Patroclus perished, a man far more excellent than thou.

* So in Mr. Hume's first edition; but since corrected.

† Friend is, perhaps, on this occasion no more than a *familiar compellation*, and should be given without the *προπρῶτον*, as in our own language. So Milton.

— What

Sit'st thou not that I excel in stature and beauty? My father was illustrious, and the mother that bore me, a goddess. Yet death and powerful fate will be upon me, some evening, or morn, or mid-day; when some one shall take away my life in war, wounding me with a lance, or an arrow from the string.

‘Die thou also, my friend! Why lamentest thou this in vain? Fallen is the mighty Patroclus: a greater far than *THREE* lies slain. Me survey. Roll o’er me thine eyes: yet great as I am,—though mighty in battle and graceful in form: though sprung from a hero divine: though of an awful goddess born: yet near me is destructive death. Fate closes her cloud o’er my head. On some morning, or mid-day bright,—or when the doubtful, twilight descends,—I myself am doomed to fall. Some foe shall deprive me of life: or *launching forward his deadly spear*: or *dismissing a shaft from the string*.

Patroclus, in Homer, has no *spirit*. He is only said to be a better man than the suppliant. Homer gives no picturesque representation; such as is implied by the words—*lies slain*; and only says—a better man than thou has died before thee. The solid greatness of the next lines is wholly destroyed by idle amplification.—‘*Sit'st thou not*, says Homer, *my bulk, and my beauty?*’ says Mr. Macpherson, ‘*me survey. Roll o’er me thine eyes*. Yet great as I am,—though *mighty in battle and graceful in form*. Though sprung from a hero *divine*. Though of an *awful goddess born*.’ Achilles neither calls his father *divine*; nor thinks it necessary to say of a goddess that she is *awful*. ‘*Yet near me is destructive death. Fate closes her cloud o’er my head*.’ Nothing of this is in the original. Achilles tells us that a violent death will come, but he does not say it is *near*. Of *cloud and death*, &c. there is nothing said. He does not add that the twilight is *doubtful* or the mid-day *bright*. His foe, he declares will kill him with a lance or an arrow, but, of *launching forward the deadly spear*, he gives no description.

Book XXI. L. 126.

Οὐ μὲν νῦν ἱεὺς ἀπὸ δαυὸς ἰδ’ ἀπὸ πέτρης
τῷ δαριζέμεναι, ἀτε παρθένος ἡθελός τε,
παρθένος ἡθελός τ’, δαριζέτον ἀλλήλοισιν.

This is no season to talk with—Achilles: as when beneath an oak or a rock—a youth and virgin talk *at ease*: a youth and virgin, *meeting by chance*, converse.

The reader will take notice that in the original there is no mention either of the *hero's name*, of talking *at ease*, or *meeting by chance*.

This passage seems not to have been understood by any of the translators. Mr. Pope has examined it with some di-

‘—What supports me, dost thou ask?
The conscience, friend, t’have lost mine eyes o’erply’d
In liberty’s defence.

ligence,

ligence, but not, in his own opinion, with much success: *Ἐπὶ δρῶν, ἢ περὶ πέτρῃν* * was a proverbial expression used in common by Homer and Hesiod. One of the ancient Greek commentators on Hesiod explains it thus :

‘ Ἀλλὰ τί μοι ταῦτα περὶ δρῶν. * Παραμύθε ἴδαν τις παιρῶντος αὐτὸν καταπαύσας πρὸς ἄλλου λέγειν, ὃ δὲ ταῦτα ἀφείας, ἄλλοις χρῆται. καὶ οὗτος ἦν ἀφείας περὶ τῶν προκειμένων αὐτῷ, λέγειν, ἥτοι τῆς τῶν Διῶν γένεως, ἕκασ αὐτῷ αἱ μῦσαι δόφης ἰδουκεν κλάδος λέγει.

* These words are a proverbial expression used when he, whose chief business it is to talk upon a particular subject, omits it, and speaks of something else. As Hesiod here, forbearing to speak of his proper subject, the generation of the gods, tells how the Muses bestowed on him a branch of laurel.*

Mr. Macpherson has observed of his own version that he generally preserves the compound epithets of Homer. These epithets being almost always appropriated to particular names, make, as Mr. Pope remarks, one of the characteristics of Homer's style; and the translator seems to have known that they deserved his particular attention. One of the epithets most observed, is ΚΟΡΥΘΑΙΟΛΟΣ, applied to Hector. The meaning of it was supposed by the old interpreters to be—*galeam habens versicoloretem, or galeam quassam*. Dr Clarke, on the authority of Porphyrius, translates it *expeditè pugnam-ciens*. Of these three interpretations only one can be right; and of these, a modern translator may be fairly allowed to make his choice. Mr. Macpherson, with comprehensive genius, has taken them all; and if with all he had been contented, could not much have been blamed; but the varieties of Hector's plume, were nothing to the varieties of his epithet, which Mr. Macpherson has translated with the following diversities.

Κορυθαίολος.				Macpherson.	Page.
Iliad.	line.				
β.	816	skill'd to kindle battle	—	—	69
γ.	83	awakener of battle along the lines	—	—	77
	324	great	—	—	88
ι.	680	omitted	—	—	155
	689	omitted	—	—	156
ζ.	116	various-helmed	—	—	172
	263	bending forward his various helm	—	—	180
	342	with the varied helm	—	—	184
	359	bending aloft his burnished helm	—	—	184
	369	omitted	—	—	185
	440	bending aloft his various helm	—	—	188
	520	great	—	—	192
η.	158	divine	—	—	202
	233	shaking aloft his various helm	—	—	206

* The hemistich from Hesiod is quoted by Clarke; but without any application; neither is the ancient comment mentioned by him.

α.	263	omitted	—	—	297
	287	waving aloft his various helm	—	—	208
β.	160	great	—	—	226
	324	omitted	—	—	234
λ.	315	kindler of dismal fight	—	—	324
μ.	230	various helmed	—	—	362
ς.	96	warlike	—	—	169
	122	divine	—	—	171
	169	divine	—	—	173
	188	illustrious	—	—	174
	693	omitted	—	—	203
σ.	21	illustrious	—	—	208
	131	illustrious in fight	—	—	214
	284	illustrious	—	—	222
τ.	134	resistless in fight	—	—	248
υ.	38	shaking aloft his flaming helm	—	—	266
	430	illustrious	—	—	287
χ.	232	godlike and waving aloft his various helm	—	—	329
	249	waving aloft his various helm	—	—	339
	337	haplets	—	—	344
	355	omitted	—	—	344
	471	illustrious	—	—	351

Iliad λ. line 663. Mr. Macpherson translates *εὐπλοκαμὸς*—*long-haired*, whereas it signifies—*having beautiful hair*; ξ. line 6. —*With lovely locks.* σ. line 48.—*With long heavy hair.* *εὐπλοκαμὸι*. II. ζ. line 198. he renders, *long-haired.* Again, χ. line 442. *εὐπλοκάμοις*—*long-haired.* Again, *ibid.* line 449. *δρωῆσιν εὐπλοκάμοισι*—*beauteous.*

Εὐκνήμιδας. Iliad γ. line 156, he translates—*warlike.* Iliad. γ. line 143. he renders *Τρῶας δ' ἱπποδάμεις, καὶ εὐκνήμιδας Ἀχαιῆς*—*the lines around.* *Ibid.* line 370.—*εὐκνήμιδας Ἀχαιῆς*—*the Argive line.* *Ibid.* l. 377. *εὐκνήμιδας*, omitted. Iliad. δ. line 80. *Τρῶας δ' ἱπποδάμεις καὶ εὐκνήμιδας Ἀχαιῆς*—*Greeks and Trojans.* *Ibid.* l. 414.—*warlike.* Iliad ζ. line 529. *Ἐκ Τροίης ἐλδσαντες εὐκνήμιδας Ἀχαιῆς.*—*When we have expelled from Troy our foes, and driven them across the main.*

The beautiful epithet *Ἀσβεστος*, i. e. *unextinguishable*, Mr. Macpherson translates—*“loud.”*

Ἄσβεστος δ' ἄρ' ἔπαυτο γέλως μακάρων ὀπίσσω.

“Loud laughter arose among the blest.” Iliad α. l. 599.1

Πεντήκοντ' ἑσσω θάλαμαι ξιστόιο λίθου.

“Fifty halls of polished stone were built.” *ibid* ζ. l. 244.

Instead of *halls*, Homer is speaking of *bedchambers*. *Θαλαμὸς* is a *bedchamber*, or a *bridchamber*. Virgil has borrowed the circumstance.

Quinquaginta intus thalami, spes tanta nepotum.

— *ὃ δὲ μολῶσα ποτὶ μέγας*—

“To her halls moved the queen,

ibid l. 286.

Méla-

Misapov signifies a spacious house, a palace.

— πρὸς δαίματ' Ἀλεξάνδροιο—

'To the halls of Alexander divine.'

ibid. 313.

Macpherson Vol. I.

ἐν μεγάρῳ	'She most valued by thyself in thy halls.'	p. 180
νιᾶτος ἄλλον	'The farthest that hung in the hall.'	181
πρὸς δαίματ'	'The lofty halls which, &c.'	182
δαλάρῳ	'A hall, a dome, a court, &c.'	ibid.
ἐν δαλάρῳ	'In the hall his brother he found.'	ibid.
ἐν δαλάρῳ	'I sat, from war, in my hall.'	183
εἴν ἐπ' αἰετοῦ	'But thou wait here in my hall.'	ibid.
οἰκόνδε	'Now I repair to my halls.'	185
δαίμας	'To his own high halls the hero came.'	ibid.
ἐν μεγάρῳ	'The hero found not in his halls.'	ibid.
μεγάρῳ	'Went she to the halls of her friends.'	ibid.
	'Nor is she gone to the halls.'	186
δαίματος	'He turned from the halls his sudden steps'	ibid.
εἰς οἶκον	'But thou repair to thy halls.'	191
οἶκόνδε	'His spouse retired to her halls.'	ibid.
ἐπ' οἶκῳ	'And filled his lofty halls, &c.'	ibid.
ἐν δαίματι	'Nor Paris delay'd in his halls'	192

At least fifty instances of Mr. Macpherson's unfaithful and improper use of the word *halls* might be found. We suppose they were inserted to exhibit in the Grecian poet some resemblance of the now forgotten *Fingal*.

Whether Mr. Macpherson consulted the Greek, or translated only through the fallacious medium of different French, Latin, and English versions, which he took up and forsook in their turn; or whether he looked into the original without understanding it, the reader is at liberty to determine. We know not what apology can be offered for such inconsistent variations in the translation of the same word; especially as they were not obtruded on him by the compass of measure, or the tyranny of rhyme.

Thus have we shown, with some degree of diligence, how nearly Mr. Macpherson has approached to a version *VERBATIM*. We will now produce an instance, of that *harmony* and *variety* which he thinks preferable to *blank verse*; and assure our readers at the same time that we could produce, if it were at all necessary, a *thousand* more.

Book XVII. Page 201.

'As the lion retires from the fold:
Fatigued with his toils through the night,
With encountering the shepherds and hounds.
They permit not the prey to his jaws:
Watching down the whole night round his pen,
He, greedy of blood rushes on:
But his efforts avail not in ought.'

We would not have Mr. Macpherson think he has introduced a new measure into our language; and perhaps he does not think so; for he seems to have measured *Darby* and *Joan* in his ear, whenever he sat down to write.

‘ Old *Darby* with *Joan* by his side
We oft have regarded with wonder;
He’s dropfical, she is fore-ey’d,
But they’re ever uneasy asunder.
Together they totter about
Or sit in the fun at the door;
And at night, when old *Darby*’s pipe’s out
His *Joan* will not smoke a whiff more.’

The author of this song apparently, like Mr. Macpherson, regulated his measures by the sound of the Greek.

Of *smoothness* every ear must judge, and the reader has a sufficient number of quotations before him. Of *simplicity*, Mr. Macpherson’s notions appear to be very uniform. He considers it as consisting merely in abrupt and shattered language, without particles of connection, or any thread to conduct the mind from one sentence to another.

But if he had retained the *wigour*, *fire*, and *sound* of the original, his work might still have been valuable. But for *fire* we have only *sumum ex fulgore*; to show his *wigour* we have idle *amplifications*; and for the *sound* of the *Greek* we have an *English ballad*.

We will add a few observations more. Mr. Macpherson is not only metaphorical where his author is simple, but employs metaphors which we have no reason to believe made any part of Homer’s language: such as *palm* for *victory*, and *to crown a design*, for *to complete it*. It is unhappy, but it is no fault not to be born where the classic dialect of any language is used. By this accident, Mr. Macpherson is betrayed into the use of words and phrases, which on this side the Tweed, is ridiculous, and perhaps will often be found burlesque where he means to be sublime.

Such may perhaps be discovered in the following instances:
Book XI. p. 336. ‘ Many *battons* resound on his sides.
The boys *batter* him round with sticks.’

The former of these words is properly introduced in *Hudibras*.

‘ Altho’ his shoulders with *battoon*.
Be claw’d and cudgell’d to some tune.’

Book XX. p. 269. ‘ He drove me from *Ida* of *streams*.’

We may observe that Homer, on this occasion, only says,
‘Εξ Ἰδης—

Book

Book V. p. 158. 'A silver pole rush'd out before.

Book XXIV. p. 436. 'He lay by the graceful side—of Briseis with
long heavy locks.'

The reader will scarce believe his eyes when he discovers the original to be,

‘Τῷ δ’ αἶψ’ Ερισηὶ παραλίξας ΚΑΛΑΙΗΤΑΦΟΖ.’

To convert *beautiful or blooming cheeks* into *long heavy locks*, is a metamorphosis beyond any of Ovid's.

Book I. p. 5. 'When roused on men of low degree.'

Ibid. p. 7. 'Chryseis of dark eyes.'

Sometimes we meet with rhyme, as in the following instance:

Ibid. p. 8. 'And restor'd the maid shall be:
But Greece shall give a prize to me.'

Ibid. p. 23. 'And held the pronged spits in their hands'

Book V. p. 146. 'To corners they trembling shrink, like dogs
when the lion roars.'

In the original there is no mention made of *corners*, or the *roaring* of the lion.

Book I. p. 18. 'O mother Thetis!'

Book VI. p. 169. 'The pole, at the root, is broken in twain.'

Of the *root* of the pole of a chariot, we never heard before.

Book VII. p. 199. 'But to your native dirt return.'

Ibid. p. 207. 'Next Ajax assumed a stone.'

Ibid. p. 210. 'He now unveiled a new advice.'

Ibid. p. 213. 'And silence darkened around.'

Ibid. p. 215. 'They rolled a huge mound on the dead.'

Ibid. p. 217. δῆπον ἔλοντο—coenam sumebant. 'Supper *snooks*
wide through the camp.'

To conclude the whole, we do not conceive how this work can contribute to the illustration of Homer. As a literal translation it cannot be used, because it deviates widely from the letter. As a free translation it can hardly be read, because it is composed in a mode of language neither English nor Homeric. Its effect, we believe, will not be great: it will neither increase the admirers of Homer, nor diminish those of Pope.

II. *Chirurgical Observations and Cases.* By William Bromfeild, Surgeon to her Majesty, and to St. George's Hospital. 2 Vols. 8vo. 12s. Cadell. [Concluded.]

THE second volume of this work commences with the diseases of the bones, where the author distinguishes the pain of the periosteum into two distinct species; namely, that which proceeds from an obstruction of its vessels, and that which is owing to the extension of its fibres from some preternatural cause. The former of these, he observes, is chiefly occasioned by cold, or some rheumatic indisposition; and the latter, the effect of venereal taint. The pain arising from these different causes is so far equivocal, that both the one and the other are increased by the warmth of a bed. The pain produced by cold or rheumatism, Mr. Bromfeild remarks, is generally continual, while that which is the consequence of the venereal infection, is for the most part only nocturnal. This distinction, however, he admits to be not entirely conclusive; but he observes, as another criterion, that the rheumatism usually seizes either the articulations, or the investing membranes of the muscles, while, on the contrary, the venereal pain chiefly affects the cylindrical bones. The caries of the bones, the spina ventosa, the method of promoting exfoliation, and an account of the tumours of the bones, constitute the subject of the author's observations in this part of the work.

In the second chapter of this volume, Mr. Bromfeild treats of the rickets, where he presents us with a very extraordinary case of the degeneracy of the bones, which is worthy of being communicated to our readers. He informs us, that he is indebted for the account of this singular case to Mons. Supé, first surgeon of the hospital called La Charité, at Paris. The detail of it is as follows.

“ The 28th of April, 1752, was the first time I saw Madame Supiot: she informed me, that about three years before, she perceived a weakness in her legs, particularly in her left. On September 1st, 1747, she had a fall, which gave her great pain, and obliged her to keep her bed. This accident left great weakness in her loins and lower extremities: notwithstanding which, she became with child, and was happily delivered. Not long after, she proved with child a second time, which ended in a miscarriage. Her pains daily increased; nevertheless they did not hinder her conceiving the third time, and she was happily delivered April 7th, 1751. Of those that were consulted at that time, on account of the continual pain arising from her disorder, some were of opinion her milk not being secreted from the mass of blood was the cause; others, a gouty humor, and advised her to suckle her child, which she did, but could not continue it long, as the child was seized with convulsions: the

VOL. XXXIV. March 1773.

N

conse-

consequence was, the mother's milk went away. The child then was put to nurse, and lived about eleven months, but was constantly afflicted with convulsions. About six months after her last lying-in, she was seized with violent pains and startings, great inquietude, and extreme heat, so that she was almost continually in a sweat, or had a dew on her skin. She could not suffer any covering on her, but a sheet, even in the coldest weather: her pains daily increased, and she took notice her urine precipitated a white sediment. On this appearance her pains and other complaints abated; but she had but little consolation from this, as at this period this poor woman first discovered that her limbs began to bend; and she became an object of the highest compassion, as the softness of her bones daily increased to the hour of her death.

" Having examined the patient with all possible attention, I remarked that the trunk was at the time I first saw her extremely shortened, and did not exceed twenty-three inches in length. The thorax was exceedingly ill formed, and the bones of the upper extremity were greatly distorted; those of the lower were very much bent; and the thigh-bones became so extremely pliable, as to permit the legs to be turned upwards, inasmuch that her feet lay on each side her head.

" The lower extremity of the right side was not at first quite so deformed as the other, but became so some time afterwards: these parts were very oedematose. During the space of between six and seven months that I attended this miserable woman, I observed surprising alterations in the different directions which the bones took, and from the daily increase of their softness, and consequent pliability, that the feet were not only capable of being brought on a level with the top of the head, but would even pass behind it. At length the arms and fore arms bent, and folded in various directions.

" The more considerable the sediment was in the urine, the less the crookedness of the bones seemed to advance; and when the sediment was suppressed for some time, which happened often, the bones became more crooked; on the other hand, the other symptoms, viz. the pain, the difficulty of breathing, the violent startings, the spitting of blood, increased. This alternative lasted for the space of near seven months, and only about the two last months of her life there was not any sediment in her urine; and her natural functions were interrupted; she had a suppression of her menses and perspiration, loss of appetite, and great costiveness: these complaints were followed by most excruciating pains, oppression of the breast, spitting of blood, restlessness, fever, convulsions, &c.

" This cruel disorder kept daily increasing, till nature being quite exhausted, the poor woman was released from her sufferings, Nov. 10, 1752.

" Having first taken the dimensions of the body, I proceeded to examine the muscles in general, when the great change of situation, figure, and consistence, were very remarkable, being in general soft and pale: the tension was more or less great in the muscles, as they approached near to, or farther from, the curvature of the bones: the muscles of the lower extremities had suffered the greatest alterations, the vastus externus, the fascialis, quadriceps, biceps, and external part of the gracilis, were not only much shorter than natural, but firmer and more tense; whilst those on the opposite side were greatly elongated, and much thinner, and easily tore with-

without any resistance. The muscles of the upper extremities were nearly in the same state with those already described. In fine, the whole muscular system had suffered from this disorder, more or less, according to the action of the different muscles in her lifetime.

"The bones, one may truly say, had arrived at the utmost degree of softness, as we have not heard of any observations similar to this case.

"In effect, we have now and then remarked, that bones become membranous, and of the consistence of flesh; but I believe there never was before seen an instance of the osseous particles in the great bones of the extremities being so totally dissolved, leaving no more than the form of a cylinder, by the periosteum remaining unhurt.

"The heart and blood-vessels, both veins and arteries, in different parts of the body, had large polypuses of a viscid black blood; these concretions did not in the least resemble those which are usually found in dead subjects, having none of what is called the fibrous and lymphatic part of the blood.

"I must now remark a fact, which possibly may give some light, as to the cause of this very extraordinary complaint. Mrs. Supiot, for some time before she was seized with her disorder, usually eat a pound or a pound and half of common salt in a week, without any vehicle; the which custom she continued for two years.

"In order to support this hypothesis, as to the probable cause of this disease, we must have recourse to a few known experiments. It is certain that liquors, or menstrua, that have acquired only a certain degree of acidity, do not act for the generality on soft substances; whereas, on the contrary, they are capable of dissolving the most solid bodies: (exempli gratia) vinegar will make bones quite soft, and will harden flesh: we daily observe that ivory becomes pliable by remaining in mustard, merely by its acrid salts; and in Norway there is a species of grafs that softens the bones of such beasts as feed on it. May not then the cause of this unhappy woman's indisposition of the juices be assigned to a saline and acrid principle. Have we not reason sufficient to believe that the gypsoous sediment of the urine, which this woman discharged, was nothing but part of the osseous substance dissolved by the spiculæ of the salts with which the blood was greatly loaded; and carried on in the course of circulation, as we before observed; for during the time the urine abounded with this sediment, the bones did not seem to advance in their crookedness; but when the discharge abated, they became evidently more crooked.

"From the analysis that I made of this sediment, I had all the reason in the world to believe that it was no other than the very substance of the bones dissolved. From the above account it is evident, I think, that the bones and muscles were principally affected in this disorder: the convulsions in the child, and the startings of the mother, as well as the state of the muscles after death, seem to prove that the matter was capable of producing an effect on the nerves, as well as the fleshy parts and bones."

The third chapter contains remarks on the wonderful contrivance of nature in the structure of the joints; observations on the intra-articular glands; signs of a contusion of the mucilaginous gland in the acetabulum of the os inominatum, with

the method of cure. In the first case of this kind, which Mr. Bromfeild observed, he acknowledges that though he was not without some suspicion of a dislocation of the head of the os femoris, yet he was rather inclined to think that the case was a fracture, from the violent continual pain which the patient complained of. He tells us, that some gentlemen of eminence in their profession were called in for their opinion, who concluded with him, that the disorder was a fracture of the neck of the os femoris. Nothing could be done towards the reduction of the supposed fracture, but bleeding, and advising the use of opiates, to allay the pain; keeping the body likewise occasionally open; and applying an embrocation to the part affected. At the end of two months the patient began to move the joint a little, as her pain abated; she soon recovered the perfect use of the joint, without any visible shortness of the limb; and at length walked as well as ever. These circumstances, Mr. Bromfeild observes, plainly proved, that he and the other gentlemen had been mistaken as to a supposed fracture or dislocation. From this time, he was ever afterwards very strict in the examination of every patient who had received any hurt in that part, and found that most of them, almost immediately on their falling down, were able to use the joint a little at first, which evinced, that there was neither fracture or dislocation; and was also satisfied, from the persons generally falling on the knee, or great trochanter, that either the intra-articular gland, or ligamentum teres, was injured. He then considered what vessels went to and from this gland; and knowing them to be furnished by branches within the pelvis, he thought that by keeping the rectum empty, by clysters daily injected, the artery would be able to exert its full power to remove obstruction; and the vein being likewise uncompressed, there would be a fairer chance for a free circulation through the glandular vessels of that joint. By repeated bleedings, aperitive medicines, and low diet, compresses expressed from vinegar and brandy, applied to the internal part of the thigh on the foramen pubis; the limb being laid in such a position as was most easy to the patient, and the continuing in bed till the joint could be moved without pain, a cure was generally performed. In cases of this kind, Mr. Bromfeild informs us, that he has of late greatly shortened the process of cure, as well as alleviated the pain, by giving anodyne sudorific medicines, and daily throwing in warm water by way of clyster; which served as a stimulus to remove the spasms of the vessels sent to the mucous gland, and in general gave ease, though sometimes it externally increased the pain.

In the next chapter, the author treats of fractures in general; and in the subsequent, of the fractured patella; in the sixth, of the fractured rib, with the emphysema; in the seventh, of compound fractures; and in the eighth, of the stone. The succeeding division of the work is employed on lithotomy, from which we shall extract Mr. Bromfeild's method of performing that operation.

• If the patient is an adult, the perinæum should be shaved, and well cleaned. An hour or two before the operation is to be performed, a clyster should be given to empty the rectum, and, a few minutes before he is to be cut, he should make as much water as he can.

• The patient being laid on a table covered with blankets, pillows, &c. and properly secured by ligatures and assistants, I pass the staff into the bladder, and incline the handle towards the abdomen, and obliquely to the right groin, so as to feel the groove of the staff in the perinæum on the left side of the raphe, which will be in the membranous part of the urethra. I then fix it, and deliver it to my assistant, and desire him to press it gently in order to advance the sulcus of the staff, in the direction in which I had given it to him; another assistant supports the scrotum: I then seat myself on a chair of a convenient height, and begin my incision of the external integuments about half an inch below the commissure of the ossa pubis on the left side of the raphe, and pursue it by a quick stroke, obliquely outwards and downwards, between the anus and obtuse process of the ischium, ending somewhat lower than the basis of that process. As soon as the integuments are thus divided, I introduce the fore and middle fingers of my left hand: with the last I keep back the lip of the wound next the raphe, and with the index press down the rectum. I then make a second incision, almost in the same direction with the first, but rather nearer to the raphe and anus, and sufficiently deep to divide the transversalis penis, and as much of the levator ani and ligamentous membrane as will make the prostate gland perceptible by my finger: I then with the index of my left hand feel for the sulcus of the staff, which serves as a conductor to my knife for opening the membranous part of the urethra, and afterwards for dividing part of the prostate: the rectum is likewise by my fingers kept out of the way of the knife in the next part of the operation, which I effect in the following manner. Hitherto I hold the blade of my knife like a pen, between the fore finger and thumb, and resting on the middle finger of my right hand, with the back of the blade uppermost; but now I take it between the fore finger and thumb of my right hand, with the handle towards the palm of my hand on the inside, the back of the blade facing the inside of the index of the right hand: I then turn the back of this hand that holds the knife downwards, and convey the knife to the membranous part of the urethra, by gliding the under fingers of my right hand on the index of my left hand, which serves as a conductor of the knife to the gland: as soon as I perceive that, I feel for the groove of the staff with the index of my left hand, with which I convey the convex edge of the knife into the membranous part of the urethra, as much laterally as is possible, and as high to the prostate. When I am clearly in the sulcus of the staff, I turn the back of my knife as much downwards as I can, to avoid wounding the rectum, as I then

push the blade of the knife along the groove of the staff into the body of the gland, sliding the knife on the convexity of its edge, till it has divided near half the length of that gland; and if I wish to cut a little more of it, I incline the handle of my knife a little downwards, and towards the left ischium. The point of the knife will then drop into the groove of the staff, and by drawing the knife in this situation towards me, I shall certainly make good the wound of the prostate, so as near two-thirds of it may be divided in the operation. This last stroke of my knife is what is generally called, "Cutting from within outwards." I then introduce the beak of the common gorgeret into the groove of the staff, and press it on, till it gets into the bladder, which is soon discovered by the flux of the urine: I order my assistant to withdraw the sound, and I then turn the convex part of the gorgeret towards the wound made in the prostate, and glide the fore finger of my left hand in the concave part of the gorgeret, till it enters the bladder: by this means I easily and gradually dilate the neck of the bladder, which being done sufficiently, I withdraw my finger, and introduce the forceps. If I do not readily feel the stone with my forceps shut, I give a gentle stroke with them on the part of the bladder, near its neck, which is in contact with the rectum; by which means the stone will often drop down; if not, I rest one cheek of the forceps on the part I had before given the stroke, and by raising the other, open the forceps: the inferior blade then becomes the axis, on which I turn the upper branch, first to one side, and then to the other, making them gradually approach each other; by which means I generally can lay hold on the stone. When I attempt to extract it, I do it very gently, till I find resistance from the adjacent parts. I then endeavour to prevent the forceps from pressing too much on the stone, by placing the thumb of my left hand as near the joint of the forceps as I can, which, unless the stone is very soft, will prevent its breaking. If any vessel of consequence should be wounded, I take it up by the needle and ligature, or tenaculum; if small, I only apply a piece of dry lint to the mouth of the bleeding vessel.

'In case the bladder has not been duly emptied before the operation, great care should be taken in extracting the stone, especially if small; for there not being time for the bladder to contract itself duly, it naturally will fall into wrinkles; these will be liable to be laid hold on together with the stone, which might prove fatal. If the stone is very large, I make use of a screw, I have contrived, which may be passed through a hole in one of the branches of the forceps, in which is a female screw: by turning the male screw, you may determine to the greatest exactness the degree of pressure you would chuse to make, to secure the stone in the forceps.'

Though we have inserted the account of the most essential part of the operation, we would recommend to our chirurgical readers the perusal of several useful cautions and injunctions, delivered by the author on that subject. The length of the quotations we have admitted from this work, would induce us to content ourselves with a general account of what is afterwards presented to our notice, did we not think it would be unpardonable to withhold from a place in our Review, a new and easy method, directed by Mr. Bromsfeild, of dilating the ure-

urethra in women, of which we must acknowledge that the invention was truly ingenious.

After I had endeavoured to dilate the urethra of a girl by repeatedly introducing pieces of prepared sponge, which I found had excoriated the urethra very much, and had cracked it through in several places near its external aperture, which was much inflamed and very sore, so that the introduction of the gorgeret was effected with great pain this way; I recollected how much the os tincæ becomes dilated at the time of birth, and how gradually, and what great simplicity there is in the apparatus to effect it.

This reflection determined me to make trial of something which might open the neck of the bladder in the same manner as the membranes and waters open the neck of the womb in parturition. I soon had an opportunity of putting the plan in execution. By means of a strait blunt director, I introduced into the bladder the closed extremity of the appendicula intestini cæci of a small animal; and leaving out, at a proper length thereof, the open end, I filled it with warm water by means of a syringe, and prevented by a ligature the water's escaping. I then made a twist or turn or two of that part of the appendicula, which was left out, that the contained water might, by being pressed on, distend the close end which was in the bladder. The nurse had direction to draw it forward from time to time, and occasionally give a fresh twist, so as to fill the end contained in the bladder more and more as the cervix vesicæ opened: by which process, continued for some time, I was in hopes the neck of the bladder would be gradually and sufficiently dilated, so as to admit the forceps with ease, and consequently lessen the force usually required in the extraction of the stone. When every thing was ready in the operation room, I gave direction to the nurse, to let the girl empty her bladder, and then bring her in; the nurse soon returned with a smiling countenance, and said, there was not any necessity for the operation, as the girl had discharged the stone, by straining to get rid of her urine. I own it gave me great pleasure, as the method had answered so much better than my most sanguine expectations had suggested, and the girl was entirely freed from her complaint; the neck of the bladder and its sphincter soon recovered their power, and by fomenting the parts with warm milk and camphorated spirit, there did not follow any great degree of inflammation.

I need not recommend this method, as I am convinced, even the reading of this case must induce every practitioner to give it the preference, either to sponge, or the dried gentian root, where dilatation is intended, as preparatory to the extraction of a stone from women.

The last chapter in the work is employed on the diseases of the urethra, where we meet with several practical observations on the use of the bougie, which are worthy of attention.

The various subjects on which Mr. Bromfeild has here favoured the public with his observations, are usefully elucidated in these volumes; but, on some occasions, he has affected a singularity of expression which was not necessary for communicating his ideas.

III. *Experiments upon the human Bile : and Reflections on the biliary Secretion. With an Introductory Essay.* By James Maclurg, M.D. 8vo. 3s. 6d. Cadell.

AFTER an introductory essay, of a general nature, on the origin of system and theory in physic, this writer presents us with the detail of a variety of experiments made on the human bile, by mixing it with other bodies; and he enters immediately on the subject without premising an analysis of that liquor, his situation as a voyageur, when employed in these experiments, not affording the necessary convenience of a chemical apparatus for that purpose. The bodies he first used were the mineral acids. Strong spirit of vitriol being poured upon some bile in a phial, produced an instantaneous coagulation of it. The coagulum, swimming in a clear liquor, was at first of a pale colour; but presently both became green; when on shaking the vessel the coagulum disappeared, and there was formed a turbid green solution; to which some water being poured, and the vessel left at rest, a plentiful green sediment fell to the bottom, while the liquor above remained clear, and of a beautiful green colour. Strong spirit of salt, being used in the same manner, did not coagulate the bile, but gave the turbid green solution, and the other phenomena above related. When strong spirit of nitre was poured on some bile, the result was different from that in the preceding experiments; for the mixture exhibited the appearance of a thin cake suspended in a fluid. On the surface of the cake was spread a green circle, with a quantity of bubbles. This coloured film disappeared in a little time, and there remained a turbid brown solution. It was observed, that agitation accelerated the escape of the green circle, and increased the appearance of bubbles on the surface. The turbid brown solution being set by in an open vessel, was found constantly covered with a froth, though it stood totally at rest. The brown colour gradually disappeared, and there remained a turbid whey-coloured liquor, with a quantity of whitish sediment. No heat was applied in this experiment.

A little bile being put into some nitrous acid, which was pretty strong, without being fuming, Dr. Maclurg corked the phial, and exposed it to heat. The vessel was presently filled with a flame-coloured elastic vapour, which drove out the cork with great impetuosity. At the same time, the frothy bubbles, which covered the surface of the liquor, disappeared, and it became more clear and transparent. Having stopped the phial more closely, and set it again in the heat, where it was allowed to continue for some time filled with the flame-

co-

coloured vapour; he removed it from the fire, and observed, that as these fumes disappeared, being condensed by the cold, and falling back on the liquor, the latter gradually acquired a deep green colour. A mixture of the same kind being exposed to the heat, in a phial which was not corked, its surface at first was covered with bubbles; but as the red vapour ascended, and filled the neck of the phial, these disappeared, and the mixture grew paler and clearer. Being afterwards removed into the cold, the flame-coloured fumes soon vanished, but the mixture never acquired a green colour. It continued clear and transparent, and of a permanent yellow colour, though left open and exposed to the air. There was no froth observed on the surface of this solution, as in Exp. III. nor was there a similar deposition to the bottom of the vessel.

A circumstance constantly observed, on mixing bile with the mineral acids not considerably diluted was, the production of a fine green colour, similar to what results from the union of iron with the same acids; and this phenomenon the author imputes to the action of the acids upon the phlogiston, or inflammable part of the bile.

After enquiring in what manner the bile was affected by the mineral acids, the author proceeds to relate the changes it underwent, on being mixed with those of the vegetable kingdom. These he observed did not decompose the bile, but formed only an uniform coagulum. From this phenomenon, supported by some other experiments, the author infers the existence of a coagulable lymph in the bile; and he is also of opinion, that the bile, far from being so extremely putrescent as many have imagined, is rather antiseptic; having observed that it had greater effect than so much water in retarding putrefaction, and in making it less offensive. It is probable, however, that the nature of the bile, and the reciprocal proportion of its constituent parts to each other, will greatly vary in different persons, and even in the same persons at different times, according to the quality of the food, the season of the year, and other circumstances.

Having related the several appearances in thirty-eight experiments, for elucidating the nature of the bilious secretion, Dr. Maclurg enters upon a theoretical speculation respecting the analogy between the bile and other animal fluids, particularly the milk and blood. That our readers may be enabled to form an idea of the author's method of reasoning, we shall present them with a passage from this part of the volume.

* Of all the animal fluids, the milk and the bile seem to be the most analogous to one another, and to the common mass of blood. The basis of these liquors is a coagulable matter, which, though it gets

gets some variety from the progress it has made in the septic animal process, and from its state of union with other substances, possesses the same general characteristic properties. From the milk we obtain a matter analogous to the sugar of vegetables: and that somewhat of the same kind is contained in the bile seems evident from its sweet taste, extracted by spirit of wine, and by water; as well as from the fermentative process which precedes its putrefaction. It is believed, with appearance of reason, that the same substance resides in all nutritive matters, whether animal or vegetable, and consequently in the blood. We may suppose that it is evolved, and rendered more evident, by the animal process for the secretion of the milk, and of the bile, in some such manner as it is evolved, in the farinaceous seeds, by the vegetable process attending their germination. I had no opportunity of examining the saline contents of the human bile; but Mons. Cadet's analysis of the bile of the ox furnished him with some common salt, some fixed alkali, and some of that little known matter which has been named the essential salt of milk, from its being first discovered in this liquor. And we are assured, by Mons. Beaumé, that these are the very salts which he obtained from the milk of that sort of animals, I do not know whether the saline contents of the blood have been so particularly enquired after; but it seems probable that we shall find these fluids as similar in their serous, as in their coagulable part.

And here the connection seems to be at an end; for the colouring and bitter part of the bile differs much from the colouring matter of the blood; and this is still more different from the oil of the milk. Yet the greatest chemists of our age, as Gaubius, and the author of the *Dict. de Chymie*, are persuaded, that the colouring matter of the blood is of a nature analogous to the oil of the milk, or of the chyle; and that its differences are to be explained from the changes, which our fluids undergo in the course of the circulation. But surely, if the powers of circulation can convert the oil into the colouring matter of the blood, as the same powers continue to operate, they may change this substance into the colouring matter of the bile; for the relation between these seems to be still more intimate.

And what are the powers of circulation to which we principally attribute the abovementioned changes? They do not seem to belong to the mechanical class; for these are incapable of changing the properties of bodies. The effects of the circulation, when carried farther in the same fluids than nature intended, discover very plainly the power which has most influence there. If an animal is denied all food, while his vital functions subsist in vigour, there follows soon a putrid dissolution of the circulating mass. But the stages of fermentation tending towards putrefaction, though we have marked but a few of them, exist, perhaps, in infinite variety; and those we are acquainted with are remarkable for their power of producing new bodies. And if the changes of the fluids from the circulation are, in an extreme degree, the effects of an advanced stage of the septic process, is it not probable that intermediate changes are the effects of some intermediate stage in the same process?

This process is regulated by the circumstances of the subject which is exposed to it. Thus the coagulable lymph, out of the body, in favourable circumstances, produces, by a sort of fermentation, a mild pus. But if those conditions are not present, which serve

serve to govern the process, and stop it at this point, it hastens on to the stage which is called putrefaction. So we imagine that the same process, regulated by the laws of the œconomy, produces, in the course of the circulation, useful changes in our fluids; as the conversion of the oil into the colouring matter of the blood, and of this into the colouring matter of the bile; nor does it, except when these laws are broken through, proceed to the putrefactive stage.

‘ This is the hypothesis, which naturally was suggested by the almost perfect analogy of those fluids. And Gaubius imagines, that the oily origin of the red globules is manifested in their form, which depends, he supposes, on their repulsion to the watery fluid around them. And when the red colour of the blood is diffused in water, this, he thinks, is owing to the intervention of the serum, which has an effect like that of other viscids, in rendering this oily matter miscible with water. And hence, says he, it happens, that the application of a boiling heat to water, tinged by the red globules, deprives it of its colour, by coagulating, and causing a separation of the serum or lymph.

‘ Yet I found, by experiment, that boiling water, poured upon the crassamentum of the blood, and stirred with it, extracted a fine clear red colour, while it precipitated to the bottom of the glass a quantity of coagulated lymph, which had still some tinge. But it appeared, that all the lymph was not precipitated, and that some of it remained united with the colouring principle in the transparent watery solution; for, upon adding to this a little nitrous acid, the red colour disappeared, and there fell to the bottom of the glass some white grumes. Thus it seemed, that the principle of colour in the blood resembled the same principle of the bile, in its strict union with the coagulable matter, and in being of such a nature as to fly off with the nitrous acid.

‘ I then applied to the crassamentum the strong mineral acids, all of which formed with it turbid solutions, of a deep brown colour. The addition of water to these solutions caused a plentiful precipitation, and the colour seemed to follow the precipitated matter, and appeared in a circle at the bottom of the glass.

‘ Some of the crassamentum being put into spirit of wine, seemed, after a couple of days, to have communicated very little to the spirit. And this circumstance distinguishes it remarkably from the bile; whose colouring matter we have seen is very readily dissolved by spirit of wine. Spiritus nitri dulcis extracted from a bit of the crassamentum a dark tinge; but more slowly and imperfectly than it separates the colouring matter of the bile. Yet, a very small quantity of fluid blood being poured into a phial of sp. nitri dulcis, was entirely stripped of its colour; and there fell to the bottom some pure white coagulated matter. This tincture was opaque, like the same tincture of the yolk of the egg, not transparent like that of the bile.

‘ It seemed, from these experiments, that the colouring matter of the blood, though probably of a nature analogous to the colouring matter of the bile, is yet in a different state; since they do not give the same phenomena in their mixture with the acids, &c.

‘ The yolk of the egg, being intended for the formation of blood in the young fetus, is, probably, adapted to the feeble condition of the animal powers in the commencement of life. We should expect to find it a blood half-prepared by the mother, and requiring only a slight

slight change from the tender organs of the chick. Dr. Haller thinks that he has observed, with the microscope, the gradual change of the yellow matter of the egg to red blood, in the vessels of the young animal. But it seems to be composed, like the milk, of ingredients very analogous to those of the common mafs. Indeed, as it is provided for the nutrition of a still weaker animal, it seems to be still more similar to blood. It contains a colouring matter, which, like that of the blood, and of the bile, flies off with the strong nitrous acid. This matter is dissolved by spiritus nitri dulcis, or by a mixture of aq. fortis and spirit of wine, and leaves a white curd, which seems to be a pretty pure coagulable lymph.

These experiments seem not to be very consequential for establishing any medical principles of importance, relative either to physiology or practice; but they discover a laudible spirit for the prosecution of natural inquiries, and we consider them, in that view, as deserving of approbation.

IV. *The Man of Nature.* Translated from the French by James Burne. 2 Vols. 12mo. 6s. Cadell.

THE hero of this novel is represented to be the son of a gentleman of genteel fortune, who had obtained a promise from his wife, on the day of their marriage, that if ever they had more than six children, she should permit him to give all those that might afterwards be born to them to *Nature*, and that instinct alone should guide them. Our hero was the seventh and last child, and was therefore devoted by his parents to the tutelage of nature. For this purpose, he was shut up in a large wooden cage, which, besides himself, contained a small band box of pasteboard, a fly, some straw, and a stone. He was supplied with meat, bread, fruits, and water, by means which he could not discern. He was naked, but a stove, lighted in the winter, warmed the chamber where his cage stood. The straw on which he lay was not changed during at least twelve years of his confinement. When he had a fresh truss, it was only once in six or eight months. It was always conveyed into the cage whilst he slept, by raising a trap door on the top; but they could not remove the old litter without awaking him, and it was determined that he should neither hear nor see a human being till the time he should be restored to society. Himself, who is the narrator of his own history, tells us, that the greatest pleasure he received in his confinement was from his mirror, or the bowl which contained water for his drink; and that to this enjoyment he added that of singing. At the age of fifteen he was transported into an island, at that time desert, but afterwards peopled with inhabitants. When he was let out of the cage and

and first beheld the heavens, he stood motionless with admiration. He was terrified at the appearance of the trees, rocks and mountains, which he saw round him. From this time he proceeds to relate the new emotions which he felt at the sight of the various objects of nature. We shall present our readers with two short chapters, as a specimen of the narrative.

‘ The pen of Homer, the pencil of Apelles, would but feebly have expressed the beautiful perspective, which the heaven and the earth presented *to me* in this moment ; I say *to me*, for it was to me only, all the rest of mankind would have seen the same object, without discovering a thousandth part of its beauties. My soul was inexperienced and struck by every object with redoubled force. This situation is unknown to others, and cannot be explained to those who have not felt it.

‘ From a blue cloud which extended over half the vast expanse, there issued a train of fire of a purple and azure colour ; the magnificent appearance was embellished still more by the sea, which reflected it again. My island, even in those parts that were most rugged and barren, looked smiling under so beautiful a sky. How I pity those men, who I hear are so unfortunate as never to have beheld its beauties ! I contemplated those glorious wonders for a long while, sometimes together, and sometimes separately. I forgot that I was hungry, and I should not have gone near my cage, if I had not been allured by the most beautiful sight in the world. The dawn brightened every moment with fresh lustre, it coloured the heavens : a thousand rays of light burst forth from that circle of purple and of fire, spread itself and formed a splendid covering, all over the celestial canopy. I beheld arise from the very bottom of the waves, by slow and majestic degrees, the body that emitted rays—it was a globe of gold ;—it was THE GLORIOUS SUN.—I thought myself deceived, I turned my head to that side where I had left it in the evening. It may well be supposed I did not find it there, and it cost me much reasoning to explain this phenomenon. I did not suspect the sun had passed under me ; yet what could it have stayed to do after it had enlightened me and my birds ? But I will explain what appeared to me the most probable : that great darkness which extended itself last night over the whole firmament, I supposed to be the sea, who had sent to the sun that she might cover it while it should pass over me, to begin its course again, lest its extraordinary brightness might awake me. This system was dictated by self-love, but self-love could not make me forget that homage, that gratitude, I owed this glorious

rious orb, or rather to the author of its being, towards whom it began thus wonderfully to conduct me.'

— 'As I advanced towards the sun, these exalted ideas, and many others, revolved confusedly in my mind. Who am I? From whence do I come? What is the sun, heaven, earth, these birds, plants, trees? How have all these things been made? How was I myself made? for doubtless I was made. I was once so little, that the most I could do was to reach the provisions that were put into my turning-box, and at present my head reaches to the upper part of it. I shall grow perhaps, till I am as tall as those trees, and as large as those rocks, whose superior size and strength is perhaps owing to their being so much older than me. But have I ever been as little as those herbs? which perhaps may grow to the height of the trees. What was I before that time? What will become of us, these herbs, rocks, trees, and myself? Shall we grow till we reach the heavens? Shall the sun pass through my fingers, between the branches of the herbs and trees? and, small as it is, shall it be obliged to turn aside from the rocks, because it cannot make its way through them, nor get sufficient room to pass between them and heaven? If the sun should also grow larger, it will be still a greater embarrassment. Can heaven that covers all this grow?—I saw how greatly this sublime inquiry was beyond my understanding, and I prudently abandoned it.

'Neither the sea, nor the pond out of which I drank, entered my mind, when I perplexed myself. I easily imagined that the water being unconnected particles, and a fluid, inclined always towards the bottom, consequently could not grow but in depth; but I believed the depth infinite, because I saw no means of setting bounds to it: (I saw at the height above me, that heaven set bounds to all things) so that I was not embarrassed how the water should grow.

'All these inquiries, as I have already owned, were too exalted for my capacity; as well as for many others of greater experience: but I took delight in those searches, as far as my uninstructed reason was capable.—I imagined, that I thought and reasoned better, and with more facility than usual. Did this arise from the pleasure I received at seeing that glorious spectacle the Aurora, a new day? Or was it because I was fasting? I thought this last idea very ridiculous. What connection can there be between the stomach and the mind? I have since too sensibly felt that there is a near one, notwithstanding the prodigious difference between a material, and a thinking being; and I have learned to humble myself.

• I ar-

‘ I arrived near my cage : being very hungry, I eat heartily. When I was well refreshed, I found myself as happy as I was powerful, which is saying a great deal ; for in my own eyes, if I was not the first being next to the sun, I was at least the second. I began even to entertain doubts whether I ought to give way to the birds ; and I was persuaded very soon after, that I ought not to give up the point to them.’

In the subsequent chapter, the Man of Nature informs us, that two sensations of his soul (rather of his body) still continued unknown to him ; viz. those of smelling and touch. He certainly ought to be congratulated on this discovery ; for there seemed reason to imagine that his olfactory nerves would but too often be disagreeably affected, by the effluvia which would arise from the straw on which he had lain near twelve years without being changed. Touch was also one of the first sensations with which we might suppose he would have been acquainted. It will be readily admitted, that he remained entirely ignorant of the passion of love, before he had ever seen a female of his own species ; but we cannot help thinking that the Man of Nature is somewhat partial to his own endowments, when he represents himself as an object of desire to Julia, a beautiful young girl who had landed on the island along with her father Euphemon. They were soon united, however, in the holy tie of nature, and from this epoch, the narrative relates chiefly to the endearments and incidents of domestic and connubial life. Accompanied by his family, he afterwards visits England, where his father and mother resided, by whom he is greatly caressed, and who are said to rejoice at the success of the method which had been pursued for the accomplishment of their son. The visitors soon return to the Island of Peace ; and the author has here very properly transferred the narration from Aristus (the Man of Nature) to another person, as the former is now to be described in the midst of his family, and of his little republic, where it would be indecent for him to give himself the praise he is about to deserve.

In this novel, the gradual developement of ideas in the human mind, and the reflexions occasioned by the first sight of objects with which it is totally unacquainted, are, *sometimes*, described in a natural and pleasing manner ; but we cannot consider the history of the Man of Nature as peculiarly qualified for affording moral instruction, nor seems there to be reason for concluding from observations made on the most uncultivated people, that mankind are more strongly attached to virtue in the state of simple and untutored nature, than in that of civilized and social life.

V. *Poems.* 4^{to}. 6s. *sewed.* Johnson.

MISS Aiken, the author of these poems, possesses talents for poetry, the cultivation of which will, probably, redound much to her reputation. The pieces she has now published have, it must be owned, very different degrees of excellence; and however our complaisance to the fair author might incline us to overlook such as have a small share of it, our duty to the public requires that we should hold the balance of criticism with an equal hand.

The poem entitled *Corfica*, placed first in this publication, is possessed of many beauties, both in respect of harmony of numbers, and elegance of diction; it breathes the spirit of liberty, and cannot, therefore, but be acceptable to a British reader. After a description of the face of the country, we have the following spirited lines.

Liberty,

The mountain goddess, loves to range at large,
Amidst such scenes, and on the iron soil
Prints her majestic step: for these she scorns
The green enamel'd vales, the velvet lap
Of smooth savannahs, where the pillow'd head
Of luxury reposes; balmy gales,
And bowers that breathe of bliss: for these, when first
This isle, emerging like a beauteous gem
From the dark bosom of the Tyrrhene main,
Rear'd its fair front, she mark'd it for her own,
And with her spirit warm'd: her genuine sons,
A broken remnant from the generous stock
Of ancient Greece, from Sparta's sad remains,
True to their high descent, preserv'd unquench'd
The sacred fire thro' many a barbarous age:
Whom nor the iron rod of cruel Carthage,
Nor the dread sceptre of imperial Rome,
Nor bloody Goth, nor grisly Saracen,
Nor the long galling yoke of proud Liguria,
Could crush into subjection. Still unquell'd
They rose superior, bursting from their chains,
And claim'd man's dearest birthright Liberty:
And long, thro' many a hard unequal strife,
Maintain'd the glorious conflict; long withstood
With single arm the whole collected force
Of haughty Genoa, and ambitious Gaul:
And shall withstand it, trust the faithful muse.
It is not in the force of mortal arm,
Scarcely in fate, to bind the struggling soul
That gall'd by wanton power, indignant swells
Against oppression; breathing great revenge,
Careless of life, determin'd to be free.

The next Poem is, *An Invitation to the Country*: in which the versification is harmonious, but the thoughts by no means new.

We

We cannot say much in commendation of *The Groans of the Tankard*. This unfortunate tankard laments its being destined, in the hands of a Presbyterian, to hold water only. We very much doubt whether the person in whose possession this identical tankard is, contents himself with so simple a potation; but the lady, who resides amongst dissenters, acted consistently enough in complimenting them on their abstemiousness, in opposition to the sons of the church, who are supposed to indulge themselves in sacerdotal luxury.

Verfes on the Backwardness of the Spring, 1771, have nothing in them superior to the common strain of compositions on such subjects.

The next poem is, *The Mouse's Petition*, found in the Trap where he had been confined all night, by the humane Dr. P. to be tortured by electrical experiments. — We heartily commend the lady's humanity for endeavouring to extricate the little wretch from misery, and gladly take this opportunity to testify our abhorrence of the cruelty practised by experimental philosophers, who seem to think the brute creation void of sensibility, or created only for them to torment.

On the *Verfes to Mrs. P. with some Drawings of Birds and Insects*, we can only remark, that

‘ Pure description holds the place of sense.’

The characters are not strongly marked, but the verse runs smoothly. *Verfes on a Lady's Writing*, and the *Hymn to Content*, might well have been spared from this Collection. They are followed by a sprightly *Address to Wisdom*. The *Origin of Song-Writing* introduces Venus leading Cupid amongst the Muses, who, being wounded by his darts, commence writers of love songs. This piece has no great poetical merit. The *Translation from Ovid*, and *Verfes to a Lady with some painted Flowers*, have not afforded us much entertainment. Some of the Songs are pleasing; and *Delia*, an *Elegy*, is simple and poetical. Our readers will with pleasure peruse the following stanzas.

‘ Yes, Delia loves! my fondest vows are blest;
Farewel the memory of her past disdain;
One kind relenting glance has heal'd my breast,
And balanc'd in a moment years of pain.

O'er her soft cheek consenting blushes move,
And with kind stealth her secret soul betray;
Blushes, which usher in the morn of love,
Sure as the red'ning east foretells the day.

Her tender smiles shall pay me with delight,
 For many a bitter pang of jealous fear;
 For many an anxious day, and sleepless night;
 For many a stifled sigh, and silent tear.
 Delia shall come, and bless my lone retreat,
 She does not scorn the shepherd's lowly life;
 She will not blush to leave the splendid seat,
 And own the title of a poor man's wife.
 The simple knot shall bind her gather'd hair,
 The russet garment clasp her lovely breast;
 Delia shall mix amongst the rural fair,
 By charms alone distinguish'd from the rest."

The Ode to Spring is unharmonious, but not without merit. Verses to Mrs. Rowe; To Miss R.; and On the Death of Mrs. Jennings, are cold and unpleasing.

This publication at last puts on a grave aspect; and lo—half a dozen Hymns, an Address to the Deity, and a Summer Evening's Meditation! It is rarely that we meet with exalted Poetry on religious subjects; and the Muses seem, on this occasion, to be drawn particularly against their inclination into the Puritanic walk. We shall conclude this article by transcribing one of the hymns, that our readers may judge for themselves. Piety may entertain those who have no taste for poetry.

* Hymn III. For Easter-Sunday.

- * Again the Lord of Life and Light
 Awakes the kindling ray;
 Unseals the eyelids of the morn,
 And pours increasing day.
- * O, what a night was that which wrapt
 The heathen world in gloom!
 O, what a sun which broke this day,
 Triumphant from the tomb.
- * This day be grateful homage paid,
 And loud Hosannas sung;
 Let gladness dwell in every heart,
 And praise on every tongue.
- * Ten thousand differing lips shall join
 To hail this welcome morn;
 Which scatters blessings from its wings,
 To nations yet unborn.
- * Jesus, the friend of human kind,
 With strong compassion mov'd,
 Descended like a pitying God,
 To save the souls he lov'd.
- * The powers of darkness leagued in vain
 To bind his soul in death;
 He shook their kingdom when he fell,
 With his expiring breath!
- * Not long the toils of hell could keep
 The hope of Judah's line;
 Corruption never could take hold
 On aught so much divine.

* And

- And now his conquering chariot-wheels
Ascend the lofty skies;
While broke beneath his powerful cross,
Death's iron sceptre lies.
- Exalted high at God's right hand,
And lord of all below,
Thro' him is pardoning love dispens'd,
And boundless blessings flow.
- And still for erring, guilty man,
A brother's pity flows;
And still his bleeding heart is touch'd
With memory of our woes.
- To thee, my Saviour, and my king,
Glad homage let me give,
And stand prepar'd like thee to die,
With thee that I may live.

VI. Ulong. *An Oriental History in Four Books. Translated from the German of Baron Albert von Haller. 12mo. 3s. Wilkie.*

WHEN an author who has for a long time devoted his attention to studies of the more severe and scientific kind, betakes himself in the decline of life to the composition of a work of fancy, it is usual to entertain but very faint expectations of his success, and to ascribe the preposterous transition to the influence of dotage. We will not dissemble, that, on being first informed of baron Haller, a name so great in physics, having entered the field of romance, we felt our minds entirely free from the natural prejudice here mentioned; but we now acknowledge, in justice to the celebrated baron, that the pleasure we received from the perusal of his *Oriental history* exceeded greatly the preconceived idea we had formed on that subject.

The hero of this production is Usun, or Ulong, an illustrious Persian monarch, who lived in the fifteenth century. He is represented by the author as the son of a Mongolian prince, and to have been taken prisoner at the age of fourteen, while with youthful ardor he rushed impetuously amidst the troops of a nation with whom his father was at war. During the space of a few years he lived in obscurity, and visited various foreign countries, till arriving in Persia, where he is soon distinguished by his knowledge, military skill, and valour, he is elected to the vacant throne of the empire, amid the universal acclamations of the people. From this period we are presented with an agreeable narration of his prudent government, his subsequent martial achievements, and the virtuous pleasures he enjoyed in the company of Ljosua, a most amiable and accomplished princess, whom he married soon

soon after his elevation. The death of the empress some years afterwards, the tender assiduities of Nushirwani to alleviate the cares of her father Ufong, some other interesting domestic occurrences, with the care bestowed by the emperor towards forming the mind of his grandson for the government of Persia, in favour of whom he resigns the crown, constitute the principal subjects in the sequel of this history. An extract from the beginning of the volume may serve to afford our readers a specimen of the manner in which the narration is conducted.

Two renovations had the human race undergone, since the imperial house of the Iwen had been deposed from the throne of China. The descendants of the deified Oguz, and the powerful Tshengis, had been reduced to their former middling station. They were numerous; each Prince lived with his hord, and subsisted by the breeding of cattle, and by hunting. The treasures of China; the delightful garments wore on festive occasions; the pomp of palankines; the almost innumerable mandarine attendants; the splendid lustre of the throne—all, all, had vanished away, and a fur, stripped from some ravenous beast, was now the dress of those who sprung from the conqueror of the world.

One of them, being a chief of the eldest branch of the great Kublai, the bold Timurtash, pitched his tents in winter on the western shore of the Kokonor. His numerous flocks overspread a spacious field, and his faithful subjects lived in pleasing harmony, and domestic peace around him: in the summer he drew, by degrees, towards the mountains of Ulan, where he found shelter and pasture sufficient for his horses and his cattle. Timurtash forgot not, however, that he was a descendant of the Iwens, who, by their attachment to the bonzes, had lost their power; and by one of their treacherous servants, the successful Hungwu, had been dethroned. He conceived, therefore, in his mind an implacable hatred against the priests, whose superstition had enervated the manly virtues of the Tshengides, and whose selfishness had filled the court with dishonest servants, and had induced the prince to indulge himself in the foulest lusts. Timurtash could also not forgive the ming; that the descendants of a despicable priest's servant should occupy the most splendid throne in the world, and enjoy all the pre-eminence of a son of heaven, which he looked upon as his undoubted right by inheritance.

Small, however, as the number of his Mongalians were, yet did Timurtash, nevertheless, take that furious vengeance to which he thought himself entitled. Towards the West he made incessant war upon the deified priest, who suffered himself to be worshipped at Lassa; and he made frequent incur-

flows

tions eastward into the neighbouring provinces of China. The furious wars he waged against the enemies of his forefathers accustomed his hords to arms; inſomuch, that they became the moſt valiant amongſt all the tribes which ſubmitted to the race of the Tſhengides. Victory crowned their courage with ſucceſs; they grew formidable to all around them, and the high opinion they conceived of their own valour, rendered them almoſt invincible.

Timurtash once made an inroad towards the Weſt; he came with a ſelect party of horſe as far as to the lake of Zila, when, from a gently-riſing hill, he beheld an enormous train of Tibetes approaching, which, with a pomp uncommon in thoſe deſerts, directed their march towards Laſſa. A bright throne was placed upon an elephant, and the perſon ſeated on this royal pavilion was ſhaded with ſilk curtains. A number of ornamented waggons ſeemed to be filled with women; other carriages were laden with coſtly things, and princely furniture; many colours flying graced this train, and the armed attendants who guarded it were clothed in far more gorgeous apparel, than what even the ſubjects of the Dalai Lama uſually wear.

Like a falcon, that ſwift as lightning darts upon the affrighted hern, thus did Timurtash ruſh impetuous amongſt the forces of the prieſt. They flew diſmayed, and left the inſtimable booty behind them.

The prince approached the elephant, anxious to have a nearer view of the prize. The curtains being drawn aſide, a beautiful charmer, in royal ornament, appeared; and in an unknown language, implored the conqueror, for pity's ſake, to ſpare her life. Timurtash had never yet experienced the pleaſing force of love; nor had he, amongſt his Mongolian women, ſeen as yet a ſhape, that had charms ſufficient to attract his notice. The Princeſs, now his priſoner, was moſt exquisitely beautiful; ſhe far exceeded every thing Timurtash had beheld; and the faireſt, if compared with her, became deformed. She had that ſlender ſhape, thoſe arched eye-brows, large ſparkling eyes, and the majeſtic features of an inhabitant of Kaſhmir. But ſhe as much excelled the other beauties of her country by her own perſonal charms, as ſhe was exalted far above them by her illuſtrious birth; for ſhe was the daughter of the king of this fortunate country, and they were conveying her to Dalai Lama, a youth lately deified, that ſhe might become his bride.

Timurtash now felt his emotions in his breaſt, which, until that hour, he had been an entire ſtranger to. His heart had hitherto experienced nothing but the victor's ſavage joy, and

and the ferocious pleasure that satiated vengeance affords. At once he found that there were pleasures of a more exalted nature; and from almighty love he was now taught to expect joys, more delicate, lasting, and refined, than those arising from glory or from conquest.

In the beautiful simplicity of the descriptions introduced into this work, and in the pleasing strain of virtuous and noble sentiments with which it abounds, Baron Haller would seem to have had in his eye the celebrated adventures of Telemaque; not that we mean he has any where copied the labours, but only happily imitated the animated spirit of Fenelon. Ufong, a little before his death, with which event the volume concludes, is represented as being converted to the Christian religion, by means of a Nazarene, whose name is Veribeni. It gives us pleasure to understand that Baron Haller has lately published a supplement to this Oriental History, in which he delivers Veribeni's account of the last days of Ufong's life. We doubt not in the least of its displaying morality and religion in the most amiable point of view; and should it be translated by the same hand who has executed the version of the volume now before us, there is ground to presume that it will meet with a good reception from the public.

VII. *An Introduction to the Study of the History and Antiquities of Ireland.* By Sylvester O'Halloran. 4to. 12s. Murray.

THIS author writes avowedly under the influence of national prejudice, a disposition of mind the most pernicious to historical inquiry, and which seems more or less to have actuated all the literary champions who have taken up the pen in defence of the antiquity and honour of their native country. Such a predilection we shall admit may be excusable, or even laudable, when indulged in speculations which have no relation to any serious exercise of the understanding; but where knowledge, truth, and science are concerned in the discussion, every candid enquirer must reject with disdain the appearance of undue partiality. In such circumstances, an attempt to mislead the public judgment deserves, in our opinion, to be considered as a criminal imposture, and it receives additional aggravation in proportion to the futility of the arguments by which it is supported. The absurd fables, respecting the Irish antiquities, have already been refuted upon the clearest evidence of probability, authentic history, and rational investigation; against which all the arbitrary opinions founded on etymology, can never be admitted to prevail. This, however, is the principal ground of determination brought by the author

author now before us, in favour of the legendary system of Irish antiquity. It will not be expected that we should give a particular detail of a work, in which the whole monstrous mass of Hibernian fiction is exhibited to the view. We therefore think it sufficient to present our readers with a specimen of Mr. Sylvester O'Halloran's literary abilities, which we shall select from where he produces his evidence of the residence of the Irish in Greece.

Diodorus Siculus acquaints us, that the first improvers of Greece had a language of their own, many words of which were preserved even in his days, but particularly in what regarded religion. Let us see how far our language corresponds with his testimony. Aod-haire (pronounced aire) is Irish for a shepherd, and in Greek *Εἰς*, signifies to watch, or take care of. *Εἰς*, is Greek for earth, and in Irish it is *Uí*. *Δῆος* an oak, in Irish is *Dair*. *Δῆος*, a people; we call *Daoine*. Hesychius conjectures that the word ocean comes from *Ὠκεῖος*, which was its old name; why not from *Abhan*, pronounced *Owen*, which is the Irish for a river? Hesychius says, that *Βελα* signifies *ἥλιος*, or the sun; and that in *Crete* they worshipped this planet under the name of *Abelios*. How near is this *Abelios* to our *Beal*, or the Sun?

Tighearna is Irish for a Lord or Ruler (pronounced *Tierna*) and in Greek he is *Τυρανν*: Homer calls his countrymen *οἱ Ἀχαιοί*, the sons of Greece; to this day we invoke our countrymen by the name of *Clana Gaoidhelig*, or Sons of Ireland. I should be more minute in this investigation, did I judge it necessary; but such as desire further information may consult a work very lately put into my hands, wrote by the learned Dr. John ó Brien, titular Bishop of Cloyne, called *Focaloir Gaoidhilge-Sax-Bhéarla*, or, an Irish English Dictionary. The Gods of these strangers, or author says, were called *Cabiri*, and *Cobhar* in Irish signifies help, assistance from above; their priests were called *Corybantes*, and *Oban* is Irish for sudden, speedy. Hence it would seem, that the *Cabiri* were the *Penates*, or household Gods, of these emigrants, and the *Corybates*, the priests of the *Cabiri*, as they were called on all sudden emergencies; in like manner we find, in our Domestic History, that the priests of *Crom*, or *Jupiter*, were called *Érim-thear*, or the priests of *Crom*. Their warriors were called *Cúretes*, and *Curaithe* is the Irish for an hero or champion, and a most renowned order of chivalry, in Ulster, formerly went by this name. To these it was that *Pliny* attributed the invention of the warlike dance; and *Virgil* calls *Crete*, *Cursum oris*:

• Et tandem antiquis Curetum allabimur oris.

• From the Cures, or Curaithe, I think we may safely derive the ΚΡΑΤΟΣ and Κερασ, of the Greeks; but lest all this should not be thought sufficient to identify the people, we are told that 'they sacrificed in woods and groves;' a worship indisputably observed by our ancestors. From this practice, it is more than probable that succeeding Greeks took the hint of dedicating groves to study and contemplation; thus, a place near Athens, planted by one Academicus, according to Laertius, or, according to others, by Cadmus the Phœnician, or rather Egyptian, and first inventor of the Greek alphabet, was sacred to letters. Here it was that Plato taught his disciples, and from it they were called Academici. Cicero gave the same name to one of his country-houses, where a fine grove was planted, dedicated to Contemplation, to which Horace alludes:

• Atque inter Silvas Academî, querere verum.

• Similar to the Isthmian and Olympic games of the Greeks, were our famous games, Aenach's, or meetings at Tailtean, in Meath, which consisted of chariotteering, horse-racing, tournaments, and all the gymnastics; and as in them, were the victors celebrated by the bards, and rewarded by the princes. These sports, our writers tells us, were instituted by Lughaidh Lamhfada, many centuries before Christ, in honour of Tailte, daughter to Maghmure, king of Spain, who took care of his education in his minority. They began fifteen days before, and continued fifteen days after the first of August, and that day (being observed with the greatest pomp to commemorate their institutor, and on which all the prime nobility attended,) is still called La Lughnasa, or the commemoration day of Lugh; and from this, I conjecture, it was called, in English, Lammas-day. These games had been, for some years omitted towards the decline of our constitution, but were renewed with great splendor, by Trieldach, the father of Roderic, the last monarch of Ireland.

• It was a custom among the Greeks to entertain their guests many days before they demanded their names; so Telemachus, and his companions, were entertained by Menelaus; and he entertained Paris and his company ten days, before he demanded who he was: but Cretan hospitality was highly celebrated. In their public halls were two apartments; the first for strangers, who were served before the king or his nobles. It is to be remarked that all our antiquarians agree, that

that at Crete our ancestors principally resided during their stay in Greece, and which, for this among other reasons, has been supposed, like Ireland, to be free from venomous insects: Junius, the Dutchman, alludes to this tradition in these lines,

• Illa Ego sum Graiis, olim glacialis Ierne
 Dicta, & Jassoniae puppis, bene Cognita Nautis :
 Cui Deus, & melior rerum nascentium origo,
 Jus commune dedit cum Cretâ, Altrice tonantis,
 Noxia ne nostris, diffundant sibila, in oris.

• It is needless to add any thing to what has been already said of the hospitality of the antient Irish, since modern Ireland, even under all her hardships and oppressions, is still celebrated for this virtue.

• Having thus, as I conceive, very strongly supported the notion that our common ancestors rather communicated arts and sciences to the Greeks, than received them from them, I shall just transiently remark that, whilst the Egyptians, notwithstanding their boasted learning, dishonoured humanity and the Deity, by paying divine worship to the most abject animals and reptiles; whilst the Greek theology was equally absurd; and whilst both attributed to their deities, actions unedifying and impious, the Irish worship was sensible and manly, and free from such excesses. They adored the Supreme, under the name of *Crom*, or *Cean Croitbi*; the Sun, by the name of *Beal*, the Wind, the god of travellers, &c. They never, as the Romans often did, paid divine honours to deceased princes, much less to men of the most infamous characters, though many of their monarchs were as warlike, pious and just, as any history can produce.

• The Scythian colony landed in Spain, under the conduct of Bratha; and by Breogan his son, was the city of Braganza built; Bille was his successor, from whom came Gollamh, or Milesius; the sons of this prince, with their followers, invaded Ireland in thirty large ships, about eleven centuries before Christ; of this our annals are as positive as of their Egyptian and Grecian migrations, and we accordingly find, a close and friendly connection between Spain and Ireland constantly kept up, and frequent intermarriages and alliances among the inhabitants; and whilst these facts are recorded in Ireland, they have been constantly preserved by tradition in Spain.

If good Mr. Sylvester O Halloran really gives historical faith to the Milesian fable, concerning which we are told, that the Irish annals are as positive as of their Egyptian and Grecian migrations, we heartily wish him joy of his credulity; but if his

assertions are not founded upon conviction, which there is reason to suspect on many occasions, he pays an injudicious compliment to his country, by affecting to exalt its honour at the expence of every principle which ought to be held inviolable in literary disquisitions. The plates in this volume exhibit the plan and elevation of a building in the church of Holy Cross, the Mausoleum of Donald O'Brien, king of North Munster in the twelfth century, St. Boyne's Cross near Drogheda, a round tower adjoining, and part of the abbey of Melefont.

VIII. *A Voyage from England to India, in the Year 1754; and an Historical Narrative of the Operations of the Squadron and Army in India, under the Command of Vice Admiral Watson and Colonel Clive, in the Years 1755, 1756, 1757. Also a Journey from Persia to England, by an unusual Route. By Edward Ives, Esq. 4to. 11. 5s. Dilly.*

TO men who pass their lives in a civilized country, the narratives of those who have explored regions yet immersed in barbarism, appear almost incredible; we cannot, without difficulty, bring ourselves to believe that men in a state of nature, or in one very little removed from it, are so little superior to the brute creation, and are astonished to find that a thousand customs which we have acquired by education, but which we look on as dependent on our nature, should be totally unknown amongst them. The repeated testimony of men of veracity leaves us, however, no room to doubt the truth of what they assert, and afford us the greater reason to prize the situation in which our good fortune has placed us. These reflections have occurred to us on reading sundry parts of Mr. Ives' narrative, in which he describes the manners of nations yet uncivilized.

In February 1754, when the government sent a small squadron, under the command of admiral Watson, to oppose the attempts of the French in the East-Indies, Mr. Ives went out surgeon on board the admiral's ship. As very little worthy notice occurred during the course of their voyage, till their arrival at Madagascar, we shall pass immediately to the account of that island, which is governed, we are told, by four or five kings, who are frequently at war with each other.

The squadron anchored in St. Augustine's bay, within twelve miles of which resides the king of Baba, in a town walled with mud; some of his people went immediately on board, and although the principal men of his court, they were naked, except a covering over their hips, and another over their shoulders, made of grass and ornamented with beads,

heads. They were called by English names, which they look on as an honour; even those of the king's family have English titles, there being a prince of Wales, a duke of Cumberland, &c. The men on this island are rather tall than otherwise; they always carry a wooden lance, headed with iron, with which they hit small objects at thirty or forty yards distance.

They are a civil and good-natured people, but easily provoked; they carry their notions of their king's dignity to a great height; and admiral Watson was given to understand, that if he did not make the king of Baba the first visit, no supply of provisions would be permitted to be put on board his ships. His majesty condescended, indeed, to come near the bay, and to send his heir apparent, with some other great personages, to know on what day the admiral intended paying him a visit.

When the admiral, attended by his officers, waited on his majesty, he was ushered into the tent by the beat of two of his own drums, Robin Hood (as he who seemed to be the chief minister was called) having declared that, as the admiral was a great man, and the king of Baba a great man also, the admiral should bring his music to do honour to the king, and the king's music in return (which consisted only of two pair of great conch shells) should sound in honour of the admiral. The simplicity of the king's behaviour at the audience he gave the admiral, may make our readers smile, but his plain-dealing is a merit which, with all our refinement, we ought to imitate. 'He was about sixty-years of age, very corpulent, and had at that time a violent fit of the gout; he was sitting on a grass mat spread on the ground, with a rapper round his middle, and on his head he wore a Dutch grenadier's cap a foot and a half high, faced with the arms of the Dutch East-India company cut in brass. He took the admiral by the hand, and enquired how king George did; when he was told, that he was now in health, but had lately been in great affliction on account of the death of his eldest son; he feelingly replied, *Ay, I have likewise lost my prince of Wales.* He then enquired of the admiral what presents he had for him; these consisting of fire-arms, swords, and spirituous liquors, were immediately given; but none seemed to please him so much as the brandy; he only found fault that there was not enough of it.' His three queens (for no art of civilization had yet, we find, flinted him to one) freely declared in favour of brandy, in preference to white-wine, which the admiral presented them with; but which they thought very insipid.

The

The delicacy of the king's daughters is exceedingly well worth notice. The eldest condescended to call on the agent-vicualler at his tent; she carried a heavy musket on her shoulder, the lock of which she desired him to put in repair for her. The youngest, to signify her good liking to one of the admiral's attendants, sent him a present of two couple of fowls and some yams by Robin Hood, who was ordered to invite him to her cabin at a certain hour in the night. The gentleman excused himself under pretence of being engaged, but her messages being continued, he at last sent her word that, although he was not insensible of the great honour she did him, he could not, as he was married, accept of her favours, softening his refusal by desiring she would accept a present he sent her. Robin Hood, who was still the messenger, had much trouble to pacify her, as she did not believe the gentleman's reason was the true one, but suggested another, which must not be repeated. The spirit of plain-dealing in these islanders appears in most of their actions. 'If a man presents you with an ox, a calf, &c. he expects its full value in return, and without scruple tells you—*If you my friend, I your friend; you no my friend, I no your friend; I salamanca you* (so they call making you a present) *you salamanca me.*'

On the 7th of August the admiral sailed from Madagascar, and on the 15th of September arrived at Fort St. David's, where the sight of his Squadron had so good an effect, that the disputes with the French were accommodated in an amicable manner.

The natives on this coast are black, but of different shades, their hair is black, long and shining, the dress of the men is only a piece of rag wrapped round their hips, the women wrap themselves round with a kind of sash about four yards long; they carry their children (which go quite naked 'till they are five or six years of age) not as we do, in the arms, but across their hips. The men, although tall, and well-shaped, are very pusillanimous, and their soldiers, although inured to hardships, never make any stand against European troops.

It is customary here for the wife to burn herself on the husband's funeral pile. An instance of this our author had an opportunity of seeing; and although the admiral made the woman an offer of saving her life, of providing for her maintenance, and of removing her to a place of safety, she could not be prevailed on to save herself, but ascended the pile, and intrepidly clasping the dead body in her arms, submitted to be burned with it.

Amongst

Amongst the many strange customs of the people at Bengal we meet with the following instance of their superstition. 'On the first of their November, (which is about the middle of our October) all the Gentoos in Bengal hang out a light on a tall bamboo near their respective houses, and this they continue to do for several successive nights, in order, as they say, to light their deceased parents, who are supposed to visit them at this time; on the eleventh night, in particular, you will be sure to see, not only every house, but the doors and windows, and even the highways and floats on the river, stuck full of lights, and every man, woman, and child, with one in their hands. This is the last and concluding night when they expect to be visited by all their deceased friends, for the entertainment of whom they make a great *bezoums* or feast, and place meat and fruit in every corner of the house.'

A suspension of arms having taken place between the English and French companies, the admiral's ship, with one more of the Squadron, proceeded to Bombay. 'The inhabitants of this place,' says our author, 'are made up of almost every nation in Asia.' Amongst the rest are many *Perfecs*, descendants of the ancient Persians, who, contrary to the practice of the Gentoos, amongst whom they dwell, and to that of every other nation, leave their dead in the open air, where they are torn in pieces by birds of prey. Their reason for this practice is, that a living man being compounded of all the elements, they think each element, after his death, should receive its own again.

The cocoa-nut tree is the chief produce of this island, and has a variety of uses. 'Of the nut, the kernel is rich, sweet, and milky like a filberd; the shell is not unprofitably made use of for cups and ladles; but above all, the rind is worked up into a kind of cloth, which serves the poorer sort of people for garments. It is also spun as hemp, and makes very durable cables.—Of the body of the tree and the leaves, the poor people build their houses. For each tree a tax of twenty shillings a year is paid to the company, which is appropriated towards maintaining the garrison and ships of war.'

Mr. Ives has inserted in his work, a curious and exact account of the weather, and the quantity of rain which fell at Bombay in 1756, during the whole rainy season, i. e. from the latter end of May to the middle of October.

From Bombay the Squadron went to Madras on the Coromandel coast, and from thence to Trincomale, in the island of Ceylon. In this island grows wild the cinnamon-tree, which is propagated, it is said, by a bird's eating of the fruit, part of which he discharges again, and afterwards the seeds of
it

it take root. The elephants on this island are, it seems, of a most stupendous size; Mr. Ives gives us an ample account of them, but he intermixes the accounts of Pliny with his own, as on other subjects he frequently does those of other authors; this practice may serve to show the extent of his reading, but affords no great satisfaction to the reader.

The admiral, having taken in wood and water at Ceylon, set sail for fort St. David; from whence he made an excursion up the country. He had here an interview with the nabob of Arcot.

Angria's piratical state being become formidable to the English as well as to their allies, it was resolved by admiral Watson, Mr. Bouchier, governor of Bombay, colonel Clive, &c. that an attempt should be made to reduce Geriah, Angria's principal fortress. This important place was taken with the expence of no more than twenty men killed and wounded.

Angria is here represented as an arbitrary, cruel tyrant. He had thrown off, we are told, his subjection to the chief of the Maharattas, to whom he had been tributary, had slit the noses of that prince's ambassadors, and sent him back the most insolent answers; yet to this prince did he now fly for shelter, and was pardoned. It is supposed he atoned for his misbehaviour in a pecuniary way; but had he really offended this prince as much as is said, we do not think it very probable he would have fled to him. Perhaps his enemies were willing to blacken his character, as they found it their interest to destroy his power.

About this time arrived the news of the capture of Calcutta by the nabob Serajah al Dowla, and of the dreadful tragedy of the Black-hole prison; in consequence of this, an expedition was resolved on to attempt retaking it. This expedition proved successful, and Calcutta being again in the hands of the company, war was declared against the nabob.

We have a relation of the events of this war, with a treaty of peace concluded betwixt the nabob, and the East India company, much to the advantage of the latter; but a suspicion arising soon after that the nabob did not design to fulfil the terms of the treaty (to justify which suspicion we have here copies of a great many letters which passed betwixt the nabob and the admiral) it was determined to recommence hostilities against him, and Meer Jaffier Ali Khan, a man of great power and influence conducted the scheme which was formed for deposing him.

We cannot here help testifying our approbation of the rectitude of admiral Watson's conduct. To deceive an avaricious merchant, whose secrecy was necessary to the carrying of the project

project into execution, two treaties with Meer Jaffier were drawn up, which differed in nothing but in a large reward being assigned to this merchant in one, and not in the other. This last, which the merchant was not informed of, was meant to be adhered to, but, although every one else concerned readily signed both, the admiral, having signed the first, could not be prevailed on to sign the other.

After the signing of the aforesaid treaty, the company's troops took the field, and gained a victory over the nabob at Plassey. Serajah Dowlah, immediately after his defeat, hastened to his capital, where he disguised himself in the habit of a faquier, and attempted to make his escape, but being taken and committed to the custody of Meer Jaffier's eldest son, he was by him privately put to death. Meer Jaffier was immediately acknowledged as nabob in his stead.

On the 16th of August 1757, died admiral Watfon, and admiral Pococke succeeded him in the command of the squadron, at which time our author, on account of his ill health, determined to quit the service, and with Mr. Doidge, the late admiral's secretary, and Mr. Pye, storekeeper to the Squadron, who had obtained admiral Pococke's leave to resign, set out for England by the way of Bassora, and the great Desert of Arabia.

In their voyage to Bassora, our travellers stopped at the island of Karec, where they were politely received by baron Kniphausen the governor, who sent a felucca to Grane for an Arab to conduct them over the Desert. They here learned the following particulars concerning the Arabs, who inhabit the Desert through which they were to pass.

'The Arabs still continue divided into tribes; and out of as many of these as possible, it will be advisable for you to select the men who are to escort you over the desert; for should you happen to fall in with a body of any of those particular tribes, to which the Arabs who accompany you belong, you may depend upon passing unhurt and unmolested; or if you meet with any of their scouting parties, and can prevail only on one of them to enter your tents, drink of your coffee, eat rice, or any thing besides, you will then be safe from any insult either by [from] them, or their brethren; it being an invariable maxim with them, 'never to molest those strangers they have once eaten and drank with,' looking upon it then as a breach of hospitality, and consequently as a most enormous crime. Should any of their out-lying detachments accidentally fall in with you, and instead of entering your tents, and partaking of your entertainment, hurry back to their main body to communicate the pleasing intelligence; even in this case, if one of your party can make greater haste than they, and join the Arab body first, throw himself at the Sheick's feet, and demand protection, you may rest assured of your lives and property: for another stable maxim with them is that 'Whosoever shall fly to the powerful, and humbly implore assistance, has a right to receive it.' This point

point they carry so far, that were the murderer of the Sheick's father, son, or brother, to be the person so petitioning, he would not be refused. And what is still more extraordinary, this act of mercy is sure to take place, although the supplicant may not be able, to get quite up to the person of the Sheick. If he is only so near him, as to be capable of throwing a stick to, or beyond the spot of ground where he happens to be, this circumstance secures him from all danger.

But though the Arabs are thus scrupulous in regard to the rights of hospitality, yet in other instances they will be found to equivocate as well as their neighbours. The most effectual way to bind them is by a particular oath of theirs, called the talluck; the penalty of a non performance of which is, that the perjured person shall part with all his wives, and never cohabit with them again; until they have been prostituted to other men. The infamy and inconvenience arising from hence is esteemed so very great, that you seldom, if ever, hear of this sacred obligation being broken. The wife that has the greatest power in a family, is the who by the consent of the parents of both parties, was first married to the young man. She is early taught the art of cookery, and takes the lead of all the other wives in that respect. She has also the chief management of his domestic affairs; nor can he ever part with her, but with the utmost difficulty and inconvenience.

The following relation of an affair which happened about this time, we shall lay before our readers as one instance of the treatment which frequently, we fear, the Indians meet with from Europeans,

As all kinds of grain were scarce at Ceylon, and as all the settlements in India were chiefly supplied with wheat and rice from Bengal and the Malabar coast, it was proposed in the Dutch council at Batavia, that a considerable number of Chinese should be forcibly taken from the Island of Java, and transported to Ceylon, in order to cultivate the lands, which thereby would be sure to produce great quantities of grain. This motion met with violent opposition, and was almost unanimously rejected, several alledging that it was the height of cruelty and injustice to force the Chinese, who were a free people, into slavery; and some threw out hints that there ought to be methods taken to make their affairs better rather than worse. Elated with what passed in the council, the Chinese took great liberties, spake freely of their real or pretended hardships, and at last went so far as to insult, and commit several robberies. A council was presently summoned to remedy these evils, when, after much debate, it was at last resolved that all the vagrant Chinese should be seized and sent to Ceylon; but the officer who put this order in execution made a fatal mistake, for instead of confining himself to vagrants, he imprisoned several of the principal planters and merchants. During their confinement many of their servants committed great thefts, and did them considerable damage by plundering their estates. No sooner however were they set at liberty, but the servants, apprehensive of their master's displeasure, ran into the mountains, where they committed great disorders among the native islanders, who came to a pitched battle with them, and beat them back to the Dutch territories. Upon their return, the ringleaders were punished, and affairs were once more put upon a tolerable good footing. The Dutch council then thought it

it

It necessary to make a new law, by which all the Chinese were forbidden to have a light in their houses after eight o'clock in the evening. This was a most sensible mortification to people who had ever been accustomed to spend their evenings in the greatest festivity; and in spite of this restraint, they came to a resolution of continuing their meetings, and of increasing their mutual intercourse with one another. For this purpose, they broke down their partition-walls, threw several houses into one, and kept up their spirits, as well as men could do who were without light.

"The Dutch were greatly alarmed at this behaviour of the Chinese; they assembled in council, and orders were presently issued for all the seamen belonging to the ships in the port, to come ashore, to be stationed in the marine yard, where they were locked up every evening, in order to keep the Chinese in awe, and to act as occasion might require. One night, either through carelessness or design, the gate of the marine yard was left open; the sailors soon discovered it, and enraged with being kept so long confined, they broke loose like so many wild beasts, and roamed all over the city, massacring every man, woman, and child they met with, to the number of forty thousand.

"The news of this dreadful scene was soon brought to the general; but, alas! no remedy was to be found! presently after, an officer was dispatched to him in all haste from the prison (in which were kept fifteen hundred Chinese, designed to be transported to Ceylon) acquainting him, that the prisoners were in an uproar, that without immediate assistance he should not be able to keep them under, but they would break out, and put to death all that came in their way, and that little or no resistance could be made to so large a body of men, considering how the Dutch seamen and soldiers were dispersed through the several quarters of the town. In answer to this, the general is said to have replied, 'if that be really the case, the prisoners ought to be cut off.' This was a sufficient hint to the officer, who took care to see the bloody act perpetrated without delay."

We come now to the second book, which contains our author's journey from Persia to England, and which is more of a journal than an historical narrative. It begins with a description of the city of Bassora, from which place our travellers proceeded up the Euphrates in their way towards Baghdad. At Hilla, they were politely treated by the Turkish governor, and from thence they went by land to Baghdad, but had the misfortune to arrive twenty days after the caravan for Aleppo had set out. They heard, however, of a Jew who was fitting out a small caravan for that place, to depart in a few days, which was to be conducted by an Arab of good character, and agreed to take this opportunity of going, although there was much danger from robbers in passing the Desert. While they waited for this caravan, they passed their time in paying a few visits, and making short excursions in the neighbourhood of the town. In one of these excursions they saw what is now called the tower of Babel, but which our author believes to have been a different building.

The following particulars relative to the Turks, as they contradict the commonly received notion of their cruelty, may, probably, be acceptable to our readers.

‘The Turks are not allowed an unlimited number of wives, but are confined to four at the most; nor do they marry for a certain time, or at pleasure (as Sir John Chardin relates) but for life. If their women exceed four, all above that number shall be of the husband's slaves, for he has no property in his wife's slaves, and a criminal conversation with them is deemed highly scandalous. She receives them from her own family on her marriage, and ever remains mistress of them, independent of the authority of her husband. Neither are the Turks cruel to their slaves, as has been commonly, but erroneously imagined, for excepting those who work in their galleys, these people are the happiest of any in the grand signior's dominions. A master who has been faithfully served by a slave for a twelvemonth or more will not sell him; on the contrary, should that slave chance to behave ill afterwards, the master, tho' he has power over his life, yet seldom extends his severity farther even for the greatest fault, than to strip him of his clothes, dismiss him from his service, and turn him out of the house. If a slave has at any time been put to death, it must have been by a drunken, dissolute janizary, and not by any master, who bore the character of a merchant or a gentleman. In general, the Turks so abominate cruelty, in this respect, that should a master treat a slave with too great severity, his neighbours would not fail to reproach him, bidding him to reflect, that the slave is of the human species as well as himself, and shrewdly propose to him this interesting question, ‘How would you like to be so served in the same circumstances?’

As the privileges of the janizaries are not much known, we shall quote the following account of them.

‘The janizaries are generally enemies of the bashaws, and they are the only people of whom these officers, and the grand seignior himself, are afraid. They enjoy many privileges above other subjects; occasionally wear a cloak, and in the bazars or markets, they have a right to purchase duty free, as much of most commodities as their cloaks will cover. The salaan, or salute which they make to their superiors, is far less submissive than that of any other person. They are never punished for any crime in public, but are conducted into a private apartment, the doors of which are immediately shut; in the room are many other janizaries, who, forming a circle round the prisoner, hear and judge of the charge that is exhibited against him; if he is found guilty, and sentenced by them to be corporally punished, the punishment must be inflicted by one of their own order, who in doing it, is obliged to rest his right knee on the ground, and not to carry the hand which holds the scourge higher than his own ear. And even the execution of this sentence may be prevented by any one of the attending janizaries shewing his disapprobation by a hem or cough, or by rising from his seat; for if he does so, the others will immediately follow the example, and the prisoner is of course discharged. If a janizary be condemned to die, he is strangled by other janizaries; the corpse is interred at eight in the evening, and honoured with the discharge of one cannon, in the same manner, as if he had died a natural death.’

On

On the road from Baghdad, our travellers passed through several small towns; at one of which they were permitted to enter a Turkish mosque: they found it a neat little building, without painting, or other ornaments: it had a small pulpit somewhat raised, and two tombs raised round, in which were the remains of two ancient holy Christians. It was on this account that they were allowed to enter the mosque.

In these parts (if we may depend on the word of Padre Lanza, a missionary at Mosul) are a sect who worship the devil.

After a very fatiguing journey, our author and his friends arrived safe at Aleppo, where the hospitality of the consul, Mr. Drummond, and the gentlemen of the English factory, made them amends for the fatigues they had undergone. From Aleppo they went to Cyprus, where they took shipping for Leghorn. We shall there take our leave of them, finding nothing extraordinary in the rest of their journey.

In an Appendix, Mr. Ives has given some medical and surgical observations, which may be useful to those of the faculty who have occasion to practise on shipboard. There is also a copious account of Indian trees, shrubs, plants, and medicines.

We have met with much entertainment in the perusal of this work, but cannot help wishing the author had taken the pains to digest the account of his voyage from Persia into a more regular narrative, as he would, doubtless, have omitted many of the trifling circumstances now related.

The style of this performance is throughout very incorrect. Our readers have, no doubt, observed instances of it in the passages we have quoted.

IX. *A View of real Grievances, with Remedies proposed for redressing them; humbly submitted to the Consideration of the Legislature.* 8vo. 6s. Doddsley.

THERE seems to be something of the quack in this title; and a perusal of the work does not intirely remove this idea. We have scarcely a writer who does not preach up grievances, and their remedies—which, if adopted, would presently bring on mortal distempers. We shall, however, readily allow that in some parts of this work the author appears to be well meaning man, though in general misinformed, and too often drawing hasty conclusions from premises not sufficiently authenticated. Throughout his work he joins too much in popular cries, without giving them fresh weight or consideration.

Page 14 he notes a rise in poor rates from 1s. an acre in 1744, to 3s. 8d. at present: and in another parish, twenty-five years ago, the poor rates nothing, at present 2s. 3d. in the pound. This is a curious fact; and we believe there are many such.

Page 15. The poor rates of the kingdom in 1764, 2,200,000l. This is a mere assertion, unsupported by any proof: the only satisfactory account we recollect is Mr. Young's, who does not make it near that sum.

Page 64. The author's arguments against hundred-houses of industry, are not satisfactory in a single point, nor do we think they contain a single instance that is not overturned by the actual experience of those hundreds which have adopted them. As a proof of which see the Farmer's Tour, where there is a very minute account of some of these houses.

Page 119. The author gives into the idea of our manufacturers migrating to foreign countries; a notion we have in our review of former publications, shewed to be extremely false.

Page 137. The methods here mentioned of assisting the poor are excellent, and far superior to those false charities so common in some towns, of giving without any consideration.

At page 164 our author speaks of dunging an acre of land with fifteen cart loads of farm-yard dung, at 1s. 6d. a load: such calculations may be amusing to cabinet farmers, but where is the place to be found in which a load is worth but 1s. 6d? How many hundred places are there in which an unprofitable system of cattle is adopted merely with a view to the farm-yard dung, which in such case is very expensive. In others, tenants are tied from selling straw and hay: when this is the case the yard-dung will be found not a little expensive.

Page 166. The remark that the duty on foreign oil cakes should be taken off, is certainly just—it is also new.

Page 173. The accounts of salt as a manure have very little satisfactory in them. It is confounded with refuse salt in curing fish, which is quite another thing; the experiments are not repeated, and too much mixed with conjecture. Let us here note that the recommendation of substances for manure, because they answer *when mixed with dung*, is very fallacious: we do not see what is due to the dung and what to the salt.

Page 207. A book is quoted on planting by W. Nuitsford, *est*, though no such book, we believe, was ever written, nor do we recollect any such author.

Page 211. The particulars of the quick growth of the willow for timber, are curious; he says it is amazing he should not know

know one tree of this kind planted for timber in England; yet there is in Mr. Young's last Tour a particular account of Mr. Arbuthnot's plantation of them for that purpose.

Page 217. Is a very erroneous and ill-judged comparison between agriculture and manufactures, in population. A farm of 200l. a-year employing twelve hands. As if this point would not depend on the soil and other circumstances. As to the author's talking of three rents being the produce, it is very far short of the mark.

Page 225. The arrangement of millers very just.

Page 231. And the same we acknowledge in the case with the account of the mills erected by the dock-yard artificers.

Page 237. The causes of the dearth of provisions are ascribed to circumstances that have been hackneyed till they are threadbare: bad crops—the bounty—large farms—exportation of horses—jobbers—taxes, &c. We much wish that authors *before they write, would read*. In relation to the bounty, he founds his opinion on the *excellent* Mr. Wimpey's writings, which excellent writings we consider as a string of vulgar errors that have been refuted an hundred times: this weak writer copies them, and goes still farther, pleading for a reverse of the measure; for giving a bounty on the import of rice, and all provisions from America and Ireland. Nothing can be more pernicious than publishing this kind of nonsense, which cannot fail of captivating the idle and disorderly poor, who may be expected to riot for want of such measures: these publications also make an impression on corporations, and seduce them to make that marvellous silly figure a certain great city lately exhibited, in presenting a petition to the house of commons for the same purpose, when an immediate negative was put on it without a division. Much reason have we to be thankful that the governors have much more sense than the governed.

He wants (page 256) an unlimited freedom of import and export, but would give the crown a power of prohibition of export according to circumstances:—this would be a very pretty sort of a free trade! Such inconsistencies must convince every one how extremely indigested the ideas of this writer are.

Page 259. 'When wheat is 36s. a quarter it begins to be dear: when it is so high as 40s. a quarter it approaches to very dear.' One would think this writer just dropped from the moon: what is his authority for a matter of opinion—in which the idea of every man shall be different, and proof with none? Will the writer give us reasons for believing that the fall in the rate of interest since the Revolution, does not

mark the quantity of currency, and accounts for every thing but corn being 60 per cent. dearer now than then : if not, what does ? Wheat ought to be 3l. a quarter by this rule ; instead of which the average of six years, ending with 1772, is only 2l. 3s. 6d. but he says 1l. 16s. od. is dear. The gentleman is certainly fast asleep : we hope he will awaken to something else than GRIEVANCES *which never had an existence !*

Page 271. From hence comes many pages of sighing and groaning on ideal grievances, among which we see nothing but what has been retailed twenty times before.

Page 317. He speaks of our high taxes occasioning the loss of the Levant trade : let him consult our ambassador's account of the Turkey trade, lately published, and see how true this is.

Page 321. The balance of trade is very little in favour of England, but from the commerce with Portugal and the clandestine trade in the West Indies.' This author and the respectable Mr. Francis Moore, of Cheapside, are perfectly congenial in their ideas : our East India, West India, North American, Irish, German, Spanish, and Dutch trades are certainly nothing at all—a balance of near six millions in our favour is to be sure a trifle !

Page 333. A fine declamation against luxury—which in all works is a trivial and useless aim : it is in fact quarrelling with your bread and butter. This writer urges an increase of trade, and regrets our losing any, yet rails at luxury ; can any thing be a greater contradiction ? Gilt ceilings, marble pillars, silk damasks, carved couches, carpers, pictures, porcelain, and plate offend him greatly : and doubtless they offend every silly well meaning man who sees no system equal to the government of Sparta. Yet the gentleman, doubtless, likes something for his diet besides black broth. Sallust could roll in luxury and rail at elegance : our author, both in one and the other, we take to be a very humble imitator.

Page 340. The poor ladies come in for their share of his groans : ' Alas ! they wear jewels and lace, go to operas and the Pantheon.' England must certainly be undone ! ' Guadagni is paid 2000 l. a season for singing, a said thing indeed ! the plough can never go on !

There is no end of following this writer through his long catalogue of grievances, nor is it necessary : he has some sensible remarks, but mingled with so much trash, generally copied from others, that to give the reader the parts of it which have real merit, would be such a task as to rake a kennel to find sixpence : nor shall we omit remarking that the whole of

this:

this *six shilling* volume might fairly have been comprised in an eighteen penny pamphlet: a thick paper, loose print, and large margin, are the means of thus vamping it: this we think a much more *REAL grievance* than any the writer complains of.

X. *A Summary of the Roman Law, taken from Dr. Taylor's Elements of the Civil Law. To which is prefixed, a Dissertation on Obligation.* 8vo. 5s. 3d. Boards. Payne.

THE design of this book is well explained in the Preface to it, part of which we will give our readers.

‘The intention of the following sheets is to select those parts of Dr. Taylor’s Elements of the Civil Law, which especially relate to that subject, from the miscellaneous observations with which it abounds; as these, though very valuable both to the antiquary and the classic scholar, are not immediately necessary for the young student, at a time when it will be very useful for him to be acquainted with the other parts of the book.’

Dr. Taylor’s Elements of the Civil Law are deservedly in general estimation, but we believe that none of his readers ever perused them without wishing, that their attention to his principal subject was not so perpetually called off by observations foreign to the subject; but that the jurisprudential knowledge was separated from the antiquities. This laborious task our author has performed with an exactness and care, which entitle him to the public favour; especially, as his own part of the work bespeaks abilities which have been employed in studies of more consequence. The nature of an abridgement will not admit of an abstract of it, but we will give our readers a specimen of his notes and translations. Dr. Taylor having given many instances of the unwillingness of the ancients to bring in new laws, our author makes the following observation.

‘Here I cannot but wish that one did not at the end of every session of parliament meet with acts to explain, attend, consider more effectual, alter, and even sometimes repeal some of those which passed but the year before; it would certainly be much better for the community to bear an evil with patience, till they had well digested the consequences of its being the object of a new law; and to try whether there could not be found out an adequate remedy to it, in some statute already established, or by the common law of the land; for this easiness of the legislature in passing of new laws to indulge a few persons, who may think they are not properly protected, or are subject to great inconveniencies by those already in being, is productive of very bad consequences. I might mention many, but will content myself with one: the frequency of new laws makes them less attended to, and less respected than they would otherwise be, so that the careless delinquent thinks not on the power he has un-

happily offended, till the weight of the penalty, and the impossibility of avoiding it, reminds him, that it is no less than the supreme legislature of his country.

Providence, says Dr. Taylor, has pointed out matrimony as the only means of continuing the succession of mankind. Upon which there is this note in the Summary.

‘ By matrimony is meant in general every species of contract between the two sexes for the procreation and education of children; to distinguish it from the *Volgiva Venus* spoken of by Lucretius, but which probably never existed but in the imagination of that fine writer; for the general accounts of all travellers and historians speak of some nuptial contract amongst the most savage nations, rude indeed in proportion to the rest of their manners, but sufficient to establish what Aristotle has so well proved in his treatise on government; that man is an animal naturally framed for civil society; for surely we may justly say with him, *Οτιον γαρ ἑαυτων εστι, τεο γανισως τελειοθισης, ταυτην φανενται φυσικῃ ειναι ἱκαση*. “What each being is in its most perfect state, that is the nature of that being.”

The following account of property is singularly original, and deserves to be read with great attention.

‘ There is no doubt but that in the progress of society mankind mutually protected each other in their property; but this was not done by any positive agreement, nor were there any laws beforehand made for the purpose; but the protection and the laws both arose, or grew out of the necessity there was for them: nor can it be said that property was at first established by law, for law is the child of property, not the parent; and let me add (to continue the metaphor) not her eldest, but many years younger than his brother violence, who was most undoubtedly the first born; for as soon as ever one man had gotten what another wanted, that other endeavoured to wrest it from him by force; and many years must have elapsed, and many inconveniences must mankind have felt, before they could persuade themselves to abstain from what was another’s; under the expectation that he also would abstain from what was theirs. Afterwards, indeed, when civil society had arrived at some degree of perfection, the order of things was altered: and that person had a property in any thing to whom the law gave it.’

We select the following translations from others of equal merit, one of which, from Valerius Maximus, contains the well-known history of the Roman charity; the other from Livy, which gives an account of the Bacchanalian Mysteries.

“ An obscure Greek came into Etruria, but brought with him none of those many arts which that most accomplished of all people have introduced to improve our minds and persons, a little paltry priest and fortune teller, not one that shocked the minds of the people, by publicly professing to make a gain and a trade of some religious ceremonies which he openly taught; but he was the minister of secret rites. He had his mysteries in which but very few were at first initiated, but afterwards they were communicated to men as well as women, without distinction or restraint: an entertainment of the finest wines and most exquisite dainties was added to these rites, to entice the greater numbers to become members of the society.

“ When

"When drinking had deprived them of their reason, and when the night, together with the mixed company of men and women, young and old, had put an end to all modesty, every sort of vice began at once to be practised; as every one found the means of those lusts at hand to which he was by nature most abandoned. Nor were these crimes confined to one species only, the promiscuous debauchery of men and women of rank and family; but from thence issued false witnesses, false seals, false affidavits, and false deeds, poisons, and assassinations so secret that they sometimes could not find the bodies to bury them. Many crimes were perpetrated by fraud, many by force, which no one knew of; for it was impossible, amidst such a scene of debauchery and slaughter, attended with the howlings of the people and the noise of the trumpets and cymbals, to hear the cries of those who were calling for help. This infectious disease made its way from Etruria to Rome like the plague. At first the extent of the city, and a willingness to endure an evil of this sort, made it pass unnoticed; at last Posthumius the consul got information of it."—To which may be added:

"At first the chapel was appropriated to women only, nor was any man admitted into it. There were three days set apart in each year to initiate them into the Bacchanalian rites, and the women were usually created priestesses in turn. Paculla Minia Campana altered every thing, as if she had had direction from the gods for so doing; for the first initiated men, Menius and Herennius her own sons; and instead of confining the time of initiation to thrice a year, and the day time, she extended it to five times each month, and altered the hour to the night. By this means the sacred rites became common, the men and women made up but one company, and the night increased their licentiousness. No wickedness, no abomination was left unpractised. The debaucheries of the men with each other exceeded that of the women. If there was any one who resented their insults, or came behind them in wickedness, he was sacrificed as a victim; nor did they blush that this was the height of their religion.

"The men prophesied with fanatical tossings of their bodies as if they were possessed, the women with their hair dishevelled, and dressed after the manner of Bacchanals, ran to the Tiber with burning torches which they plunged in the water, and drew out all in flame; for the composition they were made of was mixed up with brimstone; whoever refused to join with them or partake of their guilt, or submit to their indecencies, they bound on a machine and hurried him out of sight to some unfrequented wood, pretending that the gods had taken him away.

"Their numbers were so great that they almost made another people; amongst them were many men and women of the first distinction. In two years they made a rule, that no one should be initiated who was more than twenty years old, as people of that age were most likely to be seduced to their errors, and submit to their debaucheries."

The dissertation on obligation is on a subject of the last importance, the origin of duty, and shews, that the author has taken great pains to investigate the nature of the human mind; but though the illustrations of his theory are easy to comprehend and even amusing, yet the argumentative part of it is too abstruse to admit of any extract; we could wish that his plan would have allowed him to be more particular.

XI. *Three Discourses: Two against Luxury and Dissipation. One on Universal Benevolence.* By Percival Stockdale. 4to. 2s. Flexney.

IN the first of these Discourses the author points out and exposes the pernicious effects of luxury and dissipation; and paints in lively colours the frivolous, licentious, wretched life of a debauchee.

‘The excess of the sensualist, as he emphatically expresses it, is always counteracting his aim: his mistaken and intemperate pursuit of happiness is ever impairing his joys, and augmenting that misery, with which debauchery is, in this world, constantly punished. His desires grow more ardent, his sensations more dull and languid. His fever for pleasure is gaining new strength; his enjoyments are losing their poignancy. Till, at length, he arrives at the hell of Plato, a continual tantalization, an importunate and excruciating passion for delights, which elude his grasp, a thirst perpetually increasing, because never allayed.’

To this horrible picture the author opposes a more agreeable view of human nature, in the character of a man, who places his happiness in the pleasures of reason and religion.

‘These pleasures, in one of their effects, operate upon the mind like those of sense and dissipation: the more we are habituated to them, the more we desire them: but as the desire, which increases as we pursue them, proceeds from reason and sound judgment, it imbibes their qualities. It is gentle, and serene; it is subject to no rude agitations, to no anxiety, nor remorse. The soul feels it with a sedate triumph; it rejoices in the objects of its choice. This desire, and the enjoyments to which it aspires, keep the body and mind in sound and perfect health, and draw forth all that is amiable, beautiful, and respectable in man: they constitute the highest improvement of his nature; they are the blossom of his existence. By them we acquire what we suppose are the properties of superiour beings; a steady, and uniform pursuit of the noblest objects; that complacency, that sufficient happiness which a worthy and generous mode of acting, and the review of it affords;—pure emotions, and ecstasies, which, as they are the result of rectitude, the overflowing of ingenuous, and ethereal sentiment, are active, and vigorous, without impetuosity; they enliven and exalt, without discomposing; their tone is a happy medium betwixt that indolence which deadens, and that mental fermentation which disturbs, and alarms.’

The second discourse is a continuation of the same subject; the third, an illustration of these words in St. Paul’s Epistle to the Corinthians, *Now abideth faith, hope, charity, these three: but the greatest of these is charity.*

In speaking of the charitable man he makes these remarks:

‘He is not lavish, and undistinguishing in the distribution of his charity: he endeavours to know the characters of those whom he assists: and the worthiest of his objects is sure to have his largest donations. But he thinks it his duty to relieve the most wicked per-

person, when he is in severe distress. He thinks he is sufficiently punished by the consequences of his vices; and if he is instrumental in mitigating his punishment, he thinks he acts agreeably to God's government of the world, who maketh his sun to rise on the evil, and on the good, and sendeth rain on the just, and on the unjust. If we view the crimes of the needy profligate in all their deformity, but exclude his misery from our imagination, we may spare our money; but we shall wound our charity.

This humble imitation of God, who is the God of lenity, and universal love, makes him equally ready to do good offices to his bitterest enemies when they stand in need of them. It is easier for the virtuous man to forgive his enemies than is commonly imagined. They can seldom do him much injury in this world; and they have no power over his future interest, the great object of his care. Now where little hurt is inflicted, little resentment can arise. Why do we harbour violent, and implacable resentment? Because we cannot bear the privation of some insignificant externals; because we cannot bear an opposition to our ungoverned passions. The charitable, and consequently, the modest and humble man, when he is attacked by malevolence, suppresses any vindictive emotion, in its birth; though, in fact, vindictive emotions, are, in general, strangers to his breast. But the contrivances of the proud man's enemies have their full effects upon him; he gives them all their consequence. He is tormented with them; he shows that he is tormented, by his industry to retaliate. The world, and his enemies are witnesses of his pain, and they laugh at him for his pusillanimity. Which of these two men act with more dignity, and spirit? It is a gross absurdity justly entailed upon pride, that it counteracts its own purpose: it would always appear great, and it always appears contemptible.

The benevolence of the charitable man is not restrained by a difference of nation, or religion; he thinks that the discriminating moral characters of the countries of Europe are as much affixed by prejudice, as by justice; and that good men of every sect and form are substantially of the same persuasion.

He is far from restraining his charity to pecuniary liberality; his charity gives a benevolent tone to his whole conduct. Charity is the touchstone by which he tries his language, and his actions. He will not utter an idle, and unnecessary word that may be hurtful to his neighbour. He will not indulge an inclination, the indulgence of which would bring detriment to another. He looks upon the man to be highly uncharitable, who, though liberal of his money to those who want it, will not scruple to be guilty of an injury to his fellow-creature, to gratify himself; an injury, perhaps, for which no sum can compensate. He is as careful to avoid doing the least evil, as he is strenuous to do all possible good.

He will not shake off an acquaintance for his irregularities so soon as he is generally discarded by the narrow spirit of society. He studies the springs of human nature, as well as the written law of God, and finds them exactly coincident. He knows that many very wide aberrations from moral rectitude have often preceded the most determined, and heroic virtue; and that many ingenious minds have been consigned to despair, and confirmed wickedness, by the untimely frowns of undistinguishing and barbarous pretenders to charity, and christianity.

He is a curious enquirer after merit of every kind; he seeks it in its most latent recesses; he gives it all the encouragement he can; he

he brings it forth to publick view. For merit stands in great need of patronage; it is often the child of penury, and penury restrains its growth.

The following observation, relative to our Saviour's memorable ejaculation for his persecutors, when he was expiring on the cross, is very just; but the inference seems to be inconclusive: for there is much the same spirit of benevolence in St. Stephen's prayer for his murderers, Acts vii. 60.

* The keenest agony, the most exasperating insults could not weaken his charity; he retained it in all its vigour, when it probably would have been totally extinguished in the breast of the greatest human philosopher that ever lived. This astonishing instance of his benevolence is a proof of his divinity: such an instance could only have been given us by the Son of God.

XII. *Six Sermons on Important Subjects*. By Josiah Tucker, D. D.
12mo. 11. 6d. Bladon.

THE first of these Sermons is a comment on Rom. ix. 21.

The author observes, that in this chapter the apostle speaks of the rejection of the Jews, and the call of the Gentiles; asserting, that *national* privileges are matters of mere favour and bounty, and therefore depend upon the *absolute* pleasure and appointment of God: just as it depends upon the will of the potter, what use he shall fit his vessel to, while it is on the wheel, whether to a superior or inferior end. He goes on and shews, that the similitude of the potter and the clay, used by the apostle in the text, very properly illustrates the divine procedure, with respect to the various subordinations of created beings, the temporal advantages of nations and kingdoms, and the different dispensations even of divine grace, and of spiritual light and knowledge vouchsafed to different ages and countries; but that it cannot justify the notion, that Almighty God formed any of his creatures with an intent that they should be *finally* miserable; or that he expects *more* from his creatures, than he has given them a power to perform; or lastly, that he impels moral agents by force or necessity.

In the second sermon the author explains Ephes. ii. 9, 10.—Here, he says, the apostle affirms, that man's *salvation* was not to be demanded as a *debt*, or as what had become *due by right*; but was a mere *free gift* on the part of God.

Dr. Tucker extends the idea of *salvation* in this text to 'the happiness of another life;' but the apostle perhaps only meant, that the *gospel dispensation* was the free gift of God.

The design of the third sermon is to prove, that the good man can have *no merit* with respect to God, because he can never *profit* or *assist* the Almighty; yet nevertheless, that he is a fitter object

object of divine favour, in proportion to his greater virtue and obedience.

The purport of the fourth is to shew, that he *who doth righteousness is righteous*; and that he, who wilfully and habitually committeth sin, (whatever evidence of his new birth, or justification, his adoption, or acceptance, he may fancy himself possessed of) is actually no other, than the *servant of sin*, and the *slave of the devil*.

The fifth is a discourse on St. Luke's account of the penitent thief. Here the author observes, 1. that the *example* of this penitent on the cross is not once proposed in scripture for our *imitation*; 2. that there is no proof, that his repentance was either a short, or a sudden one; 3. that *our* case and circumstances can hardly be similar to *his*, in any respect whatever.

In the sixth sermon INFIRMARIES are considered as REFORMATORIES, or schools of Christian education for the adult poor, and as means conducive towards a *national* reformation in the common people.—This sermon was preached before the contributors to the Bristol Infirmary, at their anniversary meeting on March 18, 1745-6, and then published at their request, for the perusal of the patients in the said infirmary. 'And it is here reprinted by desire of some friends, who think it may answer the same purposes elsewhere; especially as so many infirmaries are now established in different parts of this kingdom.'

These sermons have been advertised by the author, as principally relating to the *Quinquarticular Controversy*: it may not therefore be improper to observe, that the controversy relative to the *five points*, predestination, redemption, grace, justification, and perseverance, is sometimes distinguished by this appellation.

XIII. *The Sin of Sodom, reproved by St. John Chrysostom, Patriarch of Constantinople: being two Sermons in his Commentary upon St. Paul's Epistle to the Romans, faithfully translated into English, from the original Greek. By Edward Lewis, M. A. 8vo. 11. Dilly.*

THE translator has prefixed to these discourses the following memoirs of St. Chrysostom.

John, surnamed Chrysostom, or Golden-Mouth, from his fine preaching, was born at Antioch in Cœlo-syria, was the son of Secundus, an officer in the army, and of Arethusa, both Christians, as supposed, and of good families. He lost his father when a child; was taught rhetoric by Libanius, and Phi-

Philosophy by Andragathius, (both eminent in their way) and with such success, that Libanius, when dying, thought him qualified to succeed him, had not the Christians, as he said, stolen him.

He was designed for the law, and some say practised it. Not liking that profession, he quitted it, and studied the Scriptures, under the direction of two heads of places, in Greek called *asceteria*, commonly translated, *monasteries*; but Erasmus thinks them to be bishop's houses, where alone at that time, the Scriptures were taught, and youth instructed in piety: schools being an invention of a more modern date. He thence retired to a mountain, where he lived four years with a single monk; after that to a cave, where he abode alone two years more. His health, impaired by such a way of life, obliged him to return to Antioch; where he was made a reader, and after that ordained a deacon and priest, and became so celebrated for his sermons, and exemplary life, that upon a vacancy, he was, by general consent, elected bishop of Constantinople: but with such regret to the people of Antioch, that the emperor was obliged to take him thence secretly.

He is said, from his youth to have been of a temper, peevish, morose, and subject to passion. He was open and sincere however, and easy to be imposed upon; spoke what he thought; and by the rectitude of his life was in no concern about consequences. An useful preacher indeed to correct the manners of his audience, but was thought rather insolent in conversation, by those who were not acquainted with him.

It is easy to imagine, what must be the event of such a temper; with such an education; raised to that high and powerful station, the patriarchate of the then capital of the world. He immediately fell upon his clergy, who, in that age were not less corrupt than in the present. In the visitation of his province, he deposed several bishops; some say not less than thirteen, and placed others in their room. This occasioned great disturbances, and raised much animosity against him. But his holy and blameless life in respect to morals, his extensive charity, his undoubted zeal for religion, the glory of God, and the eternal welfare of his audience, together with his almost daily sermons, rendered him in a manner the idol of the people; insomuch, that though his priests railed at, defamed, and abused him without mercy; yet all little availed, till the court and courtiers joined them. And to them, did he shew no greater respect than to others; perpetually employed in the business of his function, he lived as it were by himself, neither visited nor was visited, accepted no invitations but eat his meat alone, with a priest or deacon at his back, reading a chap.

chapter in the Bible. Of so little regard to him seemed to be the friendships of this world, that he treated even the empress herself with his usual freedom, and preached a peevish sermon against the sex in general, as supposed, in enmity to her; and began another sermon, with, "Now is Herodias in a fury again, the dance goes on, now does she again demand the head of John in a charger." Such a behaviour drew upon him the whole weight of her resentment. A council of bishops was convened, who cited him to appear; he refused, as they were declared adversaries. For contumacy he was deposed, banished, removed from place to place by soldiers, rudely treated, and at last fell into a fever upon the road, and died in a few hours.

Thus, one of the finest genius's upon earth, a man of admirable learning, honest, sober, chaste, sincere, charitable, just, and pious, was undone at last, and almost the whole Christian world set in a flame, which was not extinguished till several years after his decease, by being righteous over much; by not sacrificing to the Graces; by a defect of a few sinless compliances. He died in the year 407, aged fifty-two, according to some; but Du Pin says he was sixty, having been three years, three months, and twenty-four days in banishment; and ten years the ordained Bishop of Constantinople.*

Some say he composed a thousand volumes, and wrote commentaries upon all the books of the Old and New Testament*. Many of his works are lost, yet we have still remaining eight volumes in folio.

The author of this publication subjoins his character as a writer from Du Pin, which we shall not transcribe, as it appears to be rather a laboured panegyric, than a just encomium.

These two Sermons are a practical comment on part of the first chapter of St. Paul's Epistle to the Romans, v. 18—27. They are designed as a specimen of the writings of this celebrated preacher, and of the abilities of the translator; who, if the public seem willing to favour his undertaking, intends, in a little time, to publish a translation of Chrysostom's pious and learned commentary on the Epistle to the Romans, contained in thirty-two homilies.

Notwithstanding the commendations, which have been bestowed on this eminent father, there is a great deal of empty declamation in his writings; and we can hardly believe, that any translation of them would be relished in the present age.

* Suidas says, to reckon up the number of his pieces, *ὡς ἀριθμῶν* *Θεὸς δὲ μανθάνει, τὴν τὰ πάλαι γινώσκοντος*. In voce *Ιωαν.* Vide Calliod Div. Eccl. præfat. p. 421. Cav. Hist. Liter. Vol. i. p. 255.

FOREIGN LITERARY INTELLIGENCE.

24. *Description des Travaux qui ont précédé, accompagné et suivi la Fonte en Bronze d'un seul jet de la Statue Equestre de Louis XV. le bien aimé, dressée sur les Mémoires de M. L'Empereur, ancien Echevin. Par M. Mariette, Honoraire Amateur de l'Académie Royale de Peinture et Sculpture. In Folio. With Plates. Paris.*

THIS superb monument of Parisian loyalty is here described and represented in the most perspicuous and most minute detail, and may perhaps hereafter prove useful to artists employed on similar works: but the account admits of no concise abstract. We must therefore content ourselves with regaling our readers with the inscription on the pedestal*, and in justice to the merit and modesty of the two principal artists employed in this work, we will add, that their names have been recommended to posterity, under the most conspicuous hoof of the horse†: a most humble memorial, but, we hope, safe from envy, rain, and rust.

25. *Storia della Letteratura Italiana di Girolamo Tiraboschi, della Compagnia di Gesù, Bibliotecario del Serenissima Duca di Modena Tomo I. Modena. Quarto.*

This reverend and worthy librarian to the duke of Modena intends to complete and publish a concise critical history of learning and the polite arts in Italy, from the earliest ages down to our own times, in seven or eight quarto volumes.

The first volume consists of three parts, of which the first contains the *ancient Etruscan literature*; the second that of *Magna Græcia and Sicily*; and the third the *Roman erudition to the death of Augustus*.

In every one of these divisions, the ingenious author traces the origin of the several branches of learning in every respective nation, the manner of their introduction, their various fates, their warmest and most successful patrons and promoters, and the writers who have eminently signalized themselves in their department.

Such facts as are most generally known are related with judgment and conciseness, and those of a more doubtful nature are investigated with more minute and circumstantial accuracy.

The characters he gives of authors and their works, are supported by the authority of their contemporaries, or of such writers as have lived next to their own respective times.

Though zealous for the honour of his country, he appears an impartial estimator of the various merits of his countrymen; and though animated with the spirit of enterprising industry, he judiciously intends to keep clear of views unattainable by their immensity. An account of the lives of all the writers, and of all the editions of their works would indeed have proved a task too hard and impracticable for the most laborious life, and upon the whole, too tedious for the generality of readers, both Italian and foreigners.

* I. Ludovico XV. optimo principi quod ad Scaldim Mosam, Rhenum Victor Pacem armis pace et suorum et Europæ felicitatem quæsit.

II. Hoc pietatis publicæ monumentum præfectus et Ædiles decreverant anno M.DCC.XLVIII. Posuerunt anno M.DCC.LXIII.

† Fait par Edme Bouchardon, sculpteur du Roi, de Chaumont en Bassigny, fondu par Gor en 1759.

As Italy is the country from whence the light of learning and taste first dawned on the west and north of Europe, and where, after having been eclipsed for ages, it was again kindled and diffused; an history of the revolutions of its literature and arts, written with judgment, conciseness, and elegance, will always interest both classic and polite readers, and the votaries of virtue.

16. *Monuments of celebrated Generals and other Men of Merit of modern Times, erected by Dr. C. F. Pauli, Prof. P. O. of Philosophy and History. Vol. I. 8vo. Halle. (German.)*

Since this author is known to have furnished the libraries of Germany with eight quartos of a general political history of the Prussian dominions, and to have collected the memoirs of a great number of Prussian warriors of distinction, in nine octavo volumes, anterior to this present performance, it would be injustice to deny him the character of singular and patriotic industry.

But then we also owe some compassion to those heroes, who have laid down their lives for their king, no doubt to purchase fame, when we perceive their names here, not engraved on some monument æreperennius, nor bedewed with 'those tears eternal that embalm the dead,' but rehearsed in the strain of funeral sermons, so apt to lull the audience to sleep, and consign to oblivion both the orator and his themes.

Let us, however, fondly hope, that these heroes are now at rest from all their toils and cares, among the laurel, palm, and myrtle groves of Elysium, blessed in the consciousness of their own merits, and calm enough to reflect that nature very so seldom employs herself on forming a Demosthenes, or a Bossuet; and that their panegyrist has meant well, and done his best,—*Ignoscenda, therefore,*

— *Ignoscenda quidem, scirent si ignoscere manus.*

17. Jo. Aug. Ernesti *Archæologia Literaria. Lipsiæ. 8vo.*

This small but excellent production of the celebrated professor Ernest consists of two parts, subdivided into the following chapters.

P. I. ch. I. De scriptura antiqua. II. De marmoribus. III. De gemmis et aliis lapidibus nobilioribus. IV. De metallis. V. De varia materia operum antiquorum.

P. II. ch. I. De libris scriptis. II. De titulis, tabulis legum, decretorum, et similibus vulgò inscriptionibus. III. De diplomatibus. IV. De re numaria. V. De Torevtice. VI. De Plastica. VII. De Pictura. VIII. De Architectura.

In every page we meet with evident proofs of solid and extensive erudition, and a precise and judicious method, adorned with elegance of taste and diction.

18. *Histoire de la Litterature Française depuis les Temps les plus reculés jusqu'à nos Jours, avec un Tableau du Progrès des Arts dans la Monarchie. Par Mess. de la Baillie l'aîné, et d'Ussieux. Deux Vols. 12mo. Paris.*

We have shewn ourselves sufficiently sensible that French learning deserves attention; and we think this history of it replete with erudition and taste; but from the dimensions of its earliest periods, we fear it will grow too voluminous and bulky, pour franchir souvent le pas de Calais.

VOL. XXXV. March 1773.

Q

19. Im-

19. *Imposte secondo l'Ordine della Natura.* Lausanne, Genève, & Lyons. 12mo.

Of all the branches of the science of government, there are few at once so highly, universally, and permanently interesting, so extensive and intricate, so often and so unsuccessfully treated, as that of a financier, who would endeavour to think and act as a friend to his country and to mankind.

The author of this small but valuable work, count Gorani, a Milanese nobleman, therefore merits the warmest approbation and gratitude of all the friends to humanity, by his judicious choice of the objects of his meditations; by his spirited attempts to rescue the theory of taxes from the hands of political empirics, to recall its principles to the solid basis and order of nature, with candour and honest freedom to point out the various defects of the usual modes of taxation; and by delivering his sentiments concerning the easiest means for reforming these defects and abuses.

Some of his thoughts may indeed appear to be local, and others, liable to just objections; and their arrangement too proves them to be the productions of a thinking nobleman rather than of a scientific and methodical writer. But by far the greater part of them are just, and may some time prove useful: they are, in general, animated with such a sensibility and glow of expression, as evince their having sprung from a noble heart, and as will rank their author with his illustrious countryman, the marquis of Beccaria.

20. *Observations Historiques et Critiques sur les Erreurs des Peintres, Sculpteurs, & Dessinateurs, dans la représentation des Sujets tirés de l'Histoire Sainte, ou les Peintures Sacrées, considérées relativement aux Dogmes, aux Faits, et au Costume, avec tous les Eclaircissements nécessaires pour les rendre exactes et les augmenter d'un grand Nombre de Sujets qui n'ont jamais été traités.* 2 vols. 12mo. Paris.

This work contains no less than 832 pages, and is divided into sixty-four chapters. In each of these, the author examines some important picturesque subject, drawn from the Scriptures, and gives a critical enumeration of the multifarious errors and improprieties committed by eminent artists in treating it.

Many of this writer's remarks are undoubtedly just and interesting, and may prove useful to artists: but, in our opinion, he often stoops to minute trifles, and his criticisms are sometimes rather too severe.

21. *Choix de Philosophie Morale propre à former l'Esprit et les Mœurs; par l'Auteur du Choix Varié de Poëses.* 2 vols. 12mo. Avignon et Paris.

A judicious collection of essays, well worth being preserved and perused with attention.

22. *Joannis Michaelis Lorenz, Eloquentia et Historiarum Prof. Publ. Elementa Historiæ Universalis, usibus Auditorum edita.* 8vo. Argentorati.

These Elements of Universal History are drawn up for a course of academical lectures; their contents appear to be judiciously selected and disposed; point out each of the principal objects of attention in a few words, and are supported by numerous quotations of the original sources, where they may be considered at full length, and learned.

R

It is his extensive and profound historical knowledge, and the Bern precision of his style and method, that present to our imagination professor Lorenz in the character of an accurate demonstrator of the osteology of history.

23. *L'Art du Coutelier en Ouvrages Communs.* Par M. Fongereux, de Bondaroy. folio. Paris.

Treating in the plainest and most minute detail of the fabrication of common knives, illustrated with seven plates.

24. *L'Art du Coutelier expert en Instruments de Chirurgie. Seconde Partie de l'Art du Coutelier. Première Section.* Par M. Jean-Jacques Perret, Maître Coutelier de Paris. 1 vol. folio.

A part only, of the useful art of making chirological instruments, accurately described in 547 folio pages, divided into 16 chapters, and illustrated with 59 plates.

25. *Code de Médecine Militaire pour le Service de Terre. Ouvrage utile aux Officiers, nécessaire aux Médecins des Armées et des Hôpitaux Militaires; en trois Parties.* Par M. Colombier, Docteur Regent de la Faculté de Médecine en l'Université de Paris, &c. 5 vols. 12mo. Paris.

This valuable work is divided into three parts.

Part I. treats of the various sources of the diseases of troops, and the means of preventing, checking, or weakening their causes.

Part II. exposes the many scandalous abuses too commonly prevailing in military hospitals, with the author's plan for reforming them, and some other patriotic views and useful schemes.

Part III. considers the various diseases of troops, in all their different situations both in peace and war.

We warmly applaud this author's spirit of observation, and still more his humanity and benevolence.

MONTHLY CATALOGUE.

DRAMATICAL.

26. *Alonzo; a Tragedy, as it is performed at the Theatre Royal in Drury Lane.* 8vo. 1s. 6d. Beckét.

THIS tragedy has been elevated into some degree of notice by the admirable performance of Mrs. Barry. As to the fable, it is from beginning to end, utterly improbable. The personages were undoubtedly meant for *Primores Gentium*, but the language they speak is too often the language of the *Fæces Populi*. To point out the particular defects of *Alonzo*, would be to lavish criticism on unresisting feebleness, and employ sagacity in the discovery of faults too gross to escape detection. A few passages, however, we will select, in support of one of our observations.

————— oft have I sent

Letters that would have pierced a heart of stone.

Again,

He stood intent and gazed a cataract

Which, as it tumbled, &c.

Q 2

In

In the first of these passages, the author has introduced an expression, common to every old nurse in the kingdom; and in the latter, he has employed phraseology which we believe is used in no kingdom at all. One single trait of genius indeed appears in a speech that follows almost immediately; and we should be unjust to the author were we to avoid inserting it.

‘——— hope and fear alternate sway my mind,

Like light and shade upon a waving field

Courting each other, when the flying clouds

Now hide and now reveal the sun of Heaven.’

‘——— they bow and bend

Like *corn* of slender reed to every wind.’

We cannot refuse our felicitations to the author, if he was happy enough to have been born in a country where the *reeds* produce *corn*.

‘Mother of God,’ ‘God of Heaven,’ ‘O God, O God.’ These invocations of the sacred name occur by far too often.

‘And penetrate the bosom of a friend

Even with the wedge his uneasiness had furnish’d.’

Not to say any thing of the coarseness of the allusion, the last of these lines would not be received as metre, in any language.

‘Let us go back again.

‘Tis time we should,

You trembled at the howling of a dog.’

Modern tragedy to what art thou reduced, when thy terrors are to arise from circumstances like this!

‘Why should I fear to see a *grave clad* ghost.’

There surely would be great reason to be afraid, if a ghost with his grave sticking fast about him, should arise: yet such an appearance, or nothing, is implied by the compound epithet *grave-clad*. The author may perhaps answer, that if the friends of the deceased paid the rector for the ground, the ghost had a right to carry it wherever he could; and of what tricks the ghosts in Spain may play, we confess our utter ignorance.

‘——— a mighty blow

Enough to crush a wall or split a rock.’

This circumstance might have appeared to advantage in the tragedy of *Chironobisomphalos*.

Had Alonzo been written by an author from the kingdom of Ireland, we should have thought he meant a compliment to his country when he introduced *Cossello* as the preceptor of the Asturian prince.

‘——— I’ll fight you both,

Father and son at once.’

Well said Alonzo!—and yet upon recollection, ‘Squire Lumpkin in Dr. Goldsmith’s excellent Comedy, has said almost the same thing.

‘—— I have search’d my child

Even to the pith and marrow of her fault;

Have touch’d her to the quick.’

If these lines suggest any ideas, they are such as ought to have no place in tragedy.—If Spanish fathers take such liberties, say upon them, we say.

This performance terminates with an unnecessary suicide, which, on the stage, but just escaped the ridicule it so well deserved. The author's warmest acknowledgements are surely due to Mrs. Barry for the preservation of his piece beyond the first night of representation.—The play-house bills inform us that Alonzo will be laid aside till next season :—we should not have been sorry if they had said—*for ever*.

27. *Alzuma, a Tragedy; as it is acted at the Theatre-Royal in Covent-Garden.* 8vo. 1s. 6d. Lowndes.

We are informed that *Alzuma* is the last dramatic production of Mr. Murphy, who has now taken his final leave of the stage. It was time indeed for him to retire from it when such performances as that which we have just reviewed, are permitted to occupy it for a run of eleven nights. To do justice, however, to the managers of Drury Lane, several other pieces were interposed between *Alonzo* and *Alonzo*, or the *reputatur, banfus*, would have sooner nauseated the stomach of the public.

Mr. Murphy's tragedy is possessed of various and extensive merit. The plot is interesting, the sentiments exalted, and the language poetical in no common degree. He has availed himself of a French model; but has far improved on it in variety of circumstances and force of character. He may now sit down, contented beneath the shade of his laurels; and we are most sincere in our opinion that there remains no writer to whom the modern stage is under so many and so great obligations.

28. *She Stoops to Conquer: or, The Mistakes of a Night. A Comedy. As it is acted at the Theatre-Royal, Covent-Garden. Written by Dr. Goldsmith.* 8vo. 1s. 6d. Newbery.

The public have for some years submitted to be imposed on by a species of comedy very different from what the ancients conceived, or the moderns, upon the revival of literature, adopted. Aristotle, who defined comedy to be an exhibition of human manners in low life, gave the law to every comic writer, and the *Dramatis Personæ* never rose above the private gentleman or the respectable merchant. The Italians, upon the restoration of letters, sunk beneath the ancients in the lowness of their personages; and tired of the difficulty of studying individual life, applied themselves only to national character. A Neapolitan, a Bergamasco, or a Florentine, their local peculiarities and language, produce all the mirth of the scene; and thus variety of character is entirely banished from their stage.

The French followed a better track, and brought comedy to very great perfection. It was still sufficiently distinguished from tragedy, as all the incidents were humorous, and sufficiently discriminated from farce, as provincial peculiarities and blunders by no means made the prominent parts of the exhibition.

The English seem to us to have excelled other nations in the strength of their characters, the warmth and bustle of their plots, and the variety of their incidents. An English comedy upon the great life of the ancients, is a very difficult undertaking. Being twice as long as that of either the ancients or the French, it requires the utmost exertion of skill, to vary the humour in such a manner as to keep up the spectator's pleasure, and still never lose sight of the plot. This end, however, Vanbrugh, Farquhar, and Steele have very happily attained.

After such excellent examples, comedy, both in France and England, has been seen entirely to languish. La Chaussée first set the fashion of the *Comédie Larmoyante*, or the *Tradesman's Tragedy*, as Voltaire expresses it; and it has since prevailed in France to the utter extinction of all other comic representation. As we often imitate not only the dress of that people, but also their manner of thinking, we have followed them in their dramatic declension; and it was supposed, by the lovers of the old comedy, that she was extinct among us. The present play is an attempt to revive the dying art; and the author's well-deserved and unprecedented success, has shewn how ready mankind are to welcome back a favourite mistress, even after she had been guilty of a long elopement.

What Dr. Johnson, to whom this piece is dedicated, has observed of Shakespeare, is equally applicable to the present writer, "whose excellence cannot be ascertained by the splendor of particular passages, but by the progress of his fable and the tenour of his dialogue; and should we try to recommend him by select quotations, we should succeed like the pedant in Hierocles, who, when he offered his house to sale, carried a brick in his pocket as a specimen."

To conclude: the utmost severity of criticism could detract but little from the uncommon merit of this performance; and the most laboured encomiums could add as little to the general and judicious applause with which it still continues to be received.

29. *Hamlet, Prince of Denmark. A Tragedy by William Shakespeare. Collated with the old and modern Editions. 8vo. 3s. Bowyer and Nichols.*

LITERARY PUSH PIN, AT THREE SHILLINGS A GAME.

The following is a specimen of the manner in which it is play'd.
'P. 132. No mention in qu's of tugging in Pol. H. Exeunt, Hamlet tugging out Polonius.'

30. *Sir Harry Gaylove; or, Comedy in Embryo. In FIVE ACTS. By the Author of Clarinda Cathcart, and Alicia Montague. 8vo. 2s. 6d. Cadell.*

The fate of this comedy appears to have been peculiarly, and we may add undeservedly, severe. According to the account delivered in the Preface, it was, in consequence of the favourable opinion entertained of its merit by some of the author's friends, sent to Mr. Garrick without any recommendation. Mr. Gar-

Garrick not perusing it, upon the allegation that he had more new plays in his hand than he could possibly bring upon the stage for a considerable time, it was carried to Mr. Dagg, one of the patentees for Convent-Garden theatre. Mr. Dagg, after reading and shewing it to the managers, gave for answer, that the play was highly approved of, and cheerfully accepted by the managers: who, in all probability, would bring it on the stage in a few weeks; but, if otherwise, he thought he might venture to assure the author that her piece would be the first new play represented the winter following. In pursuance of this declaration, Mr. Dagg was again applied to, the next season, when he replied, that on account of the death of Mr. Powel, and the management going into other hands, it was necessary for the author to have recourse to Mr. Colman. Mr. Colman unfortunately differed in his sentiments of the comedy: from those who had formerly perused it; being of opinion, that though the play had merit, the plot was not sufficiently interesting for the stage. On this disappointment, the author wrote to Mr. Garrick, acquainting him of every particular in the preceding negotiation, and begging he would take the trouble to read the comedy, and favour her with his opinion. To this application Mr. Garrick briefly returned for answer, that his sentiments were entirely the same with those of Mr. Colman. The fair author, beginning now to suspect that there was little chance of succeeding, unless she could be supported by the approbation and interest of some personages of high rank and distinguished taste, sent the comedy to the earl of Chesterfield, and lord Lytton. The noble lords concurred in declaring their favourable sentiments of the production, but informed the author at the same time, that they had no interest with any of the managers of the stage, who, it could not be supposed, would relinquish their own opinions in deference to their lordships. After this transaction, the author applied successively to Mr. Foote, and Mr. Diggs at Edinburgh, who also declined bringing it upon the stage. Every application having failed, the author frankly acknowledges, that a certain degree of pride, which she hopes will be thought allowable, induced her to the publication of it.

A comedy of which such different sentiments have been entertained, claims in a particular manner a fair and candid examination; and after an attentive perusal, we cannot help being of opinion, that an audience would have reaped much more entertainment from the representation of it, than appears to have been apprehended by the gentlemen of the theatre. The most obvious fault it contains is an unnecessary transgression against the unity of time, in the engagement at White's between Belmour and Sir Harry Caylove. But this might have been so easily corrected, that it ought to be considered as of no consequence to the merit of the piece. The critical situation of Ophelia, in the house of lord Evergreen, is highly interest-

ing; and the conversation between lord Evergreen and Mr-Coaxer, in the third act, is conducted in the true spirit of comedy. As the general character of this comedy has been anticipated by the noble lords abovementioned, in whose sentiment we entirely concur, it will be sufficient to present our reader with their lordship's opinion, which is delivered as follows.

Lord Chesterfield.—If the managers of our two theatres here had had half the pleasure in reading your comedy that it gave me, they would gladly have accepted and acted it. Whatever fate may attend your comedy, you may justly have the satisfaction of knowing that the dialogue, the sentiments, and the moral of it do honour to a virgin-muse.

Lord Littleton.—As you desire me to give you my judgment of your comedy, I can very sincerely tell you, that I think the plot interesting, the characters strongly marked, and the dialogue lively and witty, though not without faults.

P O E T R Y.

31. *The Sentimental Sailor; or St. Preux to Eloisa. An Elegy. In Two Parts. With Notes. 4to. 2s. 6d. Dilly.*

The subject of this poem is borrowed from the *Nouvelle Héloïse*, of Rousseau, where the passionate and sentimental St. Preux is represented as making the tour of the globe with lord Anson, to recover his distracted mind by a view of the grand objects of nature. The lover however, is constantly pursued by the indelible image of his mistress. This affecting story is, certainly, a noble subject for elegy; and we must acknowledge, that the author of the poem with which we are here presented, discovers a very respectable talent for that species of composition. A plaintive tenderness of sentiment is neither the sole, nor yet the most conspicuous characteristic of this poem. The scenes are often painted with a warmth and precision of fancy, which almost exceed our idea of the conception of a person whose mind is so violently agitated with the enthusiasm of love and despair, as that of the unfortunate St. Preux on his melancholy voyage. If ever this poem deviates from the strain of genuine elegy, it is where the force of the pathetic gives way to grandeur of sentiment. An ardent, unremitting, and invincible violence of passion animates the whole of this poem, which is also embellished with the various graces of elegant and beautiful composition.

32. *Fables of Flowers, for the Female Sex, with Zephyrus and Flora, a Vision. Written for the Amusement of her Royal Highness the Princess Royal. By Robert Huddleston Wynne. 12mo. 2s. 6d. sewed. Riley.*

Zephyrus and Flora, a vision, which is prefixed to the Fables, is a kind of introduction to them, in which the author is advised to improve the moral strain, and let Flora prove to him a Minerva.

A disagreeable sameness runs through these Fables, which is an objection to their being proper for young readers, for whose use they are chiefly designed; besides that the properties and appearances

pearances of flowers being little known to them, such examples can afford them little amusement. In other respects the Fables are not very liable to objection; if the morals be not always striking, they contain useful precepts; and the style is familiar. Indeed, if the author any where runs into bombast, it is in writing prose. 'How far, says he, the author of the following Fables, written for the amusement of an exalted personage, may have succeeded in descriptive fancy, as a poet, it is hoped, that the moral and refined admonitions which may be found to breathe from the fragrant bosom of a silver-robed lily, or a blooming jonquil, will throw a veil over his *other* * blemishes;' we doubt not but Mr. Wynne will, on reflection, allow that *refined admonitions breathing from the fragrant bosom of a silver-robed lily* is very turgid—'As to the merit of its execution, says he in another place, I have little or any thing to say further, than &c.' *little or nothing*, we suppose he meant.

The last Fable, the Judgment of Flowers, is, in our opinion, much the best; but we cannot insert it, our limits not affording us room.

N O V E L S.

33. *The Tears of Sensibility. Translated from the French of M. D'Arnaud. By John Murdoch. 2 Vols. 8vo. 4s. bound. Dilly.*

Amongst the various translations which we have read of this kind from the works of our ingenious neighbours, we recollect scarcely any which can come in competition with these productions of M. D'Arnaud. The first, second, and fourth novels are truly pathetic, and we have not been able to peruse them without feeling compassion for the sufferers. We should be better pleased were not some of the incidents beyond the reach of probability; and we have met with some passages which we cannot comprehend, such an one, for instance, is that in the first novel, where lady Harriet, having the curiosity to follow her husband, saw him go into a field and labour the ground *yoked* to a plough; we can hardly persuade ourselves that the author could intend to insinuate that this labour was practicable, and yet we cannot any other way reconcile another passage, where the farmer tells the unfortunate lady, that with the money her husband cost him, he could maintain a pair of oxen which would do more service to him. The style of this translation is tolerably correct, and the work will probably be no unacceptable present to the public.

C O N T R O V E R S I A L.

34. *Genuine Protestantism; or, the unalienable Rights of Conscience defend'd: in Opposition to the late and new Mode of Subscription proposed by some Dissenting Ministers: in Three Letters to the rev. Mr. Pickard. By John Fell. 8vo. 1s. 6d. Dilly.*

The justice, the propriety, and advantage of toleration, in matters of religion and conscience, are acknowledged by all de-

* *Other blemishes*—are then these admonitions blemishes?
nominations;

nomination; but a question still remains, Whether a religious toleration should be free and unlimited, or be granted only on certain religious concessions, and terms of submission to the civil magistrate; whether all human authoritative claims of every kind in matters of religion, supported and enforced under the sanction of penal laws, should be utterly rejected, or some of them, which are thought not so offensive, be still allowed; or at least submitted to for a time present?—The latter part of the question, as this writer assures us, is affirmed by the gentlemen who conducted the late application to parliament for an alteration in the mode of subscription required of Protestant Dissenting ministers. ‘You think it,’ says he to the chairman of the committee, ‘highly reasonable, that your brethren should be obliged, under severe penalties, to make and subscribe a declaration of their belief in the Scriptures, upon the demand; and in the presence of the civil magistrate. But, in opposition both to the unlawful claims of magistracy, and to your voluntary offers, not only in your own, but also in the behalf of other men, to subscribe and submit, under the pains of cruel and unjust punishments, I shall endeavour to shew, that whatever is of Divine Authority, is, for that very reason, not capable in any case, of being enforced under the sanction of human penal laws; and that, because of its own divine authority only, it is binding on the consciences of men; from whence it will appear, that no legislature can oblige Christians, by fines and imprisonments, to make a declaration of their belief in the Scriptures, as the terms of their safety and protection in the state, without invading that authority which is divine; nor Christians ever subscribe under severe penalties, to the truth of holy writ, at the demand of a human authority, without betraying the honour and sufficiency of Scripture, without acting an unfaithful part with respect to that testimony which is greater than the witness of men, without violating their allegiance to Christ, the sole legislator in his own kingdom; while at the same time, they would, in this case, lay down afresh the foundation of all the abominations and tyranny of Rome; and likewise confirm to the magistrate a right of explaining the true sense of Scripture.’

In the third letter the author severely animadverts on the conduct of the committee; alleging, that they appear to have had no one motive in view, but a release from the obligation to subscribe certain doctrinal articles, which are dark and unscriptural in their own esteem; that they even asked the continuance of subscription itself, and also of the magistrate’s authority in the church of Christ, enforced under the same penalties as before; and that under the sanction of new and additional laws, either through negligence or treachery, they left

• “Which, applying as Christians and Protestant Dissenting Ministers, the committee think, if required, they [their brethren] ought to make. Committee’s printed Letter.

all those, who could not comply with their new mode of subscription, exposed to those inhuman punishments, which they themselves had described in all the language of dreadful horror! This letter is extremely well written.

35. *A short View of the Controversies occasioned by the Confessional, and the Petition to Parliament for Relief in the Matter of Subscription to the Liturgy and XXXIX Articles of the Church of England.* 8vo. 6d. Johnson.

This pamphlet contains a catalogue of the several publications, respecting the right of Protestant churches to require subscription to systematical confessions of faith and doctrine, which have appeared since the Confessional, exhibiting a slight, superficial view of the controversy, occasioned by that celebrated performance and the clerical petition. It may, therefore, be useful to the diligent enquirer, and not wholly unedifying to the bystander. It may serve as an index or directory to him, who is in quest of the truth; and will shew, in a little compass, the attention which has been paid to the sacred rights of Christians and Protestants in this important controversy.

36. *A Letter to the Clergy of the Archdeaconry of Winchester.* By Benjamin Dawson, LL.D. 8vo. 1s. 6d. Cadell.

In this Letter the author undertakes to shew, that every thing which Dr. Balguy has said, in his Charge to the Clergy of his Archdeaconry, in disparagement of the clerical petition, is either mere aspersions, or proceeds from a gross misconception of its nature, or rests on such reasonings as must discredit the understandings of those, who can be imposed upon by it.

In the course of these observations, the question 'Whether subscription to the XXXIX Articles of the Church of England be constitutionally required of the clergy,' is occasionally discussed.

It is unnecessary for us to enter into the merits of one of Dr. Dawson's publications relative to the clerical petition. His abilities are well known, and acknowledged by every competent and impartial reader.

37. *A Roman Catholic Petition as incontrovertibly admissible upon Protestant Principles, as either the Clerical Petition, or Dissenting Bill. In a Letter to a Young Theologian at Paris.* 8vo. 6d. Williams.

This pamphlet begins at p. 53, with Letter XI. to Scholasticus; and therefore seems to be the sequel of some former publication. The Roman Catholic Petition was printed in Lloyd's Evening Post, Feb. 26, with a design to represent the pernicious tendency of the clerical petition and the Dissenter's bill, by shewing, that the Roman Catholics might reasonably petition for the same privileges, as the associated clergy and the Dissenters. The petition is followed by some general remarks on the arguments advanced by the several parties engaged in this controversy.

The style of this piece is, in many places, extremely confused and embarrassed. For example;

• How-

‘ However desirable the enchanting, but, I fear, as delusory and visionary as Plato’s republic scheme, I cannot conceive how they could have been so fascinated thereby as not to see, it would throw open the sluices for pouring in upon us a deluge of what is thought the greatest of abominations, by demolishing every fence hitherto made against that, more than hellish, sect of Christians, Papists, who, we have seen, claim the same privilege, by a parity of reason, so obvious, that the oracle they, however preposterously, after asserting a freedom of thought, pay such blind obedience to, Mr. Locke, would have attempted its solution, if in his power, which renders his affected oversight their credulity and neglect of repealing the popish laws, though never proposed, (is a debt never to be paid, if, through timidity, never called for?) quite inexcusable.’

Why, in the name of the seven wonders, do men attempt to publish such unintelligible jargon!

38. *Religion, a Farce. In a Letter to a Reader at the University of Salamanca.* 8vo. 6d. Williams.

This publication chiefly consists of some insignificant Letters published in the course of the last year in the *Gazetteer* and the *London Packet*, under the signature of NEUTER.

39. *Objections against the Application to the Legislature for Relief for Protestant Dissenting Ministers, and Dissenting Tutors and Schoolmasters, dispassionately considered and obviated.* By Thomas Gibbons, D. D. 8vo. 6d. Buckland.

The chief purpose of this publication is to shew, that those dissenting ministers have acted a part perfectly consistent with their attachment to the doctrinal articles of the Church of England in the main, who join with their brethren of different sentiments, in obtaining a discharge from a subscription to those articles, as a qualification for their ministry; —and, at the same time, to prove, that those, who for the sake of their orthodoxy, have withheld their concurrence in soliciting this relief, have admitted objections to operate upon their minds, which have no real weight, when freely and impartially examined.

This reasoning is founded upon a laudable principle of benevolence towards those, who differ from us in their religious opinions.

D I V I N I T Y.

40. *Sermons on Practical Subjects, and the most useful Points of Divinity.* By William Langhorne, M. A. 2 Vols. 8vo. 7s. Dilly.

The author treats of the following subjects: the Value and Importance of the Christian Salvation, the Danger of delaying Repentance, the Miseries of Wickedness, the Expediency of Self-knowledge, the Necessity of religious Reflection, the Vanity of worldly Things, Religious Wisdom the best Acquisition, the Reasonableness of rejoicing in Religion, Submission to the Supreme Being, the Worship of God, the Divine Goodness, the Christian Redemption, the Death of Christ, the Testimonies of the Resurrection, the Reasonableness of the Christian Religion, the Divine Origin of the Scriptures, Prayer, the peculiar Happiness

pinels of Piety, the Love of God, the Impartiality of the Supreme Being, Trust in Providence, Divine Grace, Comforts in the Prospect of Death, the Joys of Heaven, &c.

These discourses do not abound with new, uncommon, or striking sentiments. They will seldom awaken the curiosity of a learned and inquisitive reader. They are plain, practical sermons, written in a perspicuous and unaffected style, bearing the stamp of sober sense, a pious, benevolent, and ingenuous disposition.

41. *Occasional Thoughts on the Death of Mr. Thomas Dawson; (a dear and much-lamented Friend) who died on Sunday, November 15, 1772.* 8vo. 3d.

If we are not greatly deceived in our conjectures, this whining rhapsody is the production of some tradesman, or some pious dreamer, who has shattered his understanding by reading books of puritanical, or methodistical divinity; perhaps Theron and Aspasio, or probably Young's Night Thoughts, from which he has taken his motto.

We are unwilling to cast any reflection upon Dr. Young, as his works bear the strongest marks of a good heart and a sublime genius. Yet we are fully convinced, that his Night Thoughts is a dangerous book in the hands of young, or injudicious readers. The abstruseness of some of his reflections is enough to throw a weak mind into a senseless reverie. His funereal complaints are naturally productive of gloomy thoughts, horrible ideas of human nature, and a moping melancholy.

Be that as it may, we would advise this writer, by all means, to mind his proper occupation, and not to trouble the public any more with his miserable lamentations.

P O L I T I C A L.

42. *Letters concerning the present State of Poland. Letter III.* 8vo. 1s. 6d. Payne.

The author of these truly spirited Letters still proceeds to expose the dissimulation of the three great confederate powers, in the conduct they have maintained respecting the kingdom of Poland; and he places the absurdity of their pretensions, their duplicity and inconsistency in the clearest light. He supports his charge by observations on the code of laws which was imperiously dictated by the empress of Russia in the year 1767, when she violently usurped the legislative power of Poland; and by a review of the several treaties which exist confirming the independency, and unalienable right of that crown to the possession of its ancient dominions. In order to rouse the powers of Europe to oppose this most atrocious violation of equity and the rights of nations, the author alledges, that what is now the case of Poland, may soon be the fate of the whole Germanic body, of Denmark, Sweden, Holland, Switzerland, and Italy. Whether the rapacity of the confederate powers will ever extend to arrogate so universal a dominion, is hard to determine, but it

it must be acknowledged, that the supineness of the other parts of Europe, on the present occasion, affords too little reason to question the success of such a project, should an attempt to effect it ever be made. The author of these animated Letters is justly entitled to the approbation of all those who are friends to liberty and the laws of nations; and if his strong and zealous remonstrances cannot excite the powers of Europe to draw the sword in defence of an injured nation; he may, however, have the satisfaction to reflect, that he has wielded the pen with ardor in the glorious cause of public freedom, and that he has at least convinced the world of the flagrant violation of truth and justice, by the courts of Petersburg, Berlin, and Vienna.

43. *A Parallel between the English Constitution and the former Government of Sweden.* 8vo. 1s. 6d. Almon.

This parallel is drawn with ingenuity, and contains many just political observations; but either from misapprehension, or a defect of authentic information, the author has sometimes been led to form conclusions which are not supported by fact.

44. *Candid Thoughts on The Parallel between the English Constitution and the former Government of Sweden.* 8vo. 6d. Cadell.

This pamphlet contains many just remarks on the preceding publication, which the author appears to have examined with equal attention and candour.

45. *The Present State of the British Interest in India: with a Plan for establishing a regular System of Government in that Country.* 8vo. 3s. Almon.

This writer treats his subject in a rational manner, and though his style is verbose, and he frequently affects a peculiar mode of expression, yet he suggests many excellent hints for the regulation both of the civil and military government in the East-Indies. The substance of his plan is, that a supreme power, in each of the departments abovementioned, be established in that country, the residence of which, he is of opinion, ought to be in the east side of the peninsula, as the best adapted for the center, not only of the executive government, but of general defence.

46. *Reflections upon East-India Shipping.* By Sir Richard Hotham, Knt. 8vo. 1s. Walter.

In this pamphlet, Sir Richard Hotham makes it appear from facts and calculations, that the East-India company incur a very unnecessary expence, by the method of freighting ships in their service, which he thinks should be put a stop to by parliament.

47. *Observations on the Present State of the Waste Lands in Great Britain. Published on Occasion of the Establishment of a new Colony on the Ohio.* By the Author of the *Tours through England.* 8vo. 2s. Nicoll.

Mr. Young, in his former works, has often lamented the waste of vast tracts of land through which he travelled in the course

course of his tours, and published calculations of the expence and profit of their improvement; he has, in the present work, entered more particularly into the enquiry, in order to shew, that the peopling and cultivating such tracts is a much more important object in the political œconomy of this kingdom, than the American establishments can ever prove.

In the course of his argument he gives a very clear and comprehensive view of the policy which dictated the new colony on the Ohio, and shews that if ever we had reason to fear emigrations to the colonies it is at present; but when he transfers his discourse from American to British wastes, we cannot agree with him in the case of improving them. On the contrary, as much as it is to be wished, we esteem it almost impracticable; public enforcements of private exertions rarely answer; and the rapid peopling of America proceeds from extreme different principles.

We also think that our author has not sufficiently explained the proposals he makes for cultivating the wastes, the importance, but above all, the difficulty of the work, demands a milder investigation. We would not herein be understood to detract from the merit of the design, which can never be too much commended, we only mean that such numerous difficulties require uncommon consideration. The best part of this publication is the representation of the present luxurious living in England incompatible with a small fortune, which is lively and spirited. As to the calculation at the end of it, the whole merit depends on the accuracy.

48. *Considerations on the Present State of the Poor in Great Britain.* 8vo. 1s. Leacroft.

The principal tendency of this essay is a recommendation of hundred houses of industry; it is a mere compilation from former works and from news papers; the most striking part of it is the description of the house at Nacton in Suffolk, which, though thrown into the form of an original letter, is copied from Mr. Young's *Eastern Tour*, and is one of the most flagrant plagiarisms we remember to have seen.

49. *Letters to an Officer, stationed at an interior Post in North America: including many interesting Events.* 8vo. 1s. 6d. Leacroft.

These letters being said to be genuine, it is not surprising if the editor, who we may suppose is the author's friend, should think the events they contain of a more interesting nature than they may be considered by the public.

They are written, however, in an agreeable manner, and as the profit arising from the sale is generously allotted for the benefit of prisoners confined for small debts, we heartily wish success to the publication.

MISCELLANEOUS.

50. *Notes on Mr. William Bromfeild's Two Volumes of Chirurgical Observations and Cases: with an Appendix, addressed to Dr. Lawrence.* 8vo. 1s. Longman.

This pamphlet contains some animadversions which are not destitute of foundation; but the author sometimes indulges himself in remarks on such passages as ought to be exempted from the censure of serious criticism.

51. *An Essay on the Antiquity of the Irish Language. Being a Collation of the Irish with the Punic Language.* 8vo. 1s. Becket.

The method of determining the origin and ancient affinity of different nations from the collation of some words in their language alone, is so arbitrary and uncertain, that arguments drawn from such a similarity can never justly be admitted as decisive in historical researches; and it may be observed, that such writers only as have previously formed their hypothesis, endeavour to support its credibility by a recourse to this doctrine. The author of the Essay before us, appears to be deeply tainted with this principle; and his acquaintance with the Irish language enables him to maintain it in the greatest latitude. As far as the controversy is founded on the Irish dialect, we acknowledge ourselves to be totally unqualified for refuting the arguments of this author, and we must therefore rest our doubts upon the general invalidity of the principle by which he proceeds. We have been informed, however, by an ingenious correspondent, that *Bearla Fhíni*, which this author interprets, *the Phœnician Tongue*, and on which he chiefly founds his argument, signifies, literally, not the Phœnician tongue, but *the native language*, i. e. the language of the people who use it. From this circumstance, which we have received from unquestionable authority, we leave our readers to judge of the conclusion. With respect to the opinion of this author, that Ireland was the Thule of the ancients, it is entirely repugnant to the general evidence of history.

In the remarks subscribed to this Essay, concerning the acknowledged mistakes of Mr. Lhwyd, and Mr. Baretti, the author makes no allowance for the alterations which it is to be supposed took place in the Irish and Byscayan, as well as in all other languages, at different periods; but arbitrarily pronounces every reading to be erroneous which does not coincide with what he pleases to consider as the standard of diction and orthography in those tongues. Should the two abovementioned gentlemen determine of the reading of this author by the same criterion, to which they may certainly urge an equal claim, their inference would naturally be the very reverse of what he draws. *Non negram off tantas compendia lites.*



THE CRITICAL REVIEW.

For the Month of *April*, 1773.

ARTICLE I.

Memoirs of Great Britain and Ireland. From the Dissolution of the last Parliament of Charles II. until the Sea-battle off La Hogue. Vol. II. By Sir John Dalrymple, Bart. 4to. 11. 2s. boards. Cadell.

BY the secrecy and dissimulation usual with politic princes, not only their counsels are often rendered inscrutable to those around them, but even the most discerning historian, in a succeeding age, is perplexed in developing the dark and intricate mazes in which the movements of state were conducted. Perhaps no period in the annals of human kind affords a more striking example of this remark than the reign of Charles II. a monarch versatile in disposition, to the last degree distrustful of his ministers, and almost constantly involved in circumstances where interest and ingenuity were repugnant to each other. To lay open the springs of the transactions in that obscure period, which hitherto remained unaccountable on every principle of policy, required the aid of such information as no preceding historian had obtained, and could be derived only from the ultimate and most latent sources of inquiry. The world is at length favoured with the accomplishment of this grand desideratum, in the work now under our consideration; the author of which, in consequence of the access he procured to original papers, never before published, has removed the veil of mystery which surrounded the cabinet of Charles, and thrown a light on the secret negotiations of that reign.

The first volume * of this work contained many interesting facts; but in that which is at present the object of our atten-

* See Crit. Rev. vol. xxxi. p. 352.

tion, we meet with an account of events still more important and extraordinary. The epistolary correspondence with which we are here presented, may be reckoned, in many respects, an useful guide to a knowledge of the private motives which actuated the court, and political champions of this kingdom, from near the middle to the end of the last century. In original writings of this sort, we see beyond equivocal events, and are introduced into the very *penetralia* of historical repositories. Authorities for completing a body of French annals were lately copied from the manuscripts deposited in the British Museum: we now behold the obligation returned, by a permission to borrow materials from the papers at Versailles, towards elucidating the history of our own country.

This generous reciprocation of indulgence for the advancement of history is worthy the magnanimity of great and civilized nations, which, though rivals in power and commerce, can mutually furnish each other even with such information as exposes the political artifices of their respective courts. It is not, however, the secret transactions of the cabinets alone with which we are made acquainted in this work. Our information extends to the unexpected view of such depravity in the supreme assembly of the nation, as is scarcely to be equalled in the annals of any country; and which, if supported by sufficient proof, might justify a suspicion unfavourable to the integrity of the most applauded patriots that ever lived.

Sir John Dalrymple has divided the papers relative to the events of Charles's II'd's reign into three chapters, corresponding to so many distinct periods of time. The first of these periods begins at the downfall of Clarendon, in the year 1667, and ends with the marriage of the prince of Orange, ten years after; the second extends to the downfall of the earl of Danby; and the third, from that event to the dissolution of Charles the II'd's last parliament. From the perusal of these papers, our author justly remarks, 'that the wisest thing a king of England can do, is to respect the interest of his people; and the wisest thing the people of England can do is to respect that of their prince.'

In the first of the periods above mentioned, we behold king Charles, the duke of York, and their ministers, forming connexions with France of the most dangerous tendency to the religion and liberties of the subject. From the first letter in the collection, which is from king Charles to his sister, the duchess of Orleans, we find his majesty influenced by a fixed antipathy to the Dutch, expressed in terms not very delicate to proceed from a royal writer. In the next letter to the duchess, he makes an apology for the triple alliance, and informs her
 8 that

that his motive for concluding the treaty with the States was, to bring Spain to consent to such terms of peace as would be agreeable to France; and he urges the same argument in a letter to Louis the XIV.

It appears from a memorial presented to the French king by M. Rouvigny, in the year 1668, that instead of France inducing Charles to the secret treaty for defeating the triple alliance, as has been commonly imagined, the court of Versailles was drawn into this step at the instance of that of London. The letters from king Charles to the duchess of Orleans at this period are full of injunctions of secrecy, as well as expressions of the greatest tenderness; and he appears to have been so much afraid of detection, that they are sometimes written in cypher.

Among the dispatches of the French ambassadors, where the preceding letters are likewise deposited, we meet with a memorial remitted by Mr. Beling to Mr. Colbert, 18 Dec. 1666; in which it is agreed, that Charles is to receive 200,000 l. for declaring himself a catholic; France is to assist him with troops, if his subjects rebel; if the king of Spain dies without issue, Spain is to be divided; England to take possession of Minorca, Ostend, and Spanish America; and France to enjoy the rest of the Spanish dominions. Holland to be divided between France and England, and provision to be made for the young prince of Orange. King Charles is to be paid 800,000 l. a year during the Dutch war; and war to be declared against Hamburg. This was the purport of the memorial; but from the dispatches in the *Depot*, it appears, that in the course of the treaty France refused to agree to the war against Hamburg, and stipulated to give a hundred and fifty thousand pounds for the king's conversion, with a subsidy of three millions of livres for the Dutch war. The only difference between the two courts about the secret treaty seems to have been, that Charles insisted to begin with the declaration of his popery; whereas Louis the XIV. was desirous that he should commence with declaring war in conjunction with him against Holland. Sir John Dalrymple thinks it probable, that the duchess of Orleans' journey to Dover to meet her brother, was undertaken with the view of persuading him to yield this point to France.

From the dispatches in the *Depot*, it farther appears, that the treaty was concluded upon its original plan by the four popish commissioners, unknown to the king's protestant ministers. The treaty itself is not in the *Depot*, but there is a private ratification of it by Louis XIV. in a letter to king Charles, of which we shall give our readers the translation.

R 2

Sir,

' Sir, my Brother,

' I have seen and examined the articles of the treaty that was concluded and signed at Dover the $\frac{1 \text{ June}}{22^d \text{ M.y}}$ by Mr. Colbert, my ambassador, and the lords Arlington and Arundel of Wardour, and the chevaliers Clifford and Beling, your commissioners; and tho' I have this day caused my letters of ratification to be expedited in the best form possible, and agreeable to what had been agreed between the said ambassador and commissioners; nevertheless as they have thought proper, in order to keep this treaty a greater secret till it be time to put it in execution, that our letters of ratification should not be sealed with our great seals, but only with our privy ones, I thought it necessary to assure your majesty by these lines written with my own hand, that I approve and ratify all the contents of the said treaty, and I promise on the faith and word of a king to observe and keep them inviolably in all points, without ever acting contrary thereto in any manner whatsoever. I hope God will bless our strict union of friendship and interests with all the good success we can wish from it, as well for his own glory as the common good of our subjects. I am, &c.'

Charles not having received the money stipulated, still delayed preparing for the Dutch war, under pretence that he was first to declare his conversion. Our author naturally supposes, that this hesitation arose from the king's consciousness, that in his secret treaty with France he was supported by none but his popish ministers; and it appears from subsequent evidence, that Charles put into motion an intrigue for laying the burden of part of the articles on his protestant ministers. The plot was, that Buckingham, when sent to France upon an embassy of condolence, should be cajoled by that court into an approbation of the treaty, with the promise of obtaining the command of six thousand troops to be used against Holland. The bait appears to have so well succeeded, that we meet with several letters from Buckingham to Louis XIV. declaring his impatience for the conclusion of the treaty. We shall lay before our readers, the translation of one of these letters, which is couched in a strain of abject adulation and servility.

' Sire,

' I should be in despair if your majesty could doubt my zeal and fidelity: I owe you every thing through gratitude, but I am still more attached to your service by your personal qualities, which render you as much more estimable and above the rest of mankind, as you are by your rank. It is these that for ever oblige me to be more devoted to your majesty than to every thing else in the world, and will always make me declare my thoughts plainly to you without reserve, being certain that as I shall always submit myself to your judgment, you will not think ill of me for the ardour I shall always have for every thing that regards you: in short, Sire, I cannot hinder myself any longer from telling your majesty that nothing ever troubled my mind so much, as the conduct of this treaty since our return from Newmarket. The king my mas-
ter

ter agreed there in every thing with your majesty; there was nothing wanting but to draw the articles up, which we ought to have signed in two days, and which, I am assured, might have been written in less than one. My Lord Arlington should have finished them in concert with the Ambassador, but since then we have had nothing but delays. The first stumbling-block was the islands of Goree and Worne, which the Ambassador has since agreed to; but that should not have retarded the affair, for the King my master was resolved to sign the treaty, leaving a blank place for the said islands, upon the assurances I gave him of your Majesty's affection, and that without doubt you would insert them yourself, after the reasons that might be given you for it. I immediately told the Ambassador of it, believing on my part that I had done wonders; but the next day, instead of concluding, we had another dispute about the preamble, and the article relating to the Prince of Orange. The King my master consented directly to every thing he asked; but this availed us nothing, for the ambassador always found new difficulties, and refused to sign till the return of his messenger. At present we are disputing about one of the two millions of livres that is to be paid on signing the treaty. During this delay, it was often foretold to the King my master, that he would very soon have an infallible mark of your Majesty's intentions, for if you had changed your sentiments, you would hesitate upon the payment of these two millions. This prediction fulfilled so soon, together with what followed, served to confirm me in a suspicion, which for some time has given me a great deal of uneasiness; and I no longer doubt but the two persons who ought to have prepared every thing for the conclusion of the treaty, have agreed to break it off; and that whilst one fills the King my master's head with scruples, the other does as much to your Majesty; if I am mistaken, excuse a weakness that is a fault of my nature. I cannot be indifferent in the cause of those whom I honour. I consider this affair as the only one that can aggrandize your Majesty's renown. If we enter here into the alliances which are every day offered us with eagerness, your Majesty will lose the finest occasion in the world to exert those talents God has given you, and which are capable of making you at least equal to all those who have preceded you in history.

'Sire, I speak as I think. If I do wrong, pardon me. Your Majesty, if you please, may remember that from the moment I knew you, my heart was so filled with admiration, that it will be impossible for me ever to have an attachment to any other thing, or to be at rest till I find some occasion to render you service, and to show your Majesty to what a degree I am accountable to you for all the obligations that I have received in so many different ways. I am, from the bottom of my heart, Sire, your Majesty's, &c.

(Signed)

BUCKINGHAM.

It appears, that when the new treaty was nearly concluded, the French court insisted to have a secret article, declaring, that nothing in it should derogate from the article in the former treaty relative to the king's embracing popery. Charles struggled hard to avoid this obligation, but at last consented to it. It is evident from Colbert's letters, that both these treaties were forwarded by means of pecuniary gratifications

from France to the king's ministers, and for the most part with his own knowledge. The following quotation evinces this fact.

' On the 25th August, 1670, Colbert writes to Louis the XIVth, that he had offered a pension of 10,000 crowns to lord Arlington, whose answer was, that he could neither take or refuse it now, but that in case of necessity he would ask the protection of Louis.

' On the 28th August, 1670, Colbert writes Monf. de Lyonne, that lord Arlington had proposed the French court should give a pension to lady Shrewsbury, in order to fix Buckingham the better.

' On the 2d October, 1670, Colbert writes, that Buckingham had told him the Spaniards had offered him 200,000 l. to bring king Charles to their side. Colbert adds: " Je crois qu'il n'en est rien; mais je crains que l'appetit de ces nouveaux commissaires ne soit grand—I do not believe any thing of it; but I am afraid that the appetite of these new commissioners is great."

' On the 16th October and 3d November, 1670, Colbert writes, that he had given the presents to the commissioners of the first treaty, and that king Charles had ordered them to take them. It does not appear what the extent of the present was.

' On the 1st Jan. 1671, Colbert writes, that he had given lady Shrewsbury 10,000 livres.

' On the 2d April, 1671, Colbert writes, that he had given a present to Lauderdale, that he is soon to do the same to Buckingham and Ashley Cooper, and that king Charles knew it. It does not appear what the extent of the presents was.

' On the 9th November, 1671, Colbert writes, that lady Shrewsbury on receiving her French pension said, she would make Buckingham comply with king Charles in all things.

' On the 3d December, 1671, Colbert writes, that lady Arlington had in her husband's presence offered to accept of the present intended for her husband. He adds, " Le mari n'a fait qu'un reproches très obligeant."—" The husband reproached her, but very obligingly."

' On the 11th April, 1672, Colbert writes to Louis in these words: " Milord Arlington m'a fait une visite exprès pour me faire connoître combien il est pénétré des marques d'estime et distinction que votre Majesté a donné par le magnifique présent que votre Majesté a fait a Madame Arlington." " My Lord Arlington made me a visit on purpose to let me know how much he is penetrated with the marks of esteem and distinction which your Majesty has given by the magnificent present which your Majesty has made to Lady Arlington." And then proceeds to repeat the strong professions of Lord Arlington to France.'

We agree with Sir John Dalrymple in thinking it highly probable, that the stipulations entered into by Charles in these two treaties, relative to declaring himself a Roman Catholic, were meant only as a stratagem to draw money from France, and afterwards perhaps from Spain. Be that as it may, it is certain, as our author observes, that the evasions the king made use of to avoid fulfilling this part of the engagement, make a true comedy in Colbert's dispatches. After Charles had

had signed the first treaty, several months pass over upon an alledged difficulty on his part of finding a proper person to send to Rome for managing his reconciliation with the holy see. Colbert at length proposed, by orders from France, that the affair should be conducted by the bishop of Laon, a man of eminent virtue; and to this proposition Charles agreed. In three weeks after the king changed his mind, alledging that he did not choofe to trust his secret to a pope who was near his end; and besides that it would be proper he should send an Englishman with the bishop of Laon. On the sixth of November, about a fortnight after urging the former pretext, Colbert writes, that king Charles had not yet found a proper Englishman to go to Rome with the bishop of Laon. On the 13th of November, Colbert proposed to lord Arlington that the bishop of Laon should set off by himself, and lord Arlington said he would speak of it to the king. On the 17th of the same month, the French ambassador informs his court that Charles had at last found a proper Englishman, but who was not in England, being head of the college at Doway, and that he would send him alone, without the bishop of Laon; that Charles had promised to declare his conversion soon, but would not fix the time; and had in the interval made a demand for money from France. On the 1st and 19th of January following (in the year 1671) Colbert acquaints his court that there were delays about the English clergyman and the form of his instructions, and that Charles was to trust the whole affair to one of his own subjects. On the 18th of February still more delays were made on account of the want of proper instructions to the king's English clergyman. On the 25th of the same month, the instructions to the clergyman having at length been finished, lord Arlington carried them to the king, who gave for answer, that he could neither declare his popery, nor send any person to Rome at that time. On the 21st of March 1672, the ambassador writes that Charles desired a theologian to be sent him from Paris, to instruct him in the mysteries of the Catholic religion, but that he desired this theologian might be a good chemist. On the 7th of June the information is, that Charles had postponed his conversion till the end of the campaign; and that in the mean time he desired a treaty with the see of Rome, in which the pope should yield the communion in both kinds, (le communion dans les deux especes) and that mass should be said in the vulgar tongue. From these demands, the French court appears to have been at last convinced of the improbability of ever procuring from Charles the declaration so much

desired, and we henceforth find him no more troubled on the score of religion.

The French king seems to have fulfilled his engagements, notwithstanding the evasions of Charles in the article of popery: for the dispatches evince that the latter received great sums from France during the Dutch war, and that he made no complaints of breach of treaty on that head. The extent of the sums, however, does not appear.

In the year 1676, we find Charles executing another secret treaty with Louis XIV. for the purpose of preserving tranquillity in England. In the letters on that subject, the British monarch descends to a strain of solicitation which strongly marks the unhappy condition of a prince who has forfeited the confidence of his people. So much was Charles in the interest of the French king, that we are informed the general train of the dispatches in the *Depot*, during the negotiations at Nimeguen, discovers, that while he was acting as mediator of the peace, he gave France intelligence of the views of her enemies, and co operated with her. From these dispatches it also appears, that the French court prevented the prince of Orange's marriage with the lady Mary, in the year 1674; that upon this occasion the king and duke expressed strongly their dislike of the prince of Orange; and that the duke of York flattered himself with the prospect of marrying her to the dauphin of France.

The predilection for France proved the means of involving Charles in much domestic embarrassment, and of inducing him to embrace a system of policy which was equally singular and pernicious. At the opening of the session of parliament, in the year 1677, we behold him bribing his own subjects, with French money, to prevent a war with that nation. In a letter to Louis XIV. dated 14th February, 1677, Courtin writes thus. 'I received the bill of exchange, for £11000 sterling on the October quarter: it came very apropos; for the king of England wanted money to gain those who are accustomed to make a noise only in order to be the better bought.' On the first of April the same year, he again writes as follows. 'To my knowledge, he (Charles) has distributed all the money he received from my hands, to gain the votes he stood in need of: he has so well served the king to this hour, that he deserves to be assisted in his necessities, and it will be very important to take care to keep him in the good disposition in which I left him yesterday evening.' As an argument for inducing his court to send money to Charles, to be distributed among the members of parliament, Courtin writes to his court, 'that Spain and the emperor were sending money to be distributed

among them on the other side. In a letter of the 13th of May, 1677, he says, 'It is even very important that your majesty send here the first payment of the subsidy. Mr. Bergick and the emperor's envoy will have 250,000 livres to distribute in the lower house. They will do more with this than could be done on your majesty's part with two millions.' On the 20th of May he again writes thus: 'Mr. Bergick has not received 50,000 crowns, and the emperor's envoy 10,000 pistoles, but with this design.'

While this scene of corruption is transacting among the representatives without the desired success, the king enters into a treaty with France for adjourning the parliament, upon condition of receiving 2,000,000 livres. After the bargain was concluded, we are told that Mr. Montagu, who had been ambassador in France, and lord Danby, prevailed on king Charles to pretend that he had made a mistake in valuing two millions of livres at 200,000*l*, and to insist that the sum should be made 200,000*l*. neat. The behaviour of Charles respecting this pretended mistake of calculation, is related in the following letter to Louis XIV. from Mr. de Barillon, who now succeeded Courtin in quality of ambassador.

'After this, Sire, I thought it right to bring upon the carpet the affair of the two hundred thousand pounds sterling; and told the King of England your Majesty's surprize that Mr. Montagu should renew an affair already finished: he immediately interrupted me, and said, In the name of God, do not speak to me of this affair; I am so confus'd about it that I cannot bear its being spoken of: go to the treasurer, and do as you and he shall understand the matter; as to myself, I am driven to despair whenever it is mentioned to me. I answered, But, Sire, your Majesty very well knows that sending me to the treasurer, is embarrassing the affair afresh, for the treasurer will not give it up: he lately made a difference about the hundred thousand crowns which had been paid; and as he saw your Majesty had condemned that pretension, he now forms a new difficulty: even Mr. Courtin, whom your Majesty would not wish to hurt with the King his master, finds himself involved in this matter. It has been said, he did not rightly comprehend what passed between your Majesty and him, and that he was to blame in representing an affair as finished, on which you had only spoken some civil words. The King of England, whose patience was at an end with this discourse, said, they were to blame who cast reflections on Mr. Courtin; that it was not his fault, and that what he had written was true; but that himself who spoke to me was deceived in the value of the money, and that he had not comprehended right the difference between that of France and England: in saying this he conducted me to the door of the chamber, which he opened himself, and again repeated, I am so ashamed that I cannot speak any more to you: go see the treasurer, for he has made known to me such large wants, and so great a necessity in my affairs, that I cannot believe the King my brother will leave me in this embarrassment.'

In

In the second chapter of this work, to which the author has allotted the account of the events from the marriage of the prince of Orange, to the downfall of lord Danby's ministry, we find Charles wavering between Holland and France; and the popular party in parliament entering into negotiations with France against their king, of a nature destructive to public freedom, and represented as the effect of a prostitution the most venal and unjustifiable that stains the annals of England.

This period, says Sir John Dalrymple, begins with a seeming friendship, and ends with a real coldness, between the Prince of Orange and the two royal brothers. During the course of it Charles was thrice upon the eve of a war with France, yet never made it; the house of commons pressed him to make alliances which they afterwards disapproved, to enter into a war which they would not give him money to support, and to levy an army which they disbanded almost as soon as it was raised; Charles animated the powers of Europe against France, for refusing to deliver up her conquests in Flanders till satisfaction was given to Sweden, and yet immediately after made a treaty with France in support of Sweden; and a great minister, the favourite of his Prince, the friend of his country, as much as one of Charles's ministers could be, betrayed by the friend he had the most reason to trust, was thrown from the summit of power, and almost, in the same instant of time, into the solitude of a prison. These events always appeared to me impossible to be accounted for upon the common principles of human actions. But the very unexpected discoveries which I made last summer at Versailles, in the dispatches of the French ambassadors who were in England during this period, will account for all these seeming inconsistencies. French intrigue and money is the key to them all.

Every reader who has attentively perused the history of this period, must have found himself perplexed with the inconsistencies which Sir John Dalrymple tells us he has always thought inexplicable upon the common principles of human action. They are such indeed as no ingenuity or penetration could ever possibly investigate, without farther information than has been transmitted by the most inquisitive and explicit historians. Should the arcana he has discovered, respecting particular transactions, be found of unquestionable credibility, they certainly might afford reason to suspect that wherever the conduct of government is not reducible to uniform or rational principles, some invisible hand directs its mysterious operations, and the *auri sacra fames* is the Evil Genius of the state.

In the third chapter of this work, we find several letters from Barillon, the French ambassador, which expressly intimate lord Ruffel's intriguing with the court of France. The following extract presents us with a scene of venality equal, if not superior, to any in the states of Greece in the time of Philip of Macedon; and we have the mortification to find even the name of Algernon Sidney enrolled in the list of parliamentary

mentary prostitutes. This very extraordinary charge, however, merits some comments.—Sir John Dalrymple informs us, that when he found in the French dispatches lord Ruffel intriguing with the court of Versailles, and Algernon Sidney taking money from it, he felt very near the same shock as if he had seen a son turn his back in the day of battle. We do not in the least question the reality of the shock with which Sir John Dalrymple tells us he was affected at this very unexpected discovery; but we should imagine that, upon weighing maturely the nature of the evidence by which the credibility of the information ought to be determined, he might have found reason for questioning the charge produced against such celebrated persons. When it is considered that Barillon had the discretionary distribution of large sums of money for the purpose of bribing the court and parliament of England, there arises a strong presumption that he imposed upon his master, and retained in his own hands the money which is said to have been paid to Algernon Sidney. It is certainly more reasonable in this case, to suppose Barillon guilty of falsehood, than Sidney of corruption. The former conjecture is countenanced by the situation and circumstances of the person; the latter is repugnant to every idea on which probability, the force of presumption, and candid judgment, can be founded. Before we admit the fact, we certainly would require stronger evidence than is here produced against men, who, through the whole of their conduct, were so conspicuous in the cause of public freedom, and who maintained their principles even to death.

The charge of bribery rests upon the authority of a single person, himself the agent, and interested in the credit of the transaction; the fact supported by no collateral evidence, but on the contrary, rendered suspicious by every circumstance which can weaken or detract from the credit of the testimony; the person accused, a man, not only of unblemished integrity, but the highest reputation for public virtue; Barillon, avowedly the abettor of corrupt practices. When all these circumstances are considered, we must acknowledge that, to us, the fact appears not to be supported either by sufficient historical or legal evidence to obtain belief; and till the truth of it can be ascertained by more unquestionable authority, we must regard the anecdote entirely as a falsehood, not maliciously invented to stigmatize the reputation of Sidney, but to conceal the fraud of Barillon himself, and gratify his master, by flattering him with the concurrence of the English patriot to the measures of the court of Versailles; a deception the more certain of success, as in opposing the French war, the

- a the conduct of Sidney, it might well be presumed, would be the same from principle, as if he had actually come under an engagement to serve the interest of France. The arguments which we have urged as exculpatory of Algernon Sidney, may also, perhaps, be applied in support of the character of other persons mentioned in Barillon's letters, from the similar charge of corruption.

‘ *State of the money employed by Mr. Barillon, Ambassador from Louis the XIVth in England, since the 22d December, 1678.*

‘ By the memorial which I sent to court the 22d of December, 1678, I had remaining in bills of exchange and ready money the sum of 2191*l.* 16*s.* 7*d.* sterling, which makes in French money 292211*l.*

‘ Since the said 22d December to this day the 14th December, 1679, I have given, to wit, to the Duke of Buckingham 1000 guineas, which makes 1087*l.* ten shillings sterling.

‘ To Mr. Sidney 500 guineas, which makes 543*l.* 1*s.* sterling.

‘ For the support of the Sieur Bulstrode in his employment at Brussels 400 guineas, which makes 435*l.* sterling.

‘ To the Sieur Beber 500 guineas, which makes 543*l.* 1*s.* sterling.

‘ To the Sieur Lyttleton 500 guineas, which makes 543*l.* 1*s.* sterling.

‘ To the Sieur Powle 500 guineas, which makes 543*l.* 1*s.* sterling.

‘ To the Sieur Harbord 500 guineas, which makes 543*l.* 1*s.* sterling.

‘ Total of the expence made to this day 14th December, 1679, 4241*l.* 5*s.* sterling, which makes in French money 56550*l.*

‘ The 22d December, 1678, I had remaining 2191*l.* 16*s.* 7*d.* sterling, which makes in French money 292211*l.*

‘ Since the said 22d December I have given 4241*l.* 5*s.* which makes in French money 56550*l.*

‘ Thus I have remaining this 14th December, 1679, only the sum of 17674*l.* 11*s.* 7*d.* sterling, which makes in French money 245666*l.* of which sum I have in ready money 2674*l.* 11*s.* 7*d.* sterling, which makes in French money 35661*l.* The remainder, which is 15,000*l.* sterling, or 200,000 livres French money, is in bills of exchange which have not been negotiated.

‘ The last account consists of the following articles.

	Guineas.
‘ William Harbord. Barillon describes him thus : “ Qui à beaucoup contribué à la ruine de Comte de Dambi.”	
—“ Who contributed greatly to the ruin of Lord Danby.”	500
‘ Mr. Hamden,	500
‘ Colonel Titus,	500
‘ Hermstrand : This must have been Sir Thomas Armstrong, because when Barillon gives afterwards an account of Armstrong's execution for the Rye-house plot, he calls him Chevalier Thomas Hermstrand,	500
‘ Bennet. Barillon describes him to have been formerly secretary to Prince Rupert, and now to Lord Shaftesbury,	300
‘ Hodam,	

• Hodam. This must have been Hotham, for Barillon describes him, "Fil de Chevalier Hodam qui étoit gouverneur de Hull."—"Son of the Chevalier Hotham who was governor of Hull."	300
• Hicdal, - - - - -	300
• Garoway, - - - - -	300
• Francland, - - - - -	300
• Compton, - - - - -	300
• Harlie. This must have been Sir Edward Harley, because Barillon describes him, "Ci devant gouverneur de Dunquerque."—"Formerly governor of Dunkirk,"	300
• Sacheverel, - - - - -	300
• Foley, - - - - -	300
• Bide. He describes him thus: "Fort riche et accredité."—"Very rich and in great credit,"	300
• Algernoon Sidney, - - - - -	500
• Herbert, - - - - -	500
• Baber. This must have been the famous Sir John Baber. Barillon describes him thus: "Qui n'est pas du parlement, mais qui a beaucoup des liaisons avec les membres de la chambre basse, et qui avoit fait ma liaison avec milord Hollis."—"Who is not in this parliament, but who has many connections in the lower house, and who formed my connection with Lord Hollis,"	500
• Hil. This was probably Sir Roger Hill. Barillon says he was formerly one of Cromwell's officers,	500
• Boscawen, - - - - -	500
• Du Crofs. This was the De Crofs, envoy from the Duke of Holstein, mentioned by Sir William Temple,	150
Le Pin. Barillon calls him one of Lord Sunderland's clerks,	150

To this shameful detail we shall add what occurs in a future page. Barillon writes, on the 4th April, 1680, that Charles was on a project of making a protestant league with the Dutch and Swifs against France; that Mr. Herbert was to go ambassador to conduct it in Swifferland, and had offered for 5000 l. to serve the interests of France in his embassy.

Among Barillon's dispatches we find a circumstantial account of the death of Charles II. with the means used for introducing a priest privately into his bedchamber.

Sir John Dalrymple remarks as a singularity, that in all the duke of York's printed letters in this Appendix, and in above an hundred more which he has seen, there is scarcely one stroke either of genius or sensibility to be found. We entirely subscribe to this opinion, as we do likewise to his observation, that the speech of king James, at St. Germain's, to the Scotch officers when reduced to a company of centinels, is a strong instance, how a mind naturally severe and weak, may be humanized; and even elevated by misfortunes. It is as follows.

‘ My

‘My own misfortunes are not so nigh my heart as yours. It grieves me beyond what I can express, to see so many brave and worthy gentlemen, who had once the prospect of being the chief officers in my army, reduced to the stations of private centinels. Nothing but your loyalty, and of a few of my subjects in Britain, who are forced from their allegiance by the prince of Orange, and who I know will be ready on all occasions to serve me, and my distressed family, could make me willing to live. The sense of what all of you have done, and undergone for your loyalty, hath made so deep an impression in my heart, that if ever it please God to restore me, it is impossible I can be forgetfull of your services and sufferings. Neither can there be any posits in the armies of my dominions, but what you have just pretensions to. As for my son, and your prince, he is your own blood, a child capable of any impressions; and as his education will be from you, it is not supposable he can forget your merits.—At your own desires, you are now going a long march, far distant from me. I have taken care to provide you with money, shoes, stockings, and other necessaries. Fear God and love one another. Write your wants particularly to me, and depend upon it always to find me your parent and king.’

We must observe, in justice to the character of that unfortunate prince, that the imputation of having saved his dogs and priests, while he neglected his friends, in his shipwreck in the year 1682, is fully disproved by two letters; one of which is from Sir James Dick of Priestfield, and the other from the earl of Dartmouth.

There is, in this volume, a letter from Dr. Hugh Chamberlayne to the electress Sophia, which strongly invalidates the pretended opinion of a supposititious birth. That ridiculous fiction, as our author observes, was intended to have been made use of six years before, if King James's queen had then been delivered of a son.

We may pronounce this publication the most curious collection of historical facts, relative to the period between the restoration of Charles the Second, and the end of the last century, of any we have ever perused; excepting the charge of venality, it displays, upon unexceptionable evidence, the motives and actions of every political party, without affectation or disguise; and evinces that neither whig nor tory is entitled to the praise of uniform and consistent conduct.—The materials are, in general, highly interesting, perspicuously arranged, and connected with just remarks, though in these the author has not been sufficiently attentive to accuracy of style.

II. *Letters to the rev. Dr. Kippis, occasioned by his Treatise, entitled, "A Vindication of the Protestant Dissenting Ministers, with Regard to their late Application to Parliament."* By Josiah Tucker, D. D. 8vo. 2s. 6d. Bladon.

IN the first of these Letters the learned author enquires into the extent of the claim of the church of England to regulate the external behaviour of her own members; and also to influence their internal judgments in controversies of faith.

In this enquiry he sets out upon these principles: if every individual have an unalienable right to the exercise of his private judgment (as he undoubtedly has), he has a right to arrange his own thoughts in proper order, to form and connect his principles, and to sum them up together by rejecting some ideas, and by joining others. He has consequently a right to form a system, compose a creed, and establish articles of faith, or rules of conscience for his own private use. Other individuals may join themselves to him, or he to them, if they and he think proper. But if either he or they should grow disgusted with this association, he has a right to leave them, or they to discard him. He has a right to choose his own means for the attaining of his own ends, under the limitations of justice and good morals; and if he have, a collection of individuals has the same right. Therefore all independent societies whatever (and consequently the church of England among the rest) have an inherent power, and an unalienable right to appoint certain lawful means for the attaining of certain good ends: that is, they have a power of adjusting their own external conduct and behaviour, and of regulating the ceremonies of it, according to the best of their skill and judgment, &c.

From these and the like principles the author proceeds to vindicate the 20th Article, relative to the power of the church to decree rites or ceremonies, and its authority in matters of faith.

The second letter contains a discussion of this question, Whether the English reformers, in the reign of Edward VI. intended to establish the doctrines of predestination, redemption, grace, justification, and perseverance, in the Calvinistical sense, as the doctrines of the church of England.

Dr. Tucker endeavours to prove, that at the time just preceding the Reformation, the church of Rome, in respect to predestination, grace, free-will, and perseverance, was truly Calvinistical, or, which he says is the same thing, Augustinian; and

and that our reformers were not Calvinists with respect to the quinquarticular controversy.

Among other arguments for this purpose he produces the following, which has always been thought an insuperable one, against those who impeach the Arminian or Semipelagian clergy with holding doctrines contrary to their subscriptions.

‘As soon as Edward’s government was settled, many important things were done by our reformers. They composed and published a set of homilies that very year. They also ordered an English Bible, together with a Paraphrase on the New Testament, to be set up in all churches throughout the realm. And they gave a strict charge to the bishops, to see these things punctually executed in their respective dioceses. Now whose writings do you think those were, which they ordered to be set up in all churches for the purposes of instructing both clergy and laity in the true sense of scripture, and in the just principles of the reformation? Not Luther’s Commentary on the Epistles to the Galatians, though that had been published twenty-three years before; nor yet Calvin’s Institutes, though these were likewise in being; but the paraphrase of that very man, Erasmus, who had confuted them both.’

In the latter part of this Letter the author draws up the quinquarticular controversy in opposite columns, the one side to represent Calvinism, and the other Arminianism; and then adds such extracts from the several offices of our Common Prayer as are relative to each head, without intermixing any reflections of his own, in order that every intelligent reader may judge for himself, in regard to the real merits of the present dispute.

The truth of the case seems to be this: the liturgy was compiled by at least thirteen different writers: And it is very natural to suppose, that the minds of some of them were either biased by preceding formularies, or tinged with the doctrines of St. Austin, and the Calvinists. It would certainly be a very difficult matter to prove, that there are *no traces* of Calvinism in our book of Common-Prayer.

What the dean of Gloucester says of himself in the conclusion of his Letter may be very reasonably allowed: ‘If I am mistaken says he, few persons have taken more pains to be rightly informed than I have done, or have pursued a better method, if so good.’ He has certainly acquitted himself as a very able and judicious controversialist.

III. *A New Inquiry into the Causes, Symptoms, and Cure of Putrid and Inflammatory Fevers; with an Appendix on the Hætic Fever, and on the Ulcerated and Malignant Sore Throat.* By William Fordyce, M. D. 8vo. 3s. sewed. Cadell.

IN this treatise Dr. Fordyce, rejecting the minute and useless discriminations which formerly prevailed, has adopted the mode of distinguishing fevers into three classes, putrid, inflammatory, or a mixture of both; and he lays it down as a maxim, that in the putrid kind, an antiseptic course may be immediately entered upon with a degree of security scarcely known hitherto, and hardly to be credited. Of the method proposed for this purpose, we shall give an account in the sequel of our review, and at present proceed to a detail of the order in which the author has arranged his subject.

He begins with considering the essential character of fevers, which has been generally reputed an unnatural heat, spread over the whole body, or several parts of it. This symptom, however, being not perceptible in the access of agues, he infers that heat is not the essence of a fever. The opinion of the Arabian physicians, likewise, that the interruptions of the functions of life constituted the distinguishing characteristic of febrile disorders, can only be applied, he remarks, to some species of fevers, and not to fevers in general. He next observes, that quickness of the pulse, the symptom which modern physicians consider as the infallible mark of fever, is also liable to objection; since in many states of the putrid fever the pulse is under sixty in a minute, which is below the standard of a healthy pulse in either sex. The author concludes this subject with acknowledging that, for his own part, he believes with F. Hoffman, that any such impediment to the free circulation of the blood, as destroys its equilibrium, is the essential character of a fever.

Dr. Fordyce afterwards considers the causes of fevers, as existing in the air, seasons, climate, situation, blood, bile, food, drinks, obstructed perspiration, and cloathing.

In the succeeding chapter the author lays down at considerable length the distinguishing symptoms of putrid and inflammatory fevers, which are chiefly taken from the state of the animal spirits, the pulse, the texture of the blood, and the colour of the tongue. He declares himself of opinion, that the different appearances of the tongue in fevers ascertain the state of the disease, its nature, and the proper method of treating it, better than even the pulse itself; for while the last discovers the quantity of danger, and perhaps the state of the circulating blood in inflammatory cases, the tongue alone

VOL. XXXV. April, 1773.

8

ascertain

ascertains the quantity of bad juices, the degrees of disorder in the blood and lymph, with the true state of the salivary, gastric, and absorbent vessels, and of all the chylopoetic viscera.

The third chapter is employed on the cure of fevers in general and in particular. We shall lay before our readers the author's observations on the method of procuring sleep in these disorders, as being of great consequence in clinical practice.

' Instead of repeating what has been said on one of the most important of all subjects, the procuring of sleep in fevers, I go on to observe what has scarcely been taken notice of, or is not commonly known, that in inflammatory ones, whether the fizy blood has fallen on any particular viscus, as on the side, lungs, liver, intestinal canal, or is circulating about in the general habit, as in rheumatic or ardent fevers; taking away blood in a sufficient quantity at proper intervals, together with sufficient dilution and an antiphlogistic treatment, always procures sleep soon enough to prevent delirium; and that in the true phrenitis or paraphrenitis the above plan will cure it when come on, if strenuously practised.

' Nor must I omit to mention, that I had for many years looked in vain for a method of procuring sleep in fevers of the putrid kind; by which I would here be understood to mean fevers from irritation or acrimony, in a greater or less degree; but have at last the comfort of being able, if called in early, to point out a method that seldom fails to procure it. I said, if called in early; for my plan will not answer where cordials, broths, and volatiles, have been poured down in the beginning, and blisters have been applied to almost every part of the body at the same period. Correctors, but chiefly evacuants of putrid juices, are calculated to produce this blessed effect. As for cordial-confection, volatiles, blisters, broths, mithridate, and the like, I can from my own experience affirm, that they are not: but subacid drinks, as barley-water with lemon juice, imperiale, lemon, orange, or vinegar whey; ripe fruits, strawberries, gooseberries, raspberries, and currants, in summer; and in winter, oranges, grapes, and pears, currant jelly, or preserved fruits, will dispose the patient to sleep. After the fever is formed, the soluble tartar, with manna and tamarinds, or with lemon juice, in a sufficient dose to purge three or four times daily, or in a less quantity when there is already a diarrhœa, seldom fails to procure, in the course of a few nights, enough of sleep to keep off delirium; will often remove it when already come on, and generally produces that sort of repose which quiets the

pulse, and which is the most promising mark of recovery that I know, even in the worst putrid fevers.

‘ In such fevers it is not unusual for the sick to become comatose with their delirium ; a symptom that exceedingly alarms the attendants, and often, I wish I could not say commonly, misleads the physician to apply blisters, and give stimulating medicines, with a view of keeping up the pulse, as they express it. In this state (where I am led to make a favourable prognostic) I have been taught by experience to pursue a very different course : for I frequently allow the patient to lie for several days, perhaps eight or ten, in his delirium, without ever offering to disturb him, except for the purpose of his taking wine whey, panada and sago with wine, or spirit. Minderer. and julep. camph. with a few drops of Hoffman’s anodyne liquor, till he obtains natural sleep, or till the fever has totally left him.’

The remark in the close of the foregoing quotation, respecting both the prognostic and method of treating the comatose disposition in putrid fevers, is different from the current opinion, and deserves the attention of the faculty.

In the beginning of this article we cursorily mentioned, that Dr. Fordyce proposes a remedy for putrid fevers, which he affirms to be of sovereign efficacy, either in preventing those disorders, or nipping them in the bud. The following is the medicine he recommends.

R. Sal. polychrest.

Pulv. rhabarbar. ana drachmam unam. M.

This dose is ordered to be taken four hours before eating or drinking, out of a dish of any vehicle. When the purging begins, the patient is to drink either lemonade, or imperiale, the latter of which is made by dissolving two ounces of cream of tartar in a gallon of boiling water, and sweetening it with syr. cort. aurant. Hispalens.

For the cure of the hectic fever, the author advises proper bleeding, and a severe antiphlogistic diet ; for the ulcerated sore throat, antiseptic drinks, with purges of the same nature, cordial draughts, and sedative diaphoretics. The cure of the malignant sore throat he also trusts to antiseptic medicines, abstaining from the Peruvian bark, and certainly with justice, when the state of the skin, or the increased dryness, blackness, and hardness of the tongue, strongly hold forth the impropriety of persisting longer in its use. The same remark, he observes, is equally applicable to the putrid fever.

In this treatise, we frequently meet with animadversions on the prejudice or inattention of physicians, which we admit to be in many cases too well founded, though in others, we cannot

not help being of opinion, that Dr. Fordyce has rather too much depreciated their practice. In his medical observations, however, he appears entirely free from the bondage of system or authority, and to be guided by experience, the only faithful and unerring director in the cure of diseases.

IV. *Observations on the Diseases in long Voyages to hot Countries, and particularly on those which prevail in the East-Indies.* By John Clark. 8vo. 5s. Boards. Wilson and Nicol.

TO a commercial nation, such as Britain, the knowledge of the nature and cure of diseases incident in long voyages is a matter of the greatest importance, and every attempt to improve it will always deserve encouragement from those who are actuated either by the sentiments of humanity, or public interest. We receive with pleasure, therefore, the information that the work now before us is published under the immediate patronage of the directors of the East India company, to whose approbation it is certainly in a particular manner entitled.

The author has divided the work into two parts, in the first of which he gives a minute account of the weather and diseases which occurred in a voyage to Bengal; with an account of the air, unhealthy seasons, and the prevailing diseases in various parts of the East-Indies. This detail is frequently interspersed with agreeable topographical descriptions, and is followed by an exact meteorological register, kept during the course of a voyage to China, in the years 1771 and 1772. Nothing can afford stronger proof of the unwearied attention paid by this diligent observer to the completion of his laudable and useful design, than the attention he has paid to this subject.

The second part of the work is entirely practical; and here the author, for the sake of perspicuity, first considers the diseases which frequently arise at sea, and are no way affected by land exhalations, and then enumerates the more fatal epidemics of warm and unhealthy situations. He informs us, that the diseases usual in the longest voyages to the East-Indies are few, and invariably the same, and he arranges them under the following heads:

1st. Such diseases as are occasioned by heat.

2d. Such as are occasioned by heat and moisture.

3d. Such as are the consequence of cold and moisture.

The first disease of which Mr. Clark gives a particular account is, the remitting fever, that prevalent endemic of almost every country in the world. Of this fever the author delivers an accurate history, and likewise a narrative of the method of cure;

cure; but he previously favours us with observations on particular remedies. It is scarce necessary to inform our readers, that Mr. Clark recommends great caution in the use of bleeding in the remitting fever. Even in the temperate climate of Britain, that evacuation must be regulated with much circumspection, and ought to be restricted within still narrower bounds in the sultry climate of India. We are told by Mr. Clark, that in this fever he has sometimes given Dr. James's powder; but, from what he has observed, he thinks it a much more uncertain antimonial than emetic tartar; and that the most profuse evacuations, particularly the sweats, which it occasions, renders it highly injurious in the putrid fevers of hot climates. The saline draughts, spirit. Minderer. and nitre, the author is of opinion are attended with no advantage in this fever: and that with respect to the last of these medicines, if the fevers of warm climates demand the use of it, he observes, that the stomach of the patient will not bear it in a sufficient quantity to produce any benefit. He is inclined to explode the use of camphire, serpentaria, castor, and sal succini; and acquaints us, that of all the medicines of this class, he recollects not a single instance of the good effects of any except musk, and the sal cornu cervi. Without entering into a particular account of the cure of the remitting fever, it may be sufficient to observe, that Mr. Clark concurs with other writers on the diseases of hot climates, in the expediency of an early recourse to the Peruvian bark. Twenty cases are accurately related of patients who underwent this disease, which confirm the success of the method of cure.

In the third chapter of this part of the work, the author delivers observations on the cholera, diarrhœa, dry belly-ach, and dysentery. We shall present our readers with a few of his remarks on the medicines commonly used in the last mentioned disease.

Ipecacuanha in small doses has been accounted a specific for the cure of the dysentery. The qualities of causing a diaphoresis, relieving the gripes, and opening the belly, are usually ascribed to it. If in warm climates it was really possessed of them, it would undoubtedly be an inestimable remedy. I have frequently tried it, but must acknowledge, with very little advantage. A free grain of it will keep up a troublesome nausea, but I scarcely ever saw it relieve the gripes, or occasion any easy stool. In the beginning of the disease, prescribing it in this manner is only trifling with the patient.

From the failure of ipecacuanha, so much celebrated as a principal remedy in cold climates, I have been induced to think, that, by long keeping, and by the heat of the climate,

it is soon totally deprived of its purgative qualities. The authority of Pifo, who first recommended it in the dysentery, confirms me in this opinion. He gave it when fresh, and chiefly relied upon its virtues as a cathartic.

* But I would not seem to infer from this, that ipecacuanha is an useless medicine in the dysentery; when joined with opium, it is one of the best astringents; and when given with an intention to clear the first passages, its purgative quality can be restored by the addition of a quarter of a grain of emetic tartar to each dose. In this last form I have often given it with good effects; but when the purgatives already mentioned can be procured, they ought to be always preferred.

* The most usual astringent medicines prescribed in the dysentery are, diascordium, philonium, and theriac. or powders of the same kind, called species. In the form of electaries and confections, it is indeed surprising that any of these medicines should ever be sent out to warm climates, as they soon ferment and spoil by keeping. The same objection, however, cannot be applied to the species; but most of them are very inelegant farragoes injudiciously jumbled together. These antidotes, as they are called, have stood the test of ages, and have been implicitly prescribed by one eminent physician after another, and their virtues in a manner rendered sacred; so that to treat them with the contempt they justly merit, might, perhaps, be dangerous. The basis of them all, consisting of an opiate and aromatic, may be easily prepared, when such medicines are judged necessary; and the virtues of any of them are much surpassed by the combination of an opiate with an emetic.

* After evacuations, when astringents seemed to be proper, I have often tried the extract of logwood and the semirouba, but have always found them ineffectual medicines. The first, although properly prepared, soon becomes mouldy in warm weather; neither does the last keep well; and, perhaps, it may be in a great measure owing to this, that these medicines so seldom answer; but of the whole of this much boasted tribe, the only medicines which I have seen exhibited with any remarkable advantage were opium and ipecacuanha, the decoction of log-wood, bark, and cascarilla. However, in cases which are neglected at first, the effects of them all are very precarious, and most of them, if given too soon, will exasperate the disease.

* The Peruvian bark, from its corroborant, astringent, and antiseptic virtues, seems to be well adapted for the cure of this disease, specially when it depends on the same causes which produce remitting fevers. Although it will generally be found

to

to be possessed of virtues far superior to every other astringent, yet it is not near so great a specific in fluxes as in fevers. In the putrid flux at Bengal, no medicine was attended with more wonderful effects. It was found as necessary a part of the cure as evacuations by vomits and purges. At first, the cascarrilla was given with great advantage; but the symptoms of putrescency running high, it was thought necessary to combine it with the bark, the latter being of a much more antiseptic nature. They were first given in decoction, and afterwards in substance, as soon as the stomach could digest them. Yet, in many cases, the putrefaction was so universal, and theordes in the bowels so acrid, that notwithstanding the use of opiates, the medicine was speedily carried off by stool, and the patients, in a manner half corrupted, fell victims to the disease.

‘ Since that period, I have given the bark in the dysentery, in the Streights of Malacca, and at China, in the year 1771, without producing any good effects. It seemed to aggravate all the symptoms, and was never attended with the least advantage till the disease was overcome, and nothing seemed to be wanting to complete the cure, but bracing the relaxed viscera. Even then, in general, opium, combined with ipecacuanha, and the decoction of logwood or cascarrilla, answered better.’

We next meet with cases of the bilious colic, and dysentery, with farther useful medicinal remarks. The two succeeding chapters contain observations on the cases of the fever and dysentery, and on the hepatitis, or disease of the liver. In the sixth chapter, we meet with observations on the effects of the malt-infusion in the scurvy, from which it appears that this remedy, so much extolled by the ingenious Dr. Macbride, was used without any advantage. These subjects are followed by observations on the rheumatism, and on the venereal disease. The observations on the latter of these diseases coming from so rational a practitioner, and tending therefore to cast light on a subject that has been much controverted, we shall lay before our readers, so far as they concern the cure of the simple gonorrhœa.

‘ The venereal disease being an infection sui generis, neither confined to any peculiar constitution, nor any particular situation, cannot be properly classed among the prevailing diseases of the East Indies.

‘ However, there are few diseases to which Europeans are subject in hot climates, more productive of fatal consequences than this complaint. This is not so much owing to the disease being more malignant than in temperate climates, but to the means made use of to remove it.

‘ A warm climate relaxes the solids, dissolves the blood, and predisposes to putrefaction. Mercury given for the removal of any venereal symptom adds to the putrid colligation of the juices. Hence, in unhealthy situations, such people as have taken much mercury frequently fall into the dysentery, or are seized with the fever, and have a much worse chance to recover than others.

‘ From the same causes, where heat is long continued, the constitution in general will bear a much less quantity of mercury than in temperate climates; nay, a very small proportion of it, introduced in any form, will often run to the mouth, and be speedily carried off by salivation. The consequence is, the crass of the blood is melted down, the constitution impaired, and rendered incapable of bearing a sufficient quantity of the specific. Hence the venereal symptoms elude its force, and remain as obstinate as ever.

‘ This being a certain and uncontrovertible fact, it should naturally lead us never to exhibit mercury, unless urgent necessity demands its use; and when it becomes absolutely necessary to remove venereal symptoms, it ought to be our particular study to obviate the ill effects it produces in the constitution.

‘ In a virulent gonorrhœa, the principal part of the cure is to guard against inflammation. The patients ought to pay the greatest attention to cleanliness, and should live upon a cool regimen. The body ought to be kept open by mild laxatives, and the heat of the urine blunted by frequent injections of milk and water. The drinks should be infusions of linseed, decoctions of marsh mallows or gum Arabic, rendered agreeably acid by lime-juice.

‘ In simple gonorrhœas, when such a course is begun in time, notwithstanding the many assertions to the contrary, I never saw mercury necessary to complete the cure. All mercurial purges are very improper; they keep up the irritation, endanger a gleet, and induce buboes and hernia humoralis.

‘ The method of giving calomel over night in small doses, and next day working it off with salts, has been known to be very effectual; but when exhibited in this way, its good effects depend upon the cathartic qualities of the preparation, and not upon its virtues as a mercurial; and, upon several comparative trials, I have found the cure as certain, and more expeditious, when performed by mild laxatives.

‘ The best purgatives in a recent gonorrhœa are solutions of cream of tartar, and Epsom, or Glauber’s salts, in small doses, repeated every second day during the first fortnight. In this way, they keep the belly gently open, operate powerfully by
urine.

urine, and greatly abate the inflammatory symptoms. When the patient has an aversion to these easy purgatives, the same intentions may be answered by castor oil, and small doses of nitre and jalap.

‘ By this means, the inflammatory symptoms are removed; the running gradually decreases, becomes whiter and thicker, and generally in a month the cure is effected; whereas, if mercury was given at this time, the running is brought back, and, for the most part, returns to its former virulence.

‘ Although I very much disapprove of the use of mercury in recent gonorrhœas, even after the inflammatory symptoms are removed; yet, I must confess, that several cases have come under my care, where the disease has resisted the antiphlogistic method, either owing to frequent infections or improper treatment. In such cases, I have seen the best effects from three grains of calomel given over night, or from rubbing in a dram of strong mercurial ointment upon the thighs, having recourse to purgatives at proper intervals, to prevent the mouth from becoming affected.

‘ But, in the early state of the disease, the cure has been often speedily and as effectually accomplished by throwing up the urethra, three or four times a day, a small quantity of some astringent injection.

‘ During the cure by injection, the patient should avoid exercise, and live upon a spare diet. If the injections occasion pain or irritation in the passage, a little sweet oil may be injected; and if the heat of the urine and erections become violent, the use of them should be suspended till these symptoms are removed by the cooling treatment already mentioned.

‘ When buboes proceed from a recent infection, I have always endeavoured to disperse them by antiphlogistic purges, a cooling regimen, and the application of mercurial ointment; neither do I ever remember to have seen a pox the consequence of this treatment.

‘ From the success attending this practice, I have been induced to believe, that buboes are frequently symptomatic from irritation in the urethra; and that the matter contained in them, either does not in the least differ from that in any other abscess, or that the mercury made use of to discuss them, is sufficient to subdue the venereal virus.’

The Appendix contains Observations on the Sea Provisions; Regimen for the Sick; Observations on the Medicine Chest; Directions to Europeans who go to Bengal; and a Translation of the Prescriptions in the preceding work. The expediency of the alterations proposed by this writer, respecting sea provisions, is highly worthy the consideration of the public, particularly

ticularly of those who have the direction of victualling ships for long voyages.

We shall conclude our account of this treatise with repeating, that it not only greatly merits the approbation of the East-India company, for whose service it is principally calculated, but with observing, likewise, that Mr. Clark's observations form a valuable addition to what has been written by other authors on the diseases of hot climates.

V. Sixty Sermons on plain and practical Subjects; by the late reverend Thomas Pyle, many Years Minister of Lynn, in Norfolk. 2 Vols. 8vo. 12s. Robinson.

THE author of these discourses is well known to readers of almost every class, by his Paraphrase on the Acts of the Apostles, the Epistles, and the Revelations, which was undertaken upon the encouragement of Dr. Clarke, and is a complete Supplement to the Paraphrase of that celebrated writer, on the four Evangelists.

Mr. Pyle, the friend and admirer of Dr. Clarke, was, in the opinion of the Athanasians, heterodox in his theological notions. But, as a man of sense and prudence, he confined his popular discourses, especially before his congregation at Lynn, to plain and practical subjects. On Christmas-day, Good-Friday, and other festivals, he did not perplex his hearers with metaphysical speculations on the Trinity, the nature of the divine essence, or the circumstances of the incarnation; but he generally insisted on the truth and excellence of the Christian religion, the fatal consequences which must attend the neglect or contempt of the gospel, the nature and importance of the evangelical promises, and the like obvious and useful considerations.

About the time in which he preached these discourses, religious controversies ran high in the nation. But from several passages in them we may observe, that he had a mean opinion of those men, who contended for points of faith, and the rights of the church, with great zeal, and little charity. He has expressed his sentiments on this matter very freely, in the following words: 'They that place their hope of salvation in being merely orthodox, found it mostly upon a religion that other men have made for them: and their noisy zeal about it is nothing more, than what knaves and fools of all religions are wont to shew.' Sermon. xxii.

The first of these volumes consists of thirty sermons on the following topics: an Evil Heart of Unbelief, the Work of a Christian,

Christian, Baalam's With, Rash Censuring, Herod's Cruelty, the Ascension of Christ, Industry, the Parable of the Prodigal, Religious Resolution, the Terror of the Lord, Mercy preferable to Sacrifice, Sinners and not the Righteous called to Repentance, Joy in Heaven over a repenting Sinner, Vice the Cause of Infidelity, the Parable of the ten Talents, the Christian Spirit, the Gaining of the World and the Losing of the Soul, a wounded Spirit, the Number of those who shall be Saved, and the Love of our Enemies, &c.

On the question proposed to our Saviour, *Are there few that be saved?* the author thus expatiates:

' The person who propounded this query to our Saviour, seems plainly to have been a Jew—a man of the prevailing opinion of his countrymen at that time; who had persuaded themselves, that none of the Gentile world, none but Jews, would have any place in the kingdom of the Messiah, or any part in the world to come. And as the land of Israel was small, and the people of Israel few in comparison with all the other nations; so their way of speaking was, that "few" (or the few, the Jews) "only were to be saved."

' In the second Esdras, an apocryphal book of those times, you have this doctrine, in the very words of the question in my text: "the most High hath made this world for many" (or for the many, the bulk of mankind) "but the world to come for few" (for the few, the single nation of Jews) And again; "as the earth giveth much mould whereof earthen vessels are made, but little dust that gold cometh of; even so is the course of this present world: there be many created, but few shall be saved." And in the next chapter; "there may be many more of them which perish, than of them which shall be saved; like as a wave is greater than a drop." You see here a Jewish expression of a mere narrow Jewish notion!

' Our Saviour, in his reply to this querist, takes no kind of notice of the question as he intended to put it, and as it respected the salvation of Gentiles and Jews in general, but applies his answer to the Jews of that particular time; to the generation with whom he was then conversing. There indeed, and amongst them, he rightly supposed there would be but few, that would "enter in at the gate of life;" because *they themselves had made it strait*, and hard to pass: they had "taken away the key of knowledge," as our Lord tells them, by their unreasonable and perverse opposition to the gospel, by their ill treatment and persecution of its divine author, and of all the disciples that followed him. Not that the religion of Christ had in itself, in its own nature or commands, any thing

thing harsh and unpleasant ; but the iniquity of the times kept men from embracing it, and discouraged and abused all that did embrace it. The words therefore, which we render " narrow is the way," were meant by our Lord to signify " it is an afflicted, a persecuted way, that leadeth to life." This was the reason why, so few, in those days, had the courage to try the way to Heaven :—" It was through *much tribulation* that they must enter into the kingdom of God : and all that would then live godly in Christ Jesus, must *suffer persecution*," as St. Paul speaks of those times.

* In the same sense is this apostle to be understood, when he talks of "*the small remnant* that is to be saved ;"—not a small remnant, out of *all mankind* ; but a remnant of the *Jewish people* ; especially the Jews of *that generation*, the generality of whom wilfully shut their eyes against the truth, and rejected the light which God had afforded them. And when St. Peter compares the good Christians, that shall hereafter be saved, to the eight persons who alone were saved in the general deluge ; it would be unreasonable to interpret him of any other, than of the Christians of *those ages and generations only*.

* Again ; when our Saviour, in the very passage from which the text is taken, speaking of the persons who shall be excluded from the kingdom of Heaven, tells us that they will begin to plead, " Lord, we have eaten and drank in thy presence, and thou hast taught in our streets ;" it is self-evident that these words were pointed, *directly* and *immediately*, at the nation and people to whom he was *then preaching*.

* Once more ; when he concludes some of his parables with this caution, " many are called but few chosen ;" he ought by no means to be considered as declaring in the general, that " the number of them that will be saved at the great day, will bear little or no proportion to that of those who will be condemned : " no ; his main intention was, to shew the fatal error of the men of that time ; and of foolish men in all other times, who depend upon the mere outward name and profession of the true religion, without the inward essential qualities of piety and a good life. " many are called," &c—that is, ' in this, or any other remarkably corrupt age, abundance will profess themselves of God's true church ; but few, in comparison, will so live and act, as to be worthy of its final blessings.' Unless you thus restrain the meaning of the words, the conclusions you will draw from these and the like parables, will run as much too far *one way against* you, as the *other way* for you. Thus, in that of the ten virgins, because five of them were wise, and five foolish ; to infer from thence, that at the last day, the numbers of the righteous and the wicked, of

them

them that will be admitted into the kingdom of God, and of those that will be shut out, will be exactly equal to a *single man*; would be a strange way of arguing! As also, because in the parable of the marriage feast, many were invited, and great numbers came; and only *one* of the guests was found without a wedding garment, and turned out; would any rational man gather from hence, that *one soul only* shall be condemned and perish at the last judgment! No! the purport of these figurative discourses is to warn us, that whoever are unwise, and careless of their duty; whoever are void of goodness and virtue; be they more, or be they fewer; be they who, or what they may; they will all be excluded from the joys of God's kingdom. In short; these scriptures never make, nor were ever designed to make, any absolute comparison between the numbers of such as will be finally saved, or finally lost. They only set forth the qualifications requisite to save all men; namely, righteousness, and a watchful care, and a good improvement of the talents and graces committed to us all; and the certain reasons why any will be left to perish, viz. wilful negligence, and deliberate vice.'

In the second volume the author treats of the following subjects, viz. God's Sentence upon Adam, Things lovely, Charging our Sins upon God, the Weakness of all Excuses for Sin, Doing as we would have others do to us, Christ the good Shepherd, Divine Worship, the Man of Understanding, the Reward of well doing, Religious Confidence, Sin the Transgression of the Law, Contentment, God no Respector of Persons, the Danger of a Relapse after Repentance, the Love of God, the Virtues and Vices of the Tongue, God's sincere Desire of Mens Happiness, the Gospel Promises, Giving Offence, Gospel Salvation, Religious Consideration, a Future Judgment, Blaspheming God and his Doctrine, &c.

Each of these volumes contains thirty sermons; which is about one third more than are usually printed in one volume. The reason is, the author gave his congregation short discourses; but preached them with so much deliberation, that he was more than half an hour in delivering what a preacher of moderate volubility would have dispatched in twenty minutes.

VI. *The Man of the World. 2 Vols. 12mo. 6s. Cadell.*

THE character which first attracts our attention in this novel is Mr. Annelly, whose history, previous to the commencement of the main story, is related in general terms. This venerable personage, who is a clergyman, has a son and a daugh-

a daughter, named William and Harriet, into whose tender minds it is his constant care to instil the principles of knowledge, virtue, and religion. At the age of twenty his son is sent to the university of Oxford, where, by the means of Sir Thomas Sindall, a young baronet of 5000 l. a year, who is enamoured of Miss Harriet, his morals are soon corrupted, and he is deluded into every sort of dissipation and extravagance, with the view of facilitating a design entertained by Sindall, of rendering him accessory to the prostitution of his own sister. Dissipated as he had become, however, and deeply involved in pecuniary obligations to Sindall, he spurned the detestable thought; but arriving in London, whither he was inticed by the baronet in the hope of bending him to his purpose, he is charged with committing a robbery, of which being convicted, he receives sentence of death, but his punishment is afterwards changed into transportation. When the news of his imprisonment is brought to the country, his father and sister are thrown into the deepest affliction, and Harriet, with the consent of her aged parent, comes to London to visit him on the occasion of this misfortune. As soon as young Annelly embarks for America, the beautiful disconsolate Harriet sets off on her return from the metropolis; but a plot being laid for her on the road, by the contrivance of Sindall, she is carried to a remote house, where, by various artifices, the deed which he had so long meditated is put into execution. For some time after he deluded her with the promise of marriage, the performance of which, however, he postponed under various pretexts. Her pregnancy at length not admitting of longer concealment, he desires that she will come privately under the care of one Camplin, a military officer, to a distant place appointed for the ceremony. She accordingly elopes from her father's early in the morning; but being arrived at the place of destination, she is informed by a letter from Sindall, delivered by Camplin, who also enforces the accomplishment of the overture it contains, that Sindall, finding it utterly inconsistent with his interest to give her his hand, is obliged to decline his former intention, and advises that she should marry Camplin. Struck with indignation at such base and ungenerous treatment, she is immediately seized with the pains of labour, and delivered of a daughter. A fever, occasioned by the violent agitation of her mind, supervenes, and puts a period to her life. The worthy old Annelly also, on his daughter's elopement, and the information of her being pregnant by Sindall, dies of a broken heart.

Such are the outlines of this affecting story in the first part of this work: in the second we meet with new characters, and a

farther account of Sindall, the Man of the World. The principal persons to whom we are here introduced are, Mr. Bolton, nephew and presumptive heir to the baronet, and Miss Lucy Sindall, a young lady who has been brought up from her infancy in Sir Thomas's family. Mr. Bolton and Miss Lucy have long entertained a mutual attachment for each other; and the former coming to the possession of an estate which had lately been left him, sets off from London, where he had lived for some time, for Billwood, the place of Lucy's residence in the country. After some adventures on the road, he proceeds on his journey in company with a stranger he had met the preceding night. They had not travelled far together when they were alarmed with shrieks, in a female voice, from a place a little way off; and directing their steps towards the quarter whence the sound issued, they arrived at a low built house, from one of the windows of which they saw the glimmer of a candle through the openings of the shutters. Bolton knocked at the door, but received no answer; when suddenly the screaming was repeated with more violence than before. He and his companion now burst open the door, and rush into the room whence the noise proceeded, when the object that presented itself to Bolton was Miss Sindall on her knees, her cloaths torn, and her hair dishevelled, with two servants holding her arms, imploring mercy of Sir Thomas, who was calling out in a furious tone, "Damn your pity, rascals, carry her to bed by force." The brutal baronet had for some time before attempted the seduction of this beautiful young lady, but finding his entreaties ineffectual, he had formed the resolution of having recourse to violence, and was now upon the point of perpetrating the crime. "Turn, villain, cried Harry Bolton, turn, and defend yourself." Sindall started at the well-known voice, and pulling out a pistol, fired it within a few feet of the other's face. He missed, and Bolton pushed forward to close with him; when one of the servants, quitting Miss Sindall, threw himself between him and his master, and made a blow at his head with the but-end of a hunting-whip. This Harry caught on his stick, and in the return, levelled the fellow with the ground. His master then fired another pistol, but Bolton's new acquaintance striking up the muzzle just as it went off, the ball penetrated a window at Harry's back. The baronet had his sword now drawn in the other hand, and, changing the object of his attack, he made a furious pass at the soldier, who parried it with his hanger. At the second lunge, Sir Thomas's violence threw him on the point of his adversary's weapon, which entered his body a little below the breast. It is soon discovered that Miss Sindall, whom the baronet

ronet had been on the point of debauching, was his own daughter by the unfortunate Miss Annesly; and that the stranger who wounded him was the brother to the same lady, who had been transported to America. Sir Thomas is seized with the sharpest remorse for his past life. A surgeon is immediately sent for, and every means tried for his recovery, but in vain; he dies of a fever, and bequeaths his estate to Harry Bolton and Lucy Sindall, who enter soon into the state of matrimony.

Having given our readers a general detail of the story of this novel, we shall now present them with a short extract, as a specimen of the manner in which it is executed; and this we shall take from the useful moral lessons of the venerable Annesly to his children.

‘ You are now leaving us, my son, said Annesly, to make your entrance into the world: for, though from the pale of a college, the bustle of ambition, the plying of business, and the tinsel of gaiety, are supposed to be excluded; yet as it is the place where the persons that are to perform in those several characters often put on the dresses of each, there will not be wanting, even there, those qualities that distinguish in all. I will not shock your imagination with the picture which some men, retired from its influence, have drawn of the world; nor warn you against enormities, into which, I should equally affront your understanding and your feelings, did I suppose you capable of falling. Neither would I arm you with that suspicious caution, which young men are sometimes advised to put on: they who always suspect will often be mistaken, and never be happy. Yet there is a wide distinction between the confidence which becomes a man, and the simplicity that disgraces a simpleton: he who never trusts is a niggard of his soul, who starves himself, and by whom no other is enriched; but he who gives every one his confidence, and every one his praise, squanders the fund that should serve for the encouragement of integrity, and the reward of excellence.

‘ In the circles of the world your notice may be frequently attracted by objects glaring, not useful; and your attachment won to characters, whose surfaces are showy, without intrinsic value: in such circumstances be careful not always to impute knowledge to the appearance of acuteness, or give credit to opinions according to the confidence with which they are urged. In the more important articles of belief or conviction, let not the flow of ridicule be mistaken for the force of argument. Nothing is so easy as to excite a laugh, at that time of life, when seriousness is held to be an incapacity of enjoying it; and no wit so futile, or so dangerous, as that which is drawn from the perverted attitudes of what is in itself momentous. There are
in

in most societies a set of self important young men, who borrow consequence from singularity, and take precedence in wisdom from the unfeeling use of the ludicrous; this is at best a shallow quality; in objects of eternal moment, it is poisonous to society. I will not now, nor could you then, stand forth armed at all points to repel the attacks which they may make on the great principles of your belief; but let one suggestion suffice, exclusive of all internal evidence, or extrinsic proof of revelation. He that would undermine those foundations upon which the fabric of our future hope is reared, seeks to beat down that column, which supports the feebleness of humanity;—let him but think a moment, and his heart will arrest the cruelty of his purpose;—would he pluck its little treasure from the bosom of poverty? Would he wrest its crutch from the hand of age, and remove from the eye of affliction the only solace of its woe? The way we tread is rugged at best; we tread it, however, lighter by the prospect of that better country to which we trust it will lead; tell us not that it will end in the gulph of eternal dissolution, or break off in some wild, which fancy may fill up as she pleases, but reason is unable to delineate; quench not that beam, which, amidst the night of this evil world, has cheered the despondency of ill-requited worth, and illumined the darkness of suffering virtue.

* The two great movements of the soul, which the mold of our frames has placed in them for the incitement of virtue and the prevention of vice, are the desire of honour, and the fear of shame, but the perversion of these qualities, which the refinement of society is peculiarly unhappy in making, has drawn their influence from the standard of morality, to the banners of its opposite; into the first step on which a young man ventures, in those paths which the cautions of wisdom have warned him to avoid, he is commonly pushed by the fear of that ridicule which he has seen levelled at simplicity, and the desire of that applause which the spirit of the profligate has enabled him to acquire.

* Pleasure is in truth subservient to virtue. When the first is pursued without those restraints which the last would impose, every infringement we make on them lessens the enjoyment we mean to attain; and nature is thus wise in our construction, that, when we would be blessed beyond the pale of reason, we are blessed imperfectly. It is not by the roar of riot, or the shout of the bacchanal, that we are to measure the degree of pleasure which he feels; the grossness of the sense he gratifies is equally insusceptible of the enjoyment, as it is deaf to the voice of reason; and, obdurate by the repetition of de-

bauch, is incapable of that delight which the finer sensations produce, which thrills in the bosom of delicacy and virtue.

Libertines have said, my Harriet, that the smiles of your sex attend them; and that the pride of conquest, where conquest is difficult, overcomes the fear of disgrace and defeat. I hope there is less truth in this remark than is generally imagined; let it be my Harriet's belief that it cannot be true for the honour of her sex; let it be her care that, for her own honour, it may be false as to her. Look on those men, my child, even in their gayest and most alluring garb, as creatures dangerous to the peace, and destructive of the welfare of society; look on them as you would on a beautiful serpent, whose mischief we may not forget while we admire the beauties of its skin. I marvel indeed how the pride of the fair can allow them to show a partiality to him, who regards them as beings merely subservient to his pleasure, in whose opinion they have lost all that dignity which excites reverence, and that excellence which creates esteem.

Be accustomed, my love, to think respectfully of yourself; it is the error of the gay world to place your sex in a station somewhat unworthy of a reasonable creature; and the individuals of ours who address themselves to you, think it a necessary ingredient in their discourse, that it should want every solid property with which sense and understanding would invest it. The character of a female pedant is undoubtedly disgusting; but it is much less common than that of a trifling or an ignorant woman: the intercourse of the sexes is, in this respect, advantageous, that each has a desire to please, mingled with a certain deference for the other; let not this purpose be lost on one side, by its being supposed, that, to please yours, we must speak something, in which fashion has sanctified folly, and ease lent her garb to insignificance. In general it should never be forgotten, that, though life has its venial trifles, yet they cease to be innocent when they encroach upon its important concerns; the mind that is often employed about little things, will be rendered unfit for any serious exertion; and, though temporary relaxations may recruit its strength, habitual vacancy will destroy it.

In the first volume of this novel the characters are strongly marked; there are delicate and interesting situations, excellent moral precepts, and such sentiments as can arise only in a mind that is habituated to observation and reflexion on life and manners. The second, however, is not entitled to equal praise; and the story concludes with a juncture of improbable incidents.

VII. *The*

VII. *The Spiritual Quixote: or, the Summer's Ramble of Mr. Geoffry Wildgoose. A Comic Romance. 3 Vols. 12mo. 7s. 6d. sewed.* Doddsley.

A Work of distinguished reputation seldom fails to give birth to a multitude of imitations. The history of the renowned Don Quixote, having long been the delight and admiration of all Europe, has excited several writers to follow the steps of its illustrious author. We shall mention two or three of the latest.

In 1736, the History of Don Inigo of Guipuscoa, that is, Ignatius Loyola, was published at the Hague, by a French writer, who calls himself Rasiel de Selva. This writer has related the pious follies, and fanatical extravagances, of Ignatius with great sprightliness and pleasantry, and made the character of the saint-errant as ridiculous as that of the hero of la Mancha. The translation of this work into English was published in 1754, under the title of *The Spiritual Quixote*.

In 1752, the ingenious Mrs. Lenox published her *Female Quixote, or The Adventures of Arabella*. As the adventures of the Spanish knight were written to expose the absurdities of romantic chivalry, so those of the English heroine were designed to ridicule romantic love, and to shew the tendency that books of knight-errantry have to turn the heads of their female readers. Arabella is the daughter of a statesman born after his retirement in disgrace, and educated in solitude, at his castle, in a remote province. The romances which she found in the library, after her mother's death, were almost the only books she had read. From these therefore she derived her ideas of life. She believed the business of the world to be love, every incident to be the beginning of an adventure, and every stranger a knight in disguise. The solemn manner in which she treats the most common and trivial occurrences, the romantic expectations she forms, and the absurdities which she commits herself, and produces in others, afford an entertaining series of circumstances and events.

In 1758, a work was published in Spain, entitled, *Historia del Fray Gerundio, or The History of Friar Gerund*, by Father Isla, a Jesuit. Friar Gerund is a famous preacher, who rambles about the country, entertaining the populace with his oratorical flourishes, or rather amazing them with his wild, pedantic harangues. This work was intended to expose, and, if possible, to correct the abuses of the Spanish pulpit, by turning their bad preachers into ridicule. It is, in many instances, a direct imitation of Don Quixote*.

* See Crit. Rev. for March 1772, p. 207.

The design of the work now before us is to ridicule and expose the fanatical notions, the rambling humour, and the visionary projects of our modern itinerant reformers, the Methodistists; a species of folly which, ever since the year 1736*, has infected almost every person labouring under a disorder of the brain, or impotency of understanding.

The demolition of the devil and all his works is a very proper object for the heroism of the methodistical Quixote. By the mere force of imagination, he conjures up the powers of darkness in an enlightened age. He commences reformer without any apparent necessity, or any divine commission. He pretends to plant the gospel in a Christian country. He combats the shadow of popery, where protestantism is established. He declaims against good works in an age, which, according to his own account, abounds in every species of iniquity. In his estimation, the grossest and most uncharitable invectives against all orders of men, are the dictates of the holy spirit. A ridiculous effusion, delivered with an enthusiastic air, a distorted countenance, a whining, groaning, canting, snivelling accent, or a soporific twang through the nose, is gospel-preaching; and tremblings, swoonings, screamings, yellings, the wildest and most frantic gestures, are the throes of the new birth.

Mr. Geoffrey Wildgoose, the hero of this romance, was descended from a respectable family, which had been settled for many generations, in a sequestered village, under the Cotswold hills. He received the first rudiments of his education at a little free-school by the side of the church-yard; from which he was removed, at a proper age, to a considerable grammar-school: and having, by the time he was seventeen, gained as much classical knowledge as is usually taught in those seminaries, the master greatly extolled his parts and genius. His father, therefore, whose veneration for learning rose in proportion to his own want of it, thinking his son might augment his fortune by some learned profession, sent him to finish his studies in the university of Oxford. But, soon after he had been created senior soph, by the solemn imposition of Aristotle upon his head, and when he was just aspiring to the high dignity and honourable privileges of a bachelor in arts, he was recalled to his native seat by the death of his father.

* Mr. John Wesley, fellow of Lincoln college, his brother Charles, student of Christ Church, Mr. Clayton of Brazen nose, and two or three more young men, in the university of Oxford, formed themselves into a society, about the year 1730. Whitefield joined them about two years afterwards, and was ordained in 1736. From that time the phrenzy became epidemical.

Though

Though his father had intended him for some learned profession, as was observed, yet being now his own master, and the natural aversion, which most young people have to confinement, falling in with his mother's inclination to keep her son always with her, he dwelt at home for some years, a companion to his mother in her decline of life, a conversable companion to the neighbouring gentlemen, an oracle among the farmers, and a wag among the gossips at every christening and festival entertainment. Christmas being still observed among the lower sort of people as a solemn festival, Wildgoose had been invited by a substantial farmer, at that season, to spend a sociable evening with Mr. Powel, the vicar of the parish, and other company. In the course of conversation there arose a dispute between Wildgoose and the vicar. As a pun or a ludicrous expression has frequently more weight with the vulgar than the most solid argument, the doctor by his raillery turned the laugh against his antagonist, and put him to an awkward silence. The conversation, however, was soon changed; and the company continued their mirth and good humour. But this defeat sunk deeper into Wildgoose's bosom than one would easily imagine; and was attended with considerable consequences, which greatly affected the future conduct of his life. About this time our hero was shrewdly suspected to have been guilty of some slight offences against the rules of chastity with his mother's maid; and it happened unfortunately, that the next Sunday, when he was at church, the doctor was haranguing upon the sin of hypocrisy. Wildgoose, conscious to himself of some little failings, inconsistent with the gravity of his external deportment, was too nearly concerned in the subject of this discourse, not to make a particular application. And whether he suspected Mr. Powel to have pried into his secrets; or whether, as he was piqued against the vicar, he thought the resentment was mutual; whatever was the cause, he from that time avoided his company; and determined for the future to absent himself entirely from church.

As he could not, without exposing his weakness, give any reasons for this alteration in his conduct, he by degrees, grew shy of the rest of his acquaintance; and sunk insensibly into a gloomy, unaccountable kind of misanthropy.

One day he was sitting in his old-fashioned parlour, and, in an indolent posture, ruminating upon such trifles as usually employ a disgusted mind: the windows were shaded with an over-grown laurel; and the solemn vibrations of an old clock from its sable trunk, with the distant sound of a doleful ditty, which the servant whistled as he was digging in the garden, concurred to increase his melancholy.

"He roll'd his eyes, that witness'd huge dismay ;"

and surveyed, over and over again, every picture and every part of the hereditary furniture of the mansion-house ; which had been so familiar to his eyes from his very infancy. At last, he happened to fix them on an old forlorn quarto, that lay upon a lofty shelf, covered with dust, and tinged with smoke, an inch within the margin. Something prompted him to look into it ; which, starting from his elbow chair, he immediately put in execution. He found it to contain a miscellaneous collection of godly discourses, upon predestination ; election, and reprobation ; justification by faith ; grace and free-will, and the like controverted points of divinity : the productions of those self-taught teachers and self called pastors of the church, in the time of Cromwell's usurpation. As his usual studies had been very insipid to him, since he was become thus a prey to melancholy, and out of humour with himself, the vicar, and all the neighbourhood, this crude trash happened to suit Mr. Geoffry's vitiated palate ; especially as these writings abounded with bitter invectives against the regular clergy, and the established church ; and with sentences of reprobation upon all mankind, except a few choice spirits, called the Elect.

Mr. Wildgoose read over this curious volume in an indolent manner ; which rather amused, than pleased him ; and bewildered, rather than instructed him. He was so far from being cloyed however with this crabbed food, that he found his appetite increase by indulgence. And, recollecting that there was a closet in the house, which had been locked up ever since the death of his grand-mother (who was a rigid nonconformist), thither he instantly resorts, and finds it stored with a variety of authors of the same stamp ; some Presbyterian, some Independent, some Anabaptist, some Fifth-monarchy men : the works of that swarm of sectaries in the last century ; all differing somewhat in their principles, but all agreeing in their inveteracy against the church of England.

This was no unpleasant food for Wildgoose's disorder. For, having conceived so great a prejudice against the vicar of the parish, he gladly embraced any system, that seemed to thwart his usual doctrine. In short, in half a year's time, he had gone through the whole library of godly discourses ; the Marrow of Divinity, Crumbs of Comfort, and Honey-combs for the Elect, the Spiritual Eye-salves and Cordials for the Saints, and * Shoves for heavy-ars'd Christians ; and was forced, at last, to take up with an old-tattered folio of Foxe's Martyrology ; and another of Master Clark's Lives of famous Men : amongst others, that of Mr. Carter of Norwich ; who (the history informs us) was a mighty lover of Norfolk-dumplings.

The puritanical principles, which Mr. Wildgoose had thus imbibed, prepared him to relish the doctrines of the Methodists, which began about that time to spread in every corner of the kingdom. And he was much pleased with the journals of their proceedings ; two or three of which he had accidentally met with, which made no slight impression on his imagination. Such a multifarious body of divinity indeed quite unsettled his mind ; and filled his head with such a farraginous

* A very good book of old Baxter's.

medley of opinions, as almost turned his brain. But, to complete his religious phrenzy some stragling itinerants had lately penetrated into that neighbourhood; and held forth once or twice a week at a market-town, a few miles from the village where Wildgoose lived. Mr. Geoffry frequently attended these nocturnal meetings; and a pious inclination to retail the doctrines which he had heard at those assemblies, as well as the natural propensity which men have to propagate their own opinions, concurring with the prejudice which he had conceived against the vicar of the parish, strongly urged him to give vent to that fund of spiritual knowledge, which he had been the whole summer in gleaning from those flowers of rhetoric, and from those flourishing orators abovementioned. After some time therefore he began to creep out in the dusk of the evening, and join the sober assembly of labourers and mechanics under an old elm, at the cottage gate of an honest sociable cobbler, whose name was Jeremiah Tugwell; where the news of the parish, or the weather of the ensuing day, the badness of the times; or the scarcity of money, and other matters of general concern were adjusted with great wisdom and penetration.

Here Mr. Wildgoose entertained his little circle with the doctrines which he had lately adopted: and borrowing a stool of dame Tugwell, he exalted himself above his audience, and harangued them in the true gospel tone and style of address.

‘To shew them the necessity of the new birth and of a divine faith, he began to describe, in heightened colours, the universal depravity of human nature. He confessed, “that for his part, he had violated every precept of the moral law, as contained in the ten commandments.” And, in the heat of his oratory, (with eyes fixed and foaming mouth) he insisted upon it, “that he had blasphemed God; and cursed the king: that he had dishonoured his father and his mother: that he had murdered his brother.”—Here the company stared, as it was well known, that he never had but one brother, who died of the chin-cough.—He declared, “that he had defiled his neighbour’s wife; that he had robbed upon the highway”—“Stop! stop! matter, (cries Tugwell, who could hold no longer) why sure you are beside yourself—I believe your worship is as honest a gentleman as any in the county”—

“Ah! Jerry, replies Wildgoose (correcting himself) I have not perhaps been actually guilty of those enormous transgressions: but every unregenerate man is daily guilty of them virtually, as we say; inasmuch, as he has the seeds of corruption in his heart: and it is only by the grace of God, that he is retrained from putting them in execution.”

‘In this style Mr. Wildgoose usually addressed his little audience: and though he had really a classical taste; and, on common subjects, an elegance of expression; yet, by confining himself so long to the puritanical writings above mentioned, and those of the Methodists, he had strongly imbibed their manner: and his language on religious topics abounded with that strange jargon of

those pious people, which chiefly consists in applying the quaint Hebraisms of the Old Testament, and the peculiar expressions of the primitive apostles, to their own situations, and every trifling occurrence of modern life.'

By haranguing so frequently upon the same topics, Mr. Wildgoose began to talk very fluently: and from attending to the applauses of his little audience, and observing the effect of his oratory upon them, he began to entertain no mean opinion of his own eloquence, and to aspire after a more extensive fame. Nay, he thought himself false to his trust, thus to bury "his talent in a napkin;" to hide his "candle under a bushel" and not to let his "light shine before men," for the benefit of his fellow-creatures.

Besides, from reading the accounts of God's dealings with several of his saints, particularly with John Bunyan, who, in his youth, had been greatly addicted to the diabolical diversions of ringing bells, dancing at May-poles, and other profane amusements (as he himself informs us :) yet in his advanced age, was thought worthy, for his pious labours in God's vine-yard, to be sent to Newgate: from perusing these, I say, and the Acts of our modern Apostles, contained in their Journals abovementioned, Mr. Wildgoose was ambitious of emulating their spiritual adventures, and even burnt with zeal to imitate them in their sufferings; and wished for nothing so much as to be persecuted for the sake of his religion. The suffering for one's opinions gives a man an air of consequence in his own eyes; as it supposes him to think for himself; and to be distinguished from the herd of mankind, who live and die unregarded, content with the hereditary notions of their unthinking ancestors.

Mr. Geoffrey Wildgoose therefore, having no longer any pleasure in the society of his more creditable neighbours; nor in his wonted amusements, since his fancy became entirely possessed with these enthusiastick ideas; determined to leave the management of his mother's estate to their old servant Stephen; and, like a true "Spiritual Quixote," to abandon his dwelling: and, in imitation of Mr. Whitfield and his associates, to use his earnest endeavours, to revive the practice of primitive piety and the doctrines of the Reformation, by turning missionary; and publishing his religious notions in every part of the kingdom.'

As Mr. Whitfield was then at Bristol, he determined to make him a visit; and take his instructions for the better discharge of the mission, to which he flattered himself he had a divine call. After some deliberation, he communicated his intention to his forefald honest neighbour Jeremiah Tugwell. And, as he thought it would be more agreeable to have a companion in his travels, he began to sound Jerry upon that subject. When all preliminaries were settled to their mutual satisfaction, Mr. Wildgoose and his friend Tugwell sallied forth in quest of spiritual adventures.

In the course of their peregrinations they visited Gloucester, Bath, Bristol, Kingswood, Cardiff, Newport, Monmouth, Tewkesbury, Worcester, Ashbourn, Warkwick, Stratford, and other places, where they met with many ludicrous disasters,

affairs, and remarkable occurrences, which the author of these volumes has related in an easy, agreeable strain of pleasantry and humour.

The following chapter exhibits a ludicrous, and at that time perhaps, a just description of a methodist meeting. The scene lies in the tabernacle at Bristol.

‘ When Mr. Wildgoose was going to begin his sermon, Mr. Whitefield himself cried out “ Let us *wrestle* in prayer for our dear Brother Alderman Pennywife, who lieth at the point of death. He is a Chosen Vessel; he loveth our Nation, and has contributed largely towards building us a Synagogue.”

‘ As soon as Mr. Whitfield’s prayer was ended, a Journeyman Shoemaker, who was a zealous Christian, and himself an occasional Preacher, cries out, “ Hallelujah! we have prevailed; God has given us the Alderman’s life: it is revealed to me, that the fever has left our Brother Pennywife, and he liveth.” They then began an Hymn of Thanksgiving, for the recovery of Alderman Pennywife; but, before they had done, one came in, and told them (to their great disappointment), “ that their Brother Pennywife was *fallen asleep*.”

‘ Wildgoose now began to harangue with great vehemence; and, as they expected some young fellows to come and make a riot that evening, Wildgoose was determined to exert himself, and, if possible, gain their attention.

‘ In order to this, he resolved to imitate Mr. Whitfield’s lively manner and facetious similitudes.

‘ He took his Text from the Book of Ecclesiastes, chapter xi.

“ Rejoice, O young man, in thy youth, and walk in the ways of thy heart, and in the sight of thine eyes: but know, that for all these things God will bring thee to judgment.

“ As if he had said, ‘ Go on, young man, and take your swing; go to the tavern, and call for your bottle, and your pipe, and your Welsh-rabbit; entertain yourself with cards and dice, or with a play; then away to Mother Douglas’s, and regale yourself with a mistress; and, in short, indulge every appetite and passion to the utmost: but, take this along with you, if you do, you will be damned.

“ Damned! for what?” you will say.—Why, not for whoring, or drinking, or gaming; not for cheating, lying, or swearing: no; God Almighty is not so captious, as to quarrel with his creatures for such trifles as these: no; it is for your want of *Faith*; it is your Infidelity, that you will be damned for.

“ I will tell you a story. ‘ A Roman Catholic Gentleman went a Partridge-shooting along with a Protestant neighbour of his on a fast-day: they were driven, about noon, by a thunder-storm, to a little public-house, where they could get nothing to eat but some bacon and eggs. The good Catholic had a tender conscience, and would eat nothing but eggs; the Protestant, his companion, who was one of your *good sort* of people, said, ‘ there could be no harm in his eating a bit of bacon with his eggs; that bacon could not be called flesh; that it was no more than a red-herring; it is fish, as one may say.’ So the Catholic took a bit of bacon with his eggs.

“ It is well known how frequently these modern Prophets have been mistaken in their prediction.

“ But

"But just as he had put it in his mouth, there came a most tremendous clap of thunder. Upon which, the poor Catholic slipped it down upon his plate again, muttering to himself, 'What a noise here is about a bit of bacon!' He foolishly fancied now the sin was in his eating the bacon. No such matter. It was his want of Faith, He had not a proper Faith in his own superstitious principles.

"I remember, when I was at Oxford, I used to pray seven times a day, and fasted myself to a skeleton. I powdered my wig, and went every month to the sacrament, with the 'Companion to the Altar' in my pocket. I might as well have had Ovid's Epistles in my pocket. The Devil stood laughing behind the church door. The Devil loves these formalities. I fancied myself a good Christian: and had no conception, that I was as dead as a door-nail; that I must be born again to a new life; and that I had no more saving Faith than a Jew or a Mahometan."

"Thus Wildgoose went on for some time, in the style of Mr. Whitfield: but what was natural in the one, was rather ridiculous in the other, and had a contrary effect from what he had apprehended; for there were some youthful scoffers, who at first were a little riotous; yet they were soon overpowered by Wildgoose's eloquence, when he insensibly resumed his own stile, and for near a quarter of an hour all was hushed in silence. But, on a sudden, a little girl, who did not seem to be above thirteen years old, cried out from the midst of the croud, "that she was pricked through and through by the power of the word *." This occasioned some confusion; but the people about her checked her zeal, and stopped the poor girl's outcries; when a young fellow near the door, who was half fuddled, cried out, "Damn such nonsense! these fellows ought to be whipped at the cart's tail, by G—d!" He then threw a piece of an apple at the Preacher; and he and his companions, setting up a laugh, rushed out at the door, hollowing and singing, "Down with the round-heads! Damn all preaching and praying, say I."

"A fig for the parson, and a fart for the clerk;
Let's put out our candles, and kiss in the dark.

Derry down."

"Their rude behaviour, however, roused the fury of the Lambs without doors, who began to pelt them with stones and dirt, and soon drove them off the stage.

"As the preaching was a little interrupted by this incident, Whitfield took the opportunity to comfort his brother Wildgoose; and observed, "that Satan envied their happiness: but, courage! my friend; we shall make his kingdom shake † before we have done with him, I will warrant you." Wildgoose then continued his discourse; and after he had done, he and Mr. Whitfield were again invited, by Mrs. Cullpepper, to partake of a comfortable supper."

In the third volume we have a sketch of the Leafowes, and of the character of the late ingenious Mr. Shensstone. Mr. Wildgoose, happening to come to the Leafowes, in the course of his rambles, was very generously entertained by his old academical friend and associate, Mr. Shensstone. But

* Journal, p. 36.

† Journal, p. 50.

* As soon as Mr. Shenstone rose in the morning (which was not always at a very early hour), he went up to his friend's apartment, to summon him to breakfast; when, to his surprize, he found both him and his companion departed, without taking leave of him; and upon Wildgoose's table was left the following letter:

" My good Friend,

" I am called hence by the Spirit: in the visions of the night it was revealed unto me. I must own, that, like the good Publius, you have received and lodged us courteously; and my bowels yearn for your salvation. But, my dear friend, I am afraid you have set up idols in your heart. You seem to pay a greater regard to Pan and Sylvanus, than to Paul or Silas. You have forsaken the fountains of the living Lord; and hewn you out cisterns, broken cisterns, that will hold no water. But my conscience beareth testimony against this Idolatry. Bel boweth down; Nebo stoopeth. I have delivered my own soul; and will pray for your conversion. I am,

Your brother in the Lord,

Geoffry Wildgoose."

* This extraordinary letter, and his friend's abrupt departure, greatly alarmed Mr. Shenstone: but, going out to view his principal cascade, he soon discovered the mystery; that his friend, imagining he was too much affected with the applauses which were bestowed on his good taste in laying out his place, had forced open his sluices, and emptied his reservoirs, so that, in a literal sense, his *cisterns could hold no water*; nor his cascades make any great figure that day. And, what was more distressful, he had thrown down a leaden statue of the Piping Fawn from its pedestal; which was a damage that could not easily be repaired before the arrival of his illustrious guests*.

* Mr. Shenstone was a little provoked at the first discovery of this incident; but, upon reflection, could not forbear laughing at his old friend's frantic proceedings; and thought the singularity of the adventure would afford his guests as much entertainment, as a greater flash from his cascades, or as viewing his place in more exact order.—

* A Discourse on Idolatry.

* When the travellers were got into the Birmingham road again; Tugwell, who did not rightly comprehend nor approve of his Master's conduct on this occasion, nor understand what he meant by saying, " that Mr. Shenstone quite idolized or worshipped those lifeless objects:"—Jerry, I say, began now to express his apprehensions of the consequences of what they had done. " Odzooks! says he, it is well if the Gentleman does not get a warrant for us, and trouble us, for robbing his fish ponds (as he may think we have) or for damaging his images."—He observed, moreover, " that, as he seemed to be a sensible Gentleman, he could not think he would be so foolish as to *worship* images, as the *Papishes* do. Why, (continues Jerry) there is our Squire has got a naked *thing-em-bub* stands up in the middle of the grove (it is either the Virgin Mary, or Fair Rosamond, or Dinah † that was ravished by the Jacobites);

* Lord D—m—h, and some other company, which he expected that very day.

† It was most probably Diana, that Jerry meant by this confused account.

and

and yet I never heard that the Squire, or any of the family, ever said their prayers to it, or worshipped it."

"Why, Jerry, (says Wildgoose) a person may be guilty of Idolatry by setting his affections too much upon any thing; upon riches or pleasures, a fine house or a fine child; and, in these cases, it is an act of friendship in any one, to take some method (as I have done with Mr. Shenstone) to wean them from those objects. And Providence, out of mere kindness, often deprives us of those things which we have so entirely fixed our hearts upon."

"Why, to be sure, (says Tugwell) God Almighty may do what he pleases, for that matter: but then, if one *man* was at liberty to take away from another, whatever he had *set his heart* upon, they might take away one's wife, or one's cow, or one's dog, or one's cat; and then there would be no living at peace in the world. Now, there is my dog Snap; I *loves* him almost as well as I do my wife; and, if the best man in Gloucestershire were to steal my dog, I would take *the law on him*, if there was any law to be had in the kingdom."

Our readers must indulge us with one extract more from this entertaining romance, which exhibits an admirable picture of gratitude in vulgar minds. Lady Forester is the wife of Sir William Forester, at whose house (situated in a romantic scene, near the High Peak, in Derbyshire) Mr. Wildgoose and his fellow-traveller were hospitably entertained.

"Lady Forester always made it a rule to answer every demand of *duty*, before she indulged herself in any kind of amusement; and accordingly went her circuit, almost every morning, amongst the poor people in the village, however she might be engaged the remaining part of the day. Having made up some linen for a poor woman that was near her time, her Ladyship's first visit was made to *her*, to whom she delivered the bundle. As the woman had generally a child every year, Lady Forester had got the linen made of a strong new cloth, that it might serve for more than one child. The poor woman turned it about, and surveyed it with some attention; and, upon Lady Forester's asking her, "how she liked it?" she said, "it was pretty coarse, but she believed it *might* do."

"Miss Sainthill [a young lady who accompanied lady Forester] asked the woman, "if she did not thank her Ladyship for her trouble?"—The woman replied, "Ah! my Lady has so many maidens to work for her, it is no great trouble to *her*."

"Wildgoose shook his head; and Lady Forester smiled, and proceeded to another cottage, where lived a poor woman with seven or eight small children, almost naked, and who appeared to be half-starved.

"Lady Forester enquired, "why she had not sent for some broth for her children, as she used to do?"—The woman replied, "Why, to tell you the truth, my Lady, the broth is not so good as it used to be, since this new cook came."—I am sorry for that, (says my Lady;) but what is the matter with it now?"—"Ah! (cries the woman) Mrs. Filch, the old cook, used to give a poor body a bit of meat now and then with one's broth. Mrs. Filch had some charity, and was very good to the poor."

"I am

'I am afraid not,' (says my Lady): she was good to some of them (when she was in the humour for it), and bad to others: she would give what was very improper to those that were her favourites, and send others away with reproaches and empty pitchers, just as the whim seized her: and that was a principal reason for my parting with her."

'In the next house which they came to lived a poor man, that had an ague for some time; to whom Lady Forester had sent a cordial infusion of the bark. She enquired, "how it agreed with him, and whether he had yet got rid of his ague?"—The man replied, "the stuff had done him no good at all."—"Perhaps you did not take it regularly?" says my Lady.—"Ah! no, replies the man; it was so bitter, I could not bear the taste of it."—Lady Forester told him, "all the virtue of it consisted in its bitterness; and, if he would not take that, there was no other remedy for an ague."—The man said, "then it must be as it pleased God; for he could not take *Doctor's stuff*, if he died for it."—And so they left him.

'They now met a poor miserable-looking old fellow, who seemed to be just slipped out of an ale-house, which stood by the road-side, near the end of the village. "Well, John, cried Lady Forester, I am glad to see you abroad again; I thought your lameness had still confined you. How do you like the book which I sent you to read in your confinement?"—"I don't know, my Lady; to be sure, it is a very good book; but I have been so busy, I have not had time to read a word of it."

'Wildgoose could not but observe, "that her Ladyship had been rather unsuccessful in her endeavours to do good amongst her poor neighbours;" but added, "that she would not lose her reward."

'Lady Forester replied, "she was sufficiently rewarded, in the consciousness of having discharged her duty."—Wildgoose added, "if her Ladyship could but bring them to have a true Faith, she would see the effects of it, in bringing forth the fruits of the Spirit, Meekness, Humility, Sobriety, and every Christian virtue."

The two pilgrims, after their departure from Sir William Forester's, proceeded to Warwick races; where Mr. Wildgoose met with an accident, which cooled his enthusiasm. While he was haranguing against the evil consequences of these ungodly assemblies, the races, and, amongst the rest, graphically describing the sad effects of drunkenness and intemperance, a young fellow on horseback, who was drinking with some company, having a glass decanter in his hand, before it was quite empty, hurled it with great vehemence at the preacher's head, bidding him, 'drink and be damned!'

The decanter struck Wildgoose just above the left temple; and (being, in order to deceive the customers in the measure, fluted and crumpled into various angles) not only brought him senseless to the ground, but also cut a branch of the temporal artery, from which the blood issued forth in great abundance, and alarmed all the company, who thought Wildgoose killed upon the spot. Dr. Slash, an elderly surgeon, who was smok-

ing his pipe over a tiff of punch, by himself, in the next booth, was summoned to come immediately to the wounded itinerant. The doctor after some prudential enquires relative to his fee, beat out his pipe, took another glass of punch; and, with a very important air, rose up, and went to attend the bleeding orator, who, by this time was carried into another booth, and was come a little to himself again. The doctor, however, shook his head, magnified the danger of the contusion, and took several ounces of blood from the patient, notwithstanding what he had lost from the wound.

This incident, happily calculated to cool the brain, together with the expostulations of Dr. Greville, a very respectable clergyman, and the conversation of Miss Townshend, a young lady for whom Mr. Wildgoose had formerly conceived a singular partiality, disposed our hero to abandon his present romantic and irregular underraking. He therefore returned home to his mother, married Miss Townshend, and settled at his mansion house, where he enjoyed every domestic satisfaction.

There are some improbable circumstances in the course of this narrative; but they do not materially affect its intrinsic merit.

If any one should object to the frequent quotation of scripture passages, and the use of ridicule on the present subject, the author thus apologizes for himself.

‘ They are the practices, rather than the principles of the people in question, which he thinks exceptionable. And the following work is so far from ridiculing religion, that, he flatters himself, it has a direct tendency to prevent religion becoming ridiculous, by the absurd conduct of its irregular teachers. And he does not see, how the honour of God is any more concerned in an attempt to expose the ill-judged zeal of a frantic enthusiast, than the authority of the king would be in our laughing at the absurdities of some pragmatical country justice or petty constable.’

VIII. *An Inquiry into the Connexion between the present Price of Provisions and the Size of Farms.* 8vo. 2s. Cadell.

THE author of this sensible and very ingenious pamphlet sets out with observing, that as so many opinions had been offered to the public on this subject, attributing the effect to wrong causes, and tending thereby to inflame men's minds, he thought it necessary to give his sentiments. We are glad he has done it, as he has very ably obviated many of the errors too common at present with the public.

His first chapter is on monopolizing land: in Sect. 1. he enquires into the merit of different sized farms; shews, that a farm of 300 acres is much superior to small ones in product,
popu-

population, &c. and proves in the clearest manner, that large farms are generally superior in those respects.

In Sect. 2. he remarks very sensibly, that the regular supply of the markets with corn absolutely depends on large farms; and that if there were none but small ones, the cheapness of corn from harvest to Christmas would give such false ideas of plenty, that measures might be in consequence adopted of a very bad tendency.

In Sect. 3. he compares large and small farms in respect of supplying pigs, eggs, and poultry; and herein he has particular merit: preceding writers have treated these objects as unworthy of notice, but our author shews, that large farms, that is, regular barn-doors, are the only means of yielding a plenty of these articles. At p. 21. he gives a very remarkable instance of hogs being kept on the sea-beach in Flintshire.

In Sect. 4. he proceeds to consider population, in which he proves the advantage of large farms: here, however, our author asserts very judiciously, that no sized farm is to be fixed on, but all sizes proper.

In Chap. II. he treats of jobbers, forestallers, and regrators; in which he refutes the vulgar ideas of various writers, and shews that jobbers are useful. We think, however, that in this enquiry he confines himself rather too much to Smith-field-market.

In Chap. III. he treats of luxury as affecting provisions and population, examining the subject with ability and a liberal manner; shews, that although in some instances luxury has been attended with bad effects, yet that in general it is an encouragement of agriculture.

Chap. IV. is on the real causes of the advanced price of provisions; introductory to which he observes, that in deciding what are high prices of provisions, a comparison must be drawn between them and other articles of consumption; if cloaths, house-rent, furniture, luxuries of life, and provisions, have kept a nearly proportionate advance. 'We have,' says he, 'the clearest proof that there is some one general extraneous cause which affects the whole; and if it appears, that the rise in the price of all the various commodities bears a just proportion to the interest of money, it is as self-evident that the general cause is the riches of the nation.' But the author, besides this circumstance, admits that there is likewise a real scarcity, and that the crop for five years past has been bad. He also mentions the great increase of horses, upon which, however, he makes an admirable remark. 'With regard to the number that have been exported, as much as it has been

ex.

exclaimed against, surely no man who considers the matter coolly can see it in any other light than as being greatly beneficial to the nation; *for whether we export the corn or the cattle that feed on it, the money received is for the produce of the earth.* This is also a *new* observation.

Chap. V. is on the means of procuring plenty. Under this head he remarks, that we can have corn from no European country, and that wheat is 5s. 6d. sterling a bushel in America; consequently, that till a plentiful year comes, corn cannot be cheap. A tax upon horses, he thinks, would increase the evil. The means which he proposes are, 1. The culture of the royal forests. 2. Granting a sum by parliament for improving the wastes and moors that are private property. 3. Give all encouragement to inclosing bills; under which article he proves very clearly the great advantage of that measure. 4. After plenty comes from a good crop, a *free corn trade*. Here he asserts, 'that ONE HALF of the trade of Amsterdam is corn:' if so, this trade is of more importance than we ever conceived it; but it is a fact that deserves to be clearly ascertained: we own we cannot but doubt it; or, at least it can be only in certain years; for when corn is generally dear we see (at present) that there is no where a corn trade except between North America and the West Indies. Now does the trade of Amsterdam sink *half* when that is the case?

P. 96. The author contends for a free trade and no bounty: he thinks that measure was judicious in 1689, but no longer so; and his principal reasons are, 1. Tillage no longer wants such encouragement. 2. A bounty implies restrictions, which destroy a *free* trade. But we differ here entirely from him. If corn is too dear, surely you want a greater plenty; and how is a greater plenty to be gained more effectually than by encouraging tillage? then as to a free trade, though we acknowledge our author to be the most able advocate for it we have met with, yet is the example of Holland of no effect in England, unless it was proved, that Holland, as well as we, had a great landed interest to support: the contrary is the case; they are all consumers or traders; to either corn cannot be too cheap, but surely it may be too cheap for farmers, and consequently for landlords. At p. 108, the author shews by a very ingenious table, that at an average crop the farmer can afford to sell his wheat at 5s. 6d. a bushel; and at p. 102, that when wheat is 20s. a quarter in America, it can be imported to England at 34s. all expences included. Now does not this prove, that when our farmers ought to have 5s. 6d. they may expect rivals selling them at 34s. and what would this

this be but their ruin : but grant that wheat from America came at 48s. if the English farmer gets on an average only two quarters an acre, he ought to have 70s. a quarter. (See p. 108) would it not be ruin to him to be rivalled at a price of 48s ? We wish the author to reconsider this matter, which is a very curious one ; and if he could get Holland out of his ideas, no one would be more able to throw the wished-for light upon it.

In this chapter he gives very useful tables of the expence of freight of corn. Of American exports to Britain. Of a course of good husbandry which pays the farmer twenty-five per cent. profit, to shew at what prices he can afford to sell it, is as follows:

			s.	£. s. d.
When he has 5 quarters per acre, he can sell at 28			7	0 0
4½	—	—	31	7 0 0
4	—	—	35	7 0 0
3½	—	—	40	7 0 0
3	—	—	46½	7 0 0
2½	—	—	56	7 0 0
2	—	—	70	7 0 0

An excellent table, and so useful, that was it well considered, it would drive away all the complaints of high prices ; and at the same time prove, that the idea of an absolutely free corn trade would be but another word for ruin to our husbandry.

Page 113, our author gives an account of the corn trade of Amsterdam, in which we see how attentive the Dutch government has been to keep the trade perfectly free ; even when wheat was at 8s. a bushel, and an appearance of a yet greater scarcity : he farther tells us, that there is seldom less than 200,000 quarters of corn in their granaries.

To this work is added an Appendix, principally containing a reply to Dr. Price, in respect to the depopulation of the kingdom ; and the causes of the high price of provisions. It contains many very judicious observations, and is upon the whole a satisfactory refutation of that writer ; who, our author justly observes, has left the line of his real information and knowledge, in order to wander into an entire different subject, in which he has much to seek. He likewise answers another writer of inferior note, who had asserted the profit of English agriculture to be 68 per cent.

Upon the whole we think, the author of this sensible and valuable tract has done much towards that laudable work, the easing the minds of men upon these public topics, by shewing them, that the evils they complain of are not to be remedied

except by natural causes; and consequently, that a riotous and discontented disposition can only increase the mischief, instead of accelerating a cure.

IX. *Letters concerning the Present State of Poland. Letter IV.*
8vo. 2s. 6d. Payne.

THIS is the last of the acute and spirited Letters on the Present State of Poland, in all which the author has discovered justness of observation, force of argument, a knowledge of many private transactions, and an accurate acquaintance with the history relative to his subject. In the first Letter he presented us with remarks on the manifesto of the courts of Vienna, Petersburg, and Berlin, exposing the falsehood of the pretensions and alledged motives of those courts to the seizure of Poland. In the second he investigated the sentiments and conduct of the empress of Russia, the emperor of Germany, and the king of Prussia, respecting that country, from the election of his present Polish majesty to the violent act above mentioned. In the third he continued to expose the dissimulation, duplicity, and inconsistency of those confederate powers; supporting his assertions by remarks on the code of laws prescribed by the empress of Russia in the year 1767, and by a review of the several treaties which exist confirming the independency of the Polish crown, and its unquestionable right to the possession of the dominions it has hitherto enjoyed. The fourth and last letter, now before us, relates particularly to the claims of the king of Prussia, which the author invalidates by a strain of reasoning equally clear and decisive. He first exposes the injustice of that monarch's pretensions to the country of Little Pomerania, otherwise called Pomerellia. In the letters patent of the king of Prussia we are told, that 'this Pomerellia was; at the extinction of the dukes of Dantzic, unjustly wrested, first by the knights of the Teutonic order, and then by the kings of Poland, from the dukes of Stettin, to whom it ought to have gone as nearest agnats and heirs, springing from the same stock; nor did the dukes of Pomerania ever renounce their rights to this their ancient patrimony, but transmitted them entire to their successors and universal heirs, the electors of Brandenburg.'

In this state of his Prussian majesty's rights, the author observes three suppositions are made, and taken for granted; of which if any one prove false, the whole foundation of the claim must entirely fall to the ground. In the first place, it is supposed and taken for granted, that Pomerellia did always, & ab origine, make a part of the ancient patrimony of the

the dukes of Pomerania ; in the next place, that the dukes of Dantzic held their duchy as a fief entail, with right of remainder over to the dukes of Stettin ; and lastly, that the electors of Brandenburg did succeed to the dukes of Stettin in quality of natural heirs entail, or remainder-men named in the original grant ; or by virtue of some grant or donation from the lord paramount ; or of some compact made with the lords feudal, and confirmed by the lords paramount, at the time that Pomerellia did actually make a part of the duchy of Pomerania. Of these three suppositions, all of them necessary to establish the rights of the king of Prussia, our author observes that the first only is doubtful ; the two last are demonstrably false. Nicholas Leuthinger, says he, as respectable authority as any in this matter, asserts positively, and in direct terms, that Pomerellia did not anciently, & ab origine, belong to the duchy of Pomerania, but to Lescus king of Poland, whom having treacherously murdered, Seventopol made himself master of Pomerellia. Pomerellia therefore, according to this account, being afterwards added to Pomerania, made no part of the original heritage, and might be separated from it ; which argument overthrows the first supposition in the letters patent of his Prussian majesty.

The second supposition above mentioned, that the duchy of Pomerania was held as a fee entail, with right of remainder over to the dukes of Stettin, is clearly refuted by the author, upon historical evidence.

The last duke of Dantzic, says he, was named Mestvin II. alias Mestogin, alias Mestcingus, alias Mestojus. This duke of many names, lord of Pomerellia, did, four years before his death, appoint Premislaus duke, afterwards king of Poland, his nephew, son of his sister, to be his heir and successor : he communicated this design to his subjects, who agreed to it, and in the duke's lifetime swore to the observance of it : this disposition was farther confirmed by his will. At the death of his uncle, which happened in 1295, Premislaus entered on the succession : but in the year 1308, Waldemar, margrave of Brandenburg, drove him out ; upon what pretence is unknown ; the rights of the house of Brandenburg are seldom clear : he did not long keep possession ; but in his turn was attacked by the knights of the Teutonic order ; and finding himself unable to resist them, he sold his rights upon Pomerellia to the said order for ten thousand marks. To give a greater degree of legality and authenticity to this purchase, the knights had obtained a decree from the emperor, confirming all the acquisitions they had made, or should make in Pomerania, whether by purchase or otherwise. The kings of Poland thought themselves injured by this sale, and applied to the pope, Jean XXII. who by a solemn decision, declared the right to this duchy to be in the king of Poland : the thunder of the Vatican however was disregarded, the knights kept possession ; and in the year 1335, the matter was referred to the arbitration of Charles and John, kings of Hungary and Bohemia, who decided, that upon the

knights giving up the districts of Cujavia, Dobrzyn, and others, which they had usurped, the king of Poland should, for the good of his soul, consent to cede, not restore, but cede to them the duchy of Little Pomerania: but they not restoring their other usurpations, the kings of Poland appealed again to the pope, then Benedict XII. who again solemnly decided in favour of the king of Poland: this second decision had as little effect as the former; the knights still kept possession till the year 1454, when the subjects, no longer able to submit to their tyranny, chose a new master, or rather returned to their ancient sovereign the king of Poland: which act of theirs was, as you will see hereafter, confirmed and allowed by the knights in the year 1466.

‘ Hence then it is clear, that the dukes of Dantzic did not hold their duchy as a fee in tail, with right of remainder over to the dukes of Stettin: if they had, the emperor, who was lord paramount, would not probably have consented to its alienation, could not have done it, but at the requisition, and with the free consent of the heirs in tail: neither would the pope, and much less the kings of Hungary and Bohemia, (who, as feudatories of the empire, were interested to maintain that maxim of the feudal law, “*Alienationem feudi paterni non valere etiam domini voluntate, nisi agnatis consentientibus,*” have pronounced that alienation legal.

‘ The observation therefore of the letters patent, that the dukes of Pomerania did never make any renunciation to their rights upon Pomerellia, is futile, and vain. Why should they renounce rights, which it plainly appears they never had? It should have been proved, that they had protested against the will of Mestvin, against the emperor’s confirmation of the acquisitions made in Pomerania by the knights of the Teutonic order; against the sentence of arbitration pronounced by the kings of Hungary and Bohemia; against the decree of the popes John XXII. and Benedict XII. in favour of the kings of Poland. Can it be supposed, that the rightful heirs would have suffered two pretenders to their estates, to have pleaded their cause so long, and before so many different tribunals, without putting in their claim? Their silence is not indeed a renunciation of real rights; but it is something much stronger: it is an absolute denial of the existence of those rights.

‘ But the observation that the rights of the house of Brandenburg to this country, remain in their full force and integrity, is at once ridiculous, and impudent:—if that house had any rights, it sold them, as you have seen, to the knights of the Teutonic order: and surely it is not modest in the house of Brandenburg, to sell in one century a pretended right to an estate for a valuable consideration, and in another century to set up another claim to the same estate, directly contradictory to, and destructive of the first.’

Our author next examines the third supposition mentioned in the letters patent, and proves, by the most conclusive arguments, that the original rights of the house of Brandenburg to the duchy of Citerior Pomerania, are not founded on any agnation, consanguinity, title of heirs entail, or remaindermen, but merely on a compact of confraternity; and that this compact, under which they claim, was not made at the time that Pomerellia formed a part of the duchy of Pomerania.

rania. From whence it follows, that the electors of Brandenburg, as successors, and universal heirs to the dukes of Pomerania, have no right to Pomerellia: because supposing, what is questionable, that they could claim any thing more than what belonged to the succession when it became open; yet most certainly they could not claim any thing which had been separated from the estate before the compact was made, under which alone they claim. Now Pomerellia had been detached from the duchy of Pomerania forty-three years before the first compact was made; and one hundred and sixty-nine years before the second compact, under which the house of Brandenburg claimed at the treaty of Westphalia. It is observable likewise, that in the long discussions concerning the right of succession to the duchy of Pomerania, during the negotiations of Munster and Osnaburg, no mention is made of Pomerellia's belonging to, or making a part of that succession; the claims both of Sweden and Brandenburg being founded on compacts made long after Pomerellia was separated from it. For these reasons it must be admitted, upon the most irrefragable evidence, that the king of Prussia's claim to Pomerellia is entirely destitute of foundation.

The other portion which his Prussian majesty claims as a part of his ancient patrimony, is that part of Great Poland which lies between the Draga and the Noteè; which he says, in the letters patent, did, from the earliest times, belong to the New March of Brandenburg, and was peaceably possessed by the margraves of Brandenburg till the beginning of the fifteenth century: but in the year 1402, the elector Sigismund mortgaged the New March to the knights of the Teutonic order, from whom the kings of Poland took it, being at war with the order. Here again our author observes, that three things are supposed, and taken for granted, which are absolutely and demonstrably false. The first is, that the elector Sigismund did only mortgage, and not sell and alienate the New March to the Teutonic order. The second thing supposed is, that at the time this elector of the house of Lützelburgh did thus mortgage or sell the New March, the portion in question did belong to it; and that the Noteè did then form the boundaries between Poland and the New March. The last thing supposed, and taken for granted, is, that the kings of Poland did separate and detach this portion from the New March.

It would be superfluous to trouble our readers with a detail of the arguments by which our author refutes the validity of these several suppositions; and we shall therefore only observe in general, that he has disproved the king of Prussia's

pretensions to this portion of the Polish territories, by reasonings equally conclusive with what has been produced respecting the futile and nugatory claim to Pomerellia. We may add, as a circumstance which gives additional weight to the author's arguments, that many of these are founded upon facts maintained by the royal claimant himself, in his *Memoirs of the House of Brandenburg*.

This ingenious writer observes, that in the letters patent the towns of Thorn and Dantzig were excepted from the usurpations of his Prussian majesty; a declaration that appeared necessary to prevent the commercial powers from taking the alarm. He knew besides, that the rights and liberties of Dantzig were guaranteed by all the powers of Europe; and that not in a slight and transient manner, but by such a regular succession of acts, as is almost unexampled in history. Nor was he ignorant, that heretofore, when the rights and liberties of that free city had been only obliquely, or at most but partially attacked, many of the powers in Europe had exerted themselves in its defence. What shall be said for the conduct of his Prussian majesty, when, in opposition to all these considerations, and the positive exception above specified, he has almost immediately violated the privileges of that important city? We are sorry to observe, that by this violation, the commerce of Great Britain is materially affected, as the British goods consumed in Poland and Lithuania, are almost all sent by way of Dantzig. We are informed, that the goods exported from Great Britain to Poland, greatly exceed those which are imported from thence into this country; that all British goods, of whatever denomination, are permitted; that the duties upon them are very low; that many articles are sent there, for which there is no longer any demand in other countries. Poland is said to be the only country that imports our sugars thoroughly refined to the last stage of that manufacture, which it does in large quantities. The exports from England of tobacco manufactured in all its species, is greater to Poland than to any other country. Poland consumes large quantities of our woollen goods: it takes from us great quantities of hardware, malt liquors, pimento, ginger, pepper, rice, coffee, leather, lead, tin, salt, coals, &c. It would take large quantities of tea, if that trade were free; and large quantities of cod and herring from Scotland, if that fishery flourished. All these goods, as well as those from other countries, are imported at Dantzig, though consumed in Poland and Lithuania. The free trade of that city, therefore, is certainly an object of great importance to Britain, and all the other maritime countries. Our author justly observes, that not only
the

The prosperity, but the very existence of Dantzic, as a free commercial town, is at an end, unless it be absolutely independent of the king of Prussia. That its commerce cannot subsist, unless it enjoys the full and exclusive sovereignty over the harbour; unless he relinquishes not only the territories belonging to the town, but many of his other seizures in Polish Prussia, especially the places which command the town; unless the navigation on the Vistula be free; unless provision be made against the imposition of new duties, customs, or excises, on the goods coming to, or going from Dantzic, by land or water; and unless it be put out of his power to turn the course of the Vistula into the Rogut.

These considerations alone, exclusive of the flagrant usurpation of the three confederate powers, ought undoubtedly to excite the attention of every commercial country in Europe for maintaining the independency of a city of so much consequence to their interests as that of Dantzic. But as our author observes, it is not enough to secure the repository of our goods, the channels of consumption must be preserved; and these can never remain in their former course if the partition of Poland is effected. Our goods will, probably, no longer reach the countries occupied by Russia and Austria; and many will be prohibited in the new acquisitions of Prussia. The preservation of the balance of power, an idea which, since the aggrandizement of the houses of Austria and Bourbon, has so much influenced the politics of Europe, seems at present to be only a secondary object of consideration, to the maritime and commercial countries at least, with respect to the consequences which will arise from the violent seizure of Poland. But leaving reflexions on this subject to the discussion of the cabinet, we shall conclude with observing, that the author of these Letters has displayed in the clearest light, the futility, the absurdity, and the glaring injustice of the pretensions of the confederate powers to the dominions of Poland. The conduct of the king of Prussia, however, as the prime deviser of the scheme, is chiefly the object of his animadversion and sarcasm. As far as argument, and fact, and the laws of nations can avail, he has irrefragably invalidated the pretended rights of his Prussian majesty, which cannot possibly be maintained on any other principle than the *ratio ultima regum*.

X. *A Tour through Sicily and Malta. In a Series of Letters to William Beckford, Esq. of Somerly, in Suffolk; from P. Brydone, F.R.S. 2 Vols. 8vo. 10s. sewed. Cadell.*

THE public was lately favoured with an account of Sicily and Magna Græcia, in a translation by Mr. Forster of the Travels of Baron Riedesel, a German nobleman *; from which one might naturally conclude that the present work was too much anticipated to afford original entertainment. On perusing it, however, we do not find that it interferes with the antecedent publication in any considerable degree. Though both the travellers frequently describe the same scenes, there is yet such a diversity in the manner of their narration, as discriminates the information they communicate, and makes each of them appear to the reader agreeably different from the other. The work now before us has the advantage of being more copious in the account of the modern situation of those countries, than the travels of Baron Riedesel, who restricted himself chiefly to describing the remains of antiquity.

Mr. Brydone begins his tour with an account of the climate of Naples, concerning which he is of opinion, that the faculty entertain a very erroneous idea. Though it is certainly one of the warmest climates in Italy, he affirms that it is as certainly one of the most inconstant, and from what he has observed, generally disagrees with the greatest part of our valetudinarians, especially gouty people, who all found themselves better at Rome. But what he thinks the most disagreeable circumstance in the Neapolitan climate, is the *firocc*, or south-east wind, which is very common in the beginning of summer. It is infinitely more relaxing, and gives the vapours in a much higher degree, he tells us, than the worst of our rainy Novembers. He did not observe, that the *firocc* makes any remarkable change in the barometer, but it raised the thermometer considerably. He is of opinion, however, that it is not the warmth of this wind that renders it so oppressive to the spirits; but rather the want of that genial quality which we find so enlivening in the western breeze. The elasticity of the air seems to be entirely destroyed during the influence of the *firocc*; and Mr. Brydone observed, that it was extremely unfavourable to making electrical experiments.

From Calabria our traveller passes over to Messina in Sicily, and gives a particular account of Scylla and Charybdis, so much celebrated in the ancient poets. The coast of Sicily, the Nebrodes, Theatre of Taurominum, Naumachia, reservoirs, &c. are afterwards the objects of his description. He then proceeds to mount *Ætna*, which he and his fellow-travellers

* See Crit. Rev. for Jan. 1773, p. 58.

vellers appear to have surveyed with a pleasure and attention suitable to that extraordinary scene of nature. Their curiosity prompted them, like the ingenious Sir William Hamilton, to climb to the very summit of the volcano, where they enjoyed a full view of its crater. The whole mountain, he tells us, is divided into three distinct regions, called *la Regione Culia*, or *Piromonte*, the fertile region; *Il Regione Sylvestra*, or *Nemorosa*, the woody region; and *Il Regione Deserta*, or *Scoperta*, the barren region. These three regions, he observes, are as different, both in climate and productions, as the three zones of the earth. Mr. Brydone informs us, that when they had arrived near the summit of the mountain, they perceived with astonishment that the number of the stars seemed to be infinitely increased, and that the light of each of them appeared brighter than usual. The whiteness of the milky way was like a pure flame that shot across the heavens; and with the naked eye they could observe clusters of stars that were totally invisible in the regions below. We shall present our readers with a part of the author's picturesque account of this wonderful mountain.

' In about an hour's climbing, we arrived at a place where there was no snow, and a warm comfortable vapour issued from the mountain, which induced us to make another halt. Here I found the mercury at $19\frac{1}{2}$. The thermometer, to my amazement, was fallen three degrees below the point of congelation; and before we left the summit of *Ætna*, it fell two degrees more, viz. to 27.—From this spot it was only about 300 yards to the highest summit of the mountain, where we arrived in full time, to see the most wonderful and most sublime sight in nature.

' But here description must ever fall short; for no imagination has dared to form an idea of so glorious and so magnificent a scene. Neither is there on the surface of this globe, any one point that unites so many awful and sublime objects.—The immense elevation, from the surface of the earth, drawn as it were to a single point, without any neighbouring mountain for the senses and imagination to rest upon; and recover from their astonishment in their way down to the world. This point or pinnacle, raised on the brink of a bottomless gulph, as old as the world, often discharging rivers of fire, and throwing out burning rocks, with a noise that shakes the whole island. Add to this, the unbounded extent of the prospect, comprehending the greatest diversity and the most beautiful scenery in nature; with the rising sun, advancing in the east, to illuminate the wondrous scene.

' The whole atmosphere by degrees kindled up, and shewed dimly and faintly the boundless prospect around.—Both sea and land looked dark and confused, as if only emerging from their original chaos; and light and darkness seemed still undivided; till the morning by degrees advancing, completed the separation.—The stars are extinguished, and the shades disappear. The forests, which but now seemed black and bottomless gulphs, from whence no ray was reflected to shew their form or colours, appears a new creation rising to the sight; catching life and beauty from every in-

increasing beam.—The scene still enlarges, and the horizon seems to widen and expand itself on all sides; till the sun, like the great Creator, appears in the east, and with his plastic ray completes the mighty scene.—All appears enchantment; and it is with difficulty we can believe we are still on earth. The senses, unaccustomed to such objects, are bewildered and confounded; and it is not till after some time that they are capable of separating and judging of them.—The body of the sun is seen rising from the ocean, immense tracks both of sea and land intervening; the islands of Lipari, Panari, Alicudi, Strombolo, and Volcano, with their smoking summits, appear under your feet; and you look down on the whole of Sicily as on a map; and can trace every river through all its windings, from its source to its mouth. The view is absolutely boundless on every side; nor is there any one object, within the circle of vision, to interrupt it; so that the sight is every where lost in the immensity; and I am perfectly convinced that it is only from the imperfection of our organs, that the coasts of Africa, and even of Greece, are not discovered, as they are certainly above the horizon. The circumference of the visible horizon on the top of *Ætna* cannot be less than 2000 miles; at Malta, which is near 200 miles distant, they perceive all the eruptions from the second region; and that island is often discovered from about one half the elevation of the mountain; so that at the whole elevation the horizon must extend to near double that distance, or 400 miles, which makes 800 for the diameter of the circle, and 2400 for the circumference. But this is by much too vast for our senses, not intended to grasp so boundless a scene. I find, indeed, by several of the Sicilian authors, particularly *Massa*, that the African coast, as well as that of Naples, with many of its islands, have often been discovered from the top of *Ætna*. Of this, however, we cannot boast, though we can very well believe it. Indeed, if we knew exactly the height of the mountain, it would be easy to calculate the extent of its visible horizon; and (vice versa) if its visible horizon was exactly ascertained, it would be an easy matter to calculate the height of the mountain.—But the most beautiful part of the scene is certainly the mountain itself; the island of Sicily, and the numerous islands lying round it. All these, by a kind of magic in vision, that I am at a loss to account for, seem as if they were brought close round the skirts of *Ætna*; the distances appearing reduced to nothing.—Perhaps this singular effect is produced, from the rays of light passing from a rarer medium into a denser; which (from a well known law in optics) to an observer in the rare medium, appears to lift up the objects that are at the bottom of the dense one; as a piece of money placed in a basin appears lifted up, so soon as the basin is filled with water.

‘The Regione Deserta, or the frigid zone of *Ætna*, is the first object that calls your attention. It is marked out by a circle of snow and ice, which extends on all sides to the distance of about eight miles. In the center of this circle, the great crater of the mountain rears its burning head, and the regions of intense cold and of intense heat seem for ever to be united in the same point.—On the north side of the snowy region, they assure us, there are several small lakes that are never thawed; and that in many places, the snow, mixed with the ashes and salts of the mountain, is accumulated to an immense depth: and indeed I suppose the quantity of salts contained in this mountain, is one great reason of the preservation of its snows.—The Regione Deserta is immediately

Luc.

succeeded by the Sylvoſa, or the woody region; which forms a circle or girdle of the moſt beautiful green, which ſurrounds the mountain on all ſides, and is certainly one of the moſt delightful ſpots on earth. This forms a remarkable conſtraiſt with the deſert region. It is not ſmooth and even like the greateſt part of the latter; but is finely variegated by an infinite number of theſe beautiful little mountains that have been formed by the different eruptions of *Ætna*. All theſe have now acquired a wonderful degree of fertility, except a very few that are but newly formed; that is, within theſe five or ſix hundred years: for it certainly requires ſome thouſands to bring them to their greateſt degree of perfection. We looked down into the craters of theſe, and attempted, but in vain, to number them.

‘ The circumference of this zone or great circle on *Ætna* is not leſs than 70 or 80 miles. It is every where ſucceeded by the vineyards, orchards, and corn-fields that compoſe the *Regione Culta*, or the fertile region. This zone is much broader than the others, and extends on all ſides to the foot of the mountain. Its whole circumference, according to *Recupero*, is 183 miles. It is likewiſe covered with a number of little conical and ſpherical mountains, and exhibits a wonderful variety of forms and colours, and makes a delightful conſtraiſt with the other two regions. It is bounded by the ſea to the ſouth and ſouth-eaſt, and on all its other ſides by the rivers *Semerus* and *Alcantara*, which almoſt run round it. The whole courſe of theſe rivers are ſeen at once, and all their beautiful windings through theſe fertile valleys, looked upon as the favourite poſſeſſion of *Ceres* herſelf, and the very ſcene of the rape of her daughter *Proſerpine*.’

Mr. Brydone informs us, that he found the magnetical needle greatly agitated near the ſummit of the mountain; (a circumſtance which the *Padre della Torre* obſerved on *Veſuvius*) it always fixed, however, at the point of the north, though it took longer time in fixing than below. He was told by the *Canonico Recupero*, that ſoon after an eruption of the mountain in 1755, on placing his compaſs on the lava, he obſerved, to his great aſtoniſhment, that the needle was agitated with much violence for ſome conſiderable time, till at laſt it entirely loſt its magnetical power, ſtanding indifcriminately at every point of the compaſs; and this it never after recovered, till it was again touched with the load ſtone.

From *Ætna* our author proceeds to the account of *Syracufe*, the *Latomie*, ear of *Dionyſius*, amphitheatre, catacombs, temples, *Ortigia*, fountain of *Arethufa*, &c. We ſhall lay before our readers another extraſt from this work, where in ſpeaking of the famous ſtratagem aſcribed to *Archimedes*, our author mentions with a degree of enthuaſiaſm a method of ſetting fire to bodies at a diſtance, by means of plain mirrors.

‘ Near this port, they ſhew the ſpot where *Archimedes*’ houſe ſtood; and likewiſe the tower from whence he is ſaid to have ſet fire to the Roman galleys with his burning glaſſes; a ſtory which is related by ſeveral authors, but which is now almoſt univerſally exploded,

ploded, from the difficulty to conceive a burning-glass, or a concave speculum, with a focus of such an immense length as this must have required.

• However, I should be apt to imagine if this is not entirely a fiction (of which there is some probability) that it was neither performed by refracting burning-glasses nor speculums, but only by means of common looking glasses, or very clear plates of metal. Indeed, from the situation of the place it must have been done by reflection; for Archimedes' tower stood exactly on the north of the little port where the Roman fleet are said to have been moored; so that their vessels lay in a right line betwixt him and the sun at noon; and at a very small distance from the wall of the city where this tower stood. But if you will suppose this to have been performed by common burning-glasses, or by those of the parabolical kind, it will be necessary to raise a tower of a most enormous height on the island of Ortigia, in order to interpose these glasses betwixt the sun and the Roman gallies; and even this could not have been done till late in the afternoon, when his rays are exceedingly weak. But I have very little doubt that common looking glasses would be found all-sufficient to perform these effects.

• Let us suppose that a thousand of these were made to reflect the rays upon the same point: the heat, in all probability, must be increased to a greater degree than in the focus of most burning-glasses; and abundantly capable of setting fire to every combustible substance.—This experiment might be easily made by means of a battalion of men, arming each with a looking glass instead of a fire-lock; and setting up a board at two or three hundred yards distance for them to fire at. I suppose it would take a considerable time before they were expert at this exercise; but, by practice, I have no doubt that they might all be brought to hit the mark instantaneously at the word of command; like the lark-catchers in some countries, who are so dextrous at it, that with a small mirror they throw the rays of light on the lark, let her be ever so high in the air; which by a kind of fascination, brings down the poor animal to the snare.

• You may laugh at all this; but I don't think it is impossible that a looking-glass may one day be thought as necessary an implement for a soldier as at present it is for a beau. I am very apprehensive the French will get the start of us in this signal invention; as I have been assured long ago, that few of their men ever go to the field, without first providing themselves with one of these little warlike engines, the true use of which happily for us they are as yet unacquainted with.—You will easily perceive, that if this experiment succeeds, it must alter the whole system of fortification, as well as of attack and defence; for every part of the city that is exposed to the view of the besiegers, may be easily set in a flame; and the besieged would have the same advantage over the camp of the besieging army.

Mr. Brydone informs us, that since the writing of these letters Mr. Buffon has actually made this experiment. He constructed a kind of frame, in which were fixed four hundred small mirrors, disposed in such a manner, that the rays reflected from each of them fell exactly on the same point; and that

that by means of this, he melted lead at the distance of 120 feet, and set fire to some hay at a much greater distance.

About a mile from the city of Palermo we are told of a burial place, where the bodies are deposited in a very singular manner. It is a vast subterraneous apartment, divided into large galleries, the walls on each side of which are hollowed into a variety of niches, as if intended for a collection of statues. These niches are filled with dead bodies, set upright upon their legs, and fixed by the back to the inside of the nich. They are about three hundred in number, all dressed in the cloaths they usually wore, and form a most venerable assembly. The skin and muscles, by a certain preparation, are become perfectly dry; and though many of the bodies have stood upwards of two hundred and fifty years, yet in none of them is the flesh much consumed.

From the specimen we have given of these Letters, our readers will be enabled to observe, that they are written in a lively and entertaining manner. They appear to contain a faithful account of whatever is most remarkable in the countries of which the traveller writes; and to a classical scholar, his descriptions will be rendered still more agreeable, by his occasional citation of the ancient poets.

XI. *Doubts concerning the Inversion of Objects on the Retina.* By Marmaduke Berdœ, M. D. 8vo. 1s. 6d. Lowndes.

NOTWITHSTANDING the doubts which Dr. Berdœ, or any other person may entertain, concerning the inversion of objects on the retina; it is certain that the fact is established by philosophers, and seems to admit of no dispute. To explain the cause why, independent of this inversion, external objects are perceived by the eye in the situation in which they exist in nature, is a problem which we may venture to affirm will for ever remain above the reach of dioptrics, and baffle the most vigorous efforts of human penetration. The theory of vision is not the only instance where the evidence of sense is contradicted by the voice of philosophy. The rotation of the earth on its axis is a principle equally repugnant to the common conception of mankind; and the demonstration by which it is confirmed may be sufficient to authorize the general admission of mathematical conclusions, however apparently incredible.

Dr. Berdœ informs us, that after searching into the most reputed writers on dioptrics, such as Grimaldi, Newton, Moiroux, Aquilioni, Marsennes, Scheiner, Gregory, Smith, De

la Hire, Marriot, Porterfield, &c. none of them afforded him any satisfactory arguments, or marked out a probable tract to guide him in his pursuits. For this reason he determined to renounce them all, and be governed solely by such experiments in dioptrics, as he could afterwards confirm by observing in what manner he was affected. How amazingly superior in point of knowledge, to the above groupe of writers, must our dioptrician be, when even the united force of all their arguments put together, appeared too feeble to afford him any satisfaction in the course of his pursuits! We are therefore inclined to think the doctor's system entirely his own; and whether it be not likewise intelligible only to himself, the reader is left to judge by the following extract.

* The first circumstance that naturally occurs to every observer of the human eye is, that the exact representations of all objects, are naturally and exactly painted on the conjunctive membrane of the eye. The position of these objects will be found to agree invariably with the judgment of the soul. We are next led to consider, that the eye, according to the Keplerian system, must receive two distinct and opposed sensations. The first that natural and exact resemblance of the object which is delineated on the extreme sensible membrane covering the cornea of the eye, and called by anatomists the conjunctive. The second, the supposed inverted icon of the object painting itself on the retina, and which the sectators of Kepler look upon as absolutely necessary to vision. The eye thus receiving two distinct sensations, offers the following question to our observation. Does the superior influence which the soul has over the corporeal substance, lead her to judge of natural objects by the impression which is made on the exterior or interior part of the eye? When we consider that the senses in general flow from the same source, that they are all founded on that innate sensibility which is given to the nerves, and that these nerves have an universal sympathy among themselves; I say then, we may conclude in fact that we have but one general sense. This fundamental and universal sense is the aggregate of those universal impulses which are made upon the nerves, and which are by them communicated to the sensorium commune. They are more refined as the respective organs are more essential to the preservation of the individual, or useful to his existence. The sensations are either acute, pleasing, torpid, or insensible, in proportion as the nerve is more or less sensible in itself, or more or less bedewed by the passive organ of the cellular membrane in which they are enfolded.

The eye, from its extreme vicinity to the brain, becomes in itself the most refined organ of the senses; its nerves are not only the most considerable, but the most exposed to the impressions of external objects, and its agent the purest substance in nature, the rays of light. Is it not surprizing, that of all the senses, it is the only one whose phenomena have remained a profound mystery? For the other senses are known to be caused by the impulse of different agents which affect them, and our sensations are deduced from their impression on the nerves of the human body. The actual contact of objects determines their qualities and form, when

CL

examined by the senses of feeling and tasting. The olfactory nerves are stimulated by certain particles floating in the air, the auditory by the vibration of sounds. The retina stimulated by the rays of light which are reflected from the external surface of bodies, is subjected to the general cause of impressions with our other senses.

If we rightly understand the doctor in this passage, he seems to be of opinion, that the superior influence of the soul over the corporeal faculties, corrects the mistake which nature has made, in painting the figure of an object in an inverted position on the retina of the eye. This hypothesis Dr. Berdœ endeavours to confirm by several experiments. Two of the most remarkable are the following, and which the doctor assures us, afford the the most satisfactory determination that can perhaps be produced, of the judgment of the soul, and the manner in which the eye is affected by external objects.

‘ I placed, says he, a large dog on the seat of the window, but in such a position that the subjects of the surrounding landscape were clearly delineated on the transparent cornea. I then took a convex lens, which I held before his eyes, at such a distance that the rays of light passing through the body of the lens might strike on the cornea. I had the satisfaction to find I was not deceived in my conjectures. For the objects presented themselves first in an erect position when the lens was held at a small distance from his eyes, and afterwards in an inverted one, when the lens was held so far from him, that the rays diverging from the focal distance, struck on the membrane: I found also, that I could vary the situation of the object of the eye, as I pleased, either by the approaching or removing of the lens. It is necessary also to remark, that the animal gave some signs of a sensibility in one position of the object more than another, for I observed that he always retreated suddenly, when the union of the rays in the focal point stimulated his eye. To ascertain as much as possible the validity of this experiment, I attempted it on the eye of a friend, to whom I communicated my thoughts, and anxious for the result of the experiment, consented to my request. Placing himself in a chair, I observed the delineations of the external objects on the transparent cornea, and on applying the convex lens, I saw its image on his eye, with the objects represented within its circle in their true situation; I asked him in what manner he then saw the objects through the lens, he answered upright. Removing the lens farther, till the focal point affected the membrane, I asked him the same question, and he replied that he could distinguish no particular object, but only a confusion of colours. Removing again beyond the focal distance, I saw the inverted icon of the object on the membrane, and asking him in what manner he saw the objects through the lens, he answered, inverted. Could I possibly have a stronger proof that the visual faculty of this organ, required no other representations of objects than those which were painted on the transparent cornea, to compleat the sense of seeing?—A circumstance much more eligible as corresponding with that natural elegance and simplicity which nature every where affects.’

An inference may perhaps be drawn from these experiments beyond what Dr. Berdœ intended. For as the doctor's dog, and

and the doctor's friend (the former giving the most signs of sensibility) were similarly affected, it would follow, that these experiments clearly prove the existence of the souls of brutes. Similar effects arising from similar causes, and those in the present case, according to the doctor, being produced by the superior influence of the soul above the other faculties in his friend, it may be urged by parity of reasoning, that the same kind of principle actuated the doctor's dog. It is probable, that Dr. Berdœ will endeavour to invalidate this objection upon a principle he formerly maintained, which was, that mankind are endowed with two souls, the sensitive and the rational*; but we beg leave to enter our protest against his making use of this argument.

The doctor tells us, 'that the rays of light will pass unaltered through limpid fountain waters (which, by the bye, we very much doubt,) but throw into the fluid a small quantity of the powder of galls, and the water will lose its transparency, and become less capable of the admission of the rays of light; for each particle of the galls which floats within the bosom of the fluid, intercepts different rays of light, and makes them either recede, or change their direction. Throw again as much more of the powder of galls into the fluid as will render it opaque, and you interrupt by that means so much of the light, that the body becomes impenetrable to the rays.' Might not this learned gentleman as well have informed his readers in few words, that if a looking glass be daubed over with black paint, it will be impossible to see one's face in it?

Towards the end of this work the doctor advances a system of vision correspondent to his own principles, in opposition to Kepler's, and concludes with observing, that 'the external positions of objects are certain in themselves, but that their appearances may be varied in many different ways, by the force of intervening mediums, destroying the uniform and rectilinear progress of the rays of light. The eye is not formed by the hand of nature, to vary the situations of external objects, but a medium to represent them to the human mind, as an immediate perception. The rectilinear progress of the rays of light are continued to the optic nerve, by which means we see objects without variation. Every phenomenon, in the laws of vision, may be reconciled to this supposition.—The proof will furnish matter for some future publication.* We sincerely hope not, for even the present publication, in our opinion, might very well have been spared.

* See Crit. Rev. vol. xxxii. p. 316.

FOREIGN ARTICLES.

XII. *Histoire de l'Ordre du St. Esprit, par M. de St. Foix, Historiographe des Ordres du Roi. 2 vols. 12mo. Paris. (concluded.)*

Antoine de Louis, count of Quelus, &c. is represented as a man of great courage, though greatly debased by ferociousness. 'He proposed to *Bussi's* father, to serve for seconds to their sons, who upon a trifling subject had appointed to fight each other. *Henry III.* being informed of this strange intended duel, prevented it.'

Well may this curious moral phenomenon, of two christian and noble fathers calmly agreeing, by their own presence and support, to encourage their sons to cut each others throats, be preserved, as a proof of the power of prejudice, fashion, and vanity, over nature herself; and how dreadful an edge-tool the point of honour may become in improper hands; and by its contrast with *Corroga*, mark the reach of the elasticity of the human soul in both the opposite extremes.

'*François d'O*, lord of Frêne and Maillebois, master of *Henry III.*'s wardrobe, first gentleman of his bed chamber, &c. a man of quality, who had given proof of his courage; very debauched, but amiable. No sooner was he placed at the head of the finances, (as superintendent) than he became savage, ferocious, equally odious by his pride and his inhumanity: without invention, or talents for his place, it was an easy matter to accumulate taxes, and to find farmers for them—every year new imposts were contrived, very heavy and vexatious for the people, but producing almost nothing to the king. When mention was made of miseries and of wretched men, "Are they not necessary?" said he; they are as necessary in life as shades in a picture." He very seldom gave audience, under pretence, that it would have cost him time: and he was seen at every entertainment and every shew, like the most idle courtier. He plumed himself on being a delicate voluptuary, because his plate was of gold, and the scenes of his debaucheries were acted under gilt ceilings. His cooks he considered not as servants, but as men of genius.

'This man, so haughty, more splendid in his equipages, his furniture, and his table than the king himself, was not yet left by the physicians, says *M. de Sully* in his *Memoirs*, when his relations and domestics, whom he had always regarded with affection, stripped him so far, that, long before his groan of expiration, there was not a single piece of furniture left in his room, except the bed on which he died.'

Jean d'O, lord of Manou, &c. brother of the preceding *François d'O*, is represented as a character not less scandalous and detestable.

'*Jean Jaques de Susanne*, count of Cerni, &c. surnamed *le bon homme l'Assaut*, because at sieges, when his advice had been asked in councils of war, he had frequently replied, that they only needed to give an assault; and from his always marching at the head of the forlorn hope.'

Bonhomme l'Assaut, we are sorry to see you dragged from your rest, to storm the temple of memory by dint of mere animal courage. A nickname, implying the merit of a grenadier

Vol. XXXV. April 1773.

X

rather

rather than that of a general, is but a sorry passport for posterity.

François d'Escoubleau, lord of Sourdis, &c. His lady, Isabel Babou de la Bourdesieres; was the favourite aunt of Gabrielle d'Estrees, and consequently he could not fail being in great favour with Henry IV. and obtaining many graces of him. Envy and hatred are always bent against favourites, and spread a great deal of slander; we therefore think that the shameful characteristics attributed to this marquis of Sourdis, in most of the memoirs of these times, are more than doubtful. His avarice only appears well ascertained. He had a mistress, born of a good family, but very poor; he scarce gave her the necessaries of life. His wife, to whom she was shewn, sent her linen, cloaths, furniture, and a purse of gold.

Enough for a specimen! for on such a character as this, we will not waste a reflection.

Honour has always been one of the most powerful springs of human actions. For this, the most susceptible minds have sacrificed their fortunes, their lives, often by mistake even their very souls. It is their innermost garment, *quando etiam sapientibus cupido gloria novissima exuitur.*

It is therefore a matter of the utmost consequence to direct the point of honour to the benefit of mankind, on its proper objects: and to be exceedingly cautious to assign so precious a prize as glory, to no merit, but what is well proved, solid, and eminent.

Such appears to have been the generous design of the founder of an illustrious order, when he commanded, 'only the most remarkable actions of its knights to be carefully recorded.'

Were it executed with the most rigorous justice, it would certainly be of signal service to mankind. A nobleman would then be solicitous to prove his own personal character not less illustrious than his pedigree: he would think it a disgrace on his descendants, were his name only to fill up a bare number, or to serve for a miserable contrast to superior mental or moral excellence.

Characters like these of the courtiers of Alcinous, whose merit centered in the ingenuity of their confession, '*Nos numerus sumus & fruges consumere nati,*' might be admitted into the genealogical, but by no means in the historical part of the work.

Petty offenders might be left to the censure of their own acquaintance, or to be pickled and preserved for a season by newspaper historians. For to receive a croud of insignificant or simply vicious figures into history or biography, peculiarly consecrated to glory, would be to keep vice in countenance, and virtue buried under a heap of lumber. A very few volumes filled with pure, solid, unquestionable, eminent merit, would be infinitely more glorious to an order and a nation, than if the same were left dispersed through a multitude of volumes, clouded, unheeded, and forgotten.

We think it an indispensable duty for him who ventures to exhibit moral characters to the judgment of mankind, always *well to ascertain the several facts*, on which they are to be judged: reputation is too great a venture to be staked on doubtful reports, or on the credit of a one, or a few, ill or unsupported anecdotes.

We say, *several facts*: for though we are sensible, that a whole character may sometimes display itself in a single or a few actions or sayings, we still think such occasions very rare; and that

that yet more rarely they are accurately observed, and faithfully and completely delineated.

This stricture is not pointed against this history in particular; but meant for a preservative against an epidemic fashion of late prevailing among many French writers, to exhibit multitudes of profiles instead of faces; caricatures for portraits; and to debase history, biography, and morality into gossiping, single, solitary, unauthenticated anecdotes. A fashion utterly inconsistent with candour, truth, and justice; and which every feeling of humanity loudly demands to be laid both under a critical and moral quarantine.

Dulness herself may have sufficient memory to echo a wise or noble saying; shall it be erected into an oracle of wisdom?

The most depraved heart may sometimes have a lucid interval of humanity; shall it on this account be proposed for a pattern of virtue?

A life of integrity, is not exempt from weakness; but shall a single frailty, or a very few, perhaps misrepresented ones, sink it into contempt?

Shall sublime genius, or penetrating sense, for a few, perhaps exaggerated blunders, be exposed to the hisses of folly, and the sneers of stupid corruption?

Characters in history, we repeat it, as essential in many respects, ought to plead for themselves, to stand or fall by real facts, but rarely by a few; very rarely by a single one. And where a sufficient number, or a due and evident qualification of these is wanting, it would be safe entirely to drop them with a *Non Liquet. De minimis non curat preter. De potiori fit denominatio.*

Too precipitate censure serves only to weaken its efficacy and use: as a crowded library of panegyrics sinks the value of praise.

When we hear of a folio biography of thousands of Russian saints*, we willingly place its author at their head, for his strength of faith, inexhaustible patience, and indefatigable industry: but are somewhat curious, distinctly to know his idea of holiness.

Were we to hear an historian talk of a series of eminent merits and virtues of a numerous body, and a long succession of courtiers, ministers and warriors in barbarous ages; we would repay his obliging compliments to humanity with our best bow, and a silent wish, that he may alike succeed in completely hitting their likeness, and in avoiding too many and too gloomy shades in his tableaux: and, were it consigned for posterity—that the valuable cargo may be duly insured.

But should we see some favourite characters doomed, in a top-heavy bark and a wintry season to sail round Cape Horn, however bright the prospect of their settlement, the risk of their passage would cost us some emotions; some manly parting tears might flow perhaps, and be forgiven to humanity.

Farewell then, immortal Souvère, Matignon, Gonzaga, and ye other few magnanimous and noble men! Henry the Great, and

* Of which the second corrected edition has been published at Moscow, in the year of the world 7270, of Christ 1762; in four folios, a thousand sheets, besides titles, preface, and index, &c. Its author, Dimitrii of Rostow, was canonized on the ninth of April, 1757.

Lewis the Just, the Great and Well beloved, will send you worthier companions. May ye all safely arrive in port, and may your glorious memory spread and flourish, and propagate the seeds of virtue and of merit, through nations and ages to the latest posterity!

FOREIGN LITERARY INTELLIGENCE.

13. *Hygieine, five Ars Sanitatem conservandi. Poema. Auctore Stephano Ludovico Geoffroy, Parisino, Doctore et Antiquo Professore Medico Parisiensi, &c. Parisiis.*

THIS didactic poem on the Art of Preserving Health, consists of seven books.

Book I. treats of the Air, and its various qualities and influences, and concludes with an affecting picture of the ravages of the plague.

Book II. Of Aliments in General; of the Mechanism of Digestion; the Properties of various kinds of Food, and their respective Salubrity or Unwholesomeness; with a vigorous sally against gluttony.

Book III. Of Drink in General; and of the Danger of Drinking too little or too much; a Panegyric on pure and limpid Water; a Critical Review of the various sorts of Wines, of which he places Burgundy in the first, and Champagne in the second rank: of Strong and of Acid Liquors; of Cyder, Beer, Tea, Coffee, and Chocolate, which latter the author, under proper restrictions, warmly recommends to aged persons.

Book IV. Of Exercise and Rest; the Dangers of their Want or Excess; the various kinds of Exercise; their properest Choice, Time, Measure; and precautions necessary with regard to them; and of Hot, Cold, and Medical Baths.

Book V. Of Wakefulness and Sleep; the Effects, Usefulness, and Mechanism of Sleep; its Inconveniencies when too long or too short; the properest Doses of this softening Balm of Life for the different Sexes, Ages, and Situations; and its fittest time.

Book VI. Of the various Evacuations and Retentions and their Mechanism and Uses; with some very sober, decent, delicate advice, and cautions, and prescriptions concerning amorous exercises.

Book VII. Of the Affections and Passions of the Soul, and the Effects of Joy and Grief, Love and Hatred, Hope and Fear, and the Diseases arising from them.

The work concludes with a description of the small pox, and its antidote, inoculation, celebrated by our author as equally useful to humanity and favourable to beauty.

This difficult and valuable performance, the work of years, is with the warmest professions of friendship dedicated to Dr. Lorry. The nature and variety of its contents, its physical learning, adorned with the graces of poetry, clothed in a diction in general pure, perspicuous, and elegant, and irradiated and warmed throughout with a spirit of tenderness and benevolence, will recommend it to the applause of physicians, and of men of taste and sensibility.

14. *Bibliothèques Françaises de la Croix du Maine et de Du Verdier; Nouvelle Edition, dédiée au Roi, revue, corrigée, et augmentée d'un Discours sur le Progrès des Lettres en France, et des Remarques Historiques, Critiques, et Littéraires; de M. de la Monnoye, et de M. le Président Bouhier, de l'Académie Française; de M. Falconnet de l'Académie des Belles-Lettres. Par M. Rigoley de Juvigny, Conseiller honoraire au Parlement de Metz. Tome I. II. III. 4to. Paris.*

This new edition of a valuable work which was become scarce, is greatly improved by an interesting variety of additions and illustrations by several eminent writers, and especially by an excellent discourse on the progress of literature in France.

15. *Essai sur le Barreau, Grec, Romain, et François, et sur les Moyens de donner du lustre à ce dernier. Par M. Falconnet, Avocat. 8vo. Paris.*

Materials for ample discussions, here superficially handled, though sometimes enlivened by curious remarks and characters that prove their author to be capable of producing something better than such an Essay.

16. *Lettres Astronomiques où l'on donne une Idée de l'état actuel de l'Astronomie Pratique dans plusieurs Villes de l'Europe. Par M. Jean Bernouilli. Berlin. 12mo. with cuts.*

After a literary excursion made in 1768 to England, France, and Germany, Mr. Bernouilli publishes his Observations on the actual state of practical Astronomy, at Goettingen, Cassel, Gießen, Marburg, Francfort on the Mayn, and in the Palatinate, in Germany; at Greenwich, Oxford, Cambridge, London, and Paris: his account is explicit, interesting, and instructive.

17. *Recueil pour les Astronomes, Par M. Jean Bernouilli, Astronome Royal, &c. Tom. II, 8vo. with cuts. Berlin.*

As we have already mentioned in our xxxiii. volume, p. 169, the merits of the first volume of this excellent collection of astronomical memoirs, &c. we will only observe here, that this continuation does equal credit to its celebrated author.

18. *Géographie abrégée de la Grèce Ancienne, comprenant: I. Une Description de la Grèce; II. Un Discours sur l'Origine, le Gouvernement, la Religion, &c. des Grecs; III. Quelques Morceaux relatifs à la Chronologie, & tels que les Olympiades comparées aux années qui ont précédé notre ère, la Liste des Rois d'Argos, et d'Athènes, &c. Par un Professeur d'Histoire et de Géographie. 8vo. Paris.*

This well digested little treatise may be very serviceable to the readers of ancient history, and of the classics.

19. *L'Empire Turc, considéré dans son Etablissement et dans ses accroissements successifs. Par M. Danville, de l'Académie Royale des Inscriptions et Belles Lettres, &c. 12mo. Paris.*

History and geography are here judiciously joined to illustrate and enliven the studies of both, and to give a distinct idea of the rise, increase, and revolutions of the Ottoman Empire; whose life and vigour appear at present fast declining into the shades of decrepitude and extinction. Considering its oppressive administration, felt, though in unequal degrees, by all its various inhabitants; the haughty ignorance of its rulers both as to its own weakness and the strength and disposition of its neighbouring powers; we are tempted

to consider this account of so tempting a prize as an inventory; and to ask what probably will be determined in less than half a century: *Cujus vultus erit hoc cadaver?*

20. *Lettres sur la Profession d'Avocat et sur les Etudes nécessaires pour se rendre capable de l'exercer.* 12mo. Paris.

A father consults this author concerning the profession of a lawyer, for which he destines his son: and not contented with his private fees, our writer makes the public pay for his advice, which he delivers in a volume consisting of five letters.

Letter I. contains an eulogium of his profession, of the consideration and privileges it has always enjoyed, and an enumeration of the qualifications necessary to succeed in it. Letter II. delineates the general plan of the studies of his pupil, with a list of books proper to promote this progress. Letter III. treats of the Roman law and its various commentators, and advises his pupil to facilitate his studies by associating with young fellow students in conferences on the several laws. Letter IV. expatiates on the several branches of the laws of France, and the writers by whom they have been explained. Letter V. is dedicated to the study of ecclesiastical laws, and to an enumeration of the writers who have expounded them. The performance concludes with a catalogue of books for a lawyer's library, and a collection of sundry pieces relative to the order of avocats in France.

It is conspicuous for memory and laboriousness rather than for judgment, precision, method, or elegance: and should an English father be desirous of some similar advice concerning the jurisprudence of our country, and the destination of his son, we wish that he may apply for that purpose to a more masterly writer.

MONTHLY CATALOGUE.

CONTROVERSIAL.

21. *The Plea of the Petitioners stated and vindicated from the Misrepresentations contained in a late Charge delivered by Dr. Balguy to the Clergy of the Arch-deaconry of Winchester.* 8vo. 1s. 6d. Payne.

The design of this writer is to make it appear, first, that Dr. Balguy has misrepresented the plea of the petitioners; and therefore, that the ill consequences he has alledged will not follow upon their scheme. Secondly, that these ill consequences will follow upon the scheme he undertakes to defend. Thirdly, that even the position he sets up, in order to combat it, as the position of the petitioners, namely, that government ought to employ and reward equally the ministers of all religions, will flow directly from the principles which the archdeacon himself has laid down.

On the last of these propositions the author argues in this manner:

Dr. Balguy says, that religion is the great bond of society, and that the very worst, even Paganism itself, is better than none.—That the bulk of mankind are incapable of using their reason on religious subjects; that they must be content with the religion which chance has thrown in their way, because they can do no better; that

to endeavour to reason with them would only fill their minds with doubt and perplexity, and the consequence would be universal irreligion.

Let us now suppose that in this, or any other Christian country, there were a body of Heathens or Mahomedans. They are to be supposed incapable of using their reason in religious matters (for I hope the archdeacon will not confine this incapacity only to Christians): to dispute with them on the principles of their religion would only fill their minds with doubt and perplexity. Would you have them determine the controversies of the learned? would you have them decide upon the attributes of the Deity, and fix the distinguishing marks between a true and false revelation? You might as well expect them to compute an eclipse, or to decide between the Cartesian and Newtonian philosophy. Chance has thrown Paganism or Mahomedism in their way, and they must be content with it, because they can do no better. To attempt to deprive them of this religion would only make them atheists.

If then religion be the great bond of society, if it be the duty of the magistrate to take care that atheism do not taint any part of the subjects, and if this would infallibly be the case if they were left entirely without instruction, or the principles of their religion, as they have already received them from its institutor or institutors, were in the least called in question, it must be his duty to take care that the professors even of Paganism or Mahomedism be maintained in the free and public exercise of their respective religions: he must take care that teachers be appointed to instruct them, and to second the authority of parents in instilling the supposed truth into the minds of their children; he must employ them in that service, and consequently in justice is bound to reward them for it. He must also, above all things, be careful not to discountenance any of the professors of this or that religion merely upon account of their religion, so long as they are obedient to him in other respects, abstain from injuring their fellow subjects, and perform towards them and him the duties incumbent upon them; otherwise he may fill their minds with doubt and perplexity as to the truth of their religion: and he must, in an especial manner avoid any thing that may possibly look like the slightest alteration, or new-modelling the doctrines and rites prescribed by its institutor or institutors. For if the people must take whatever religion comes in their way, upon the word of their parents, teachers and governors, what must be the consequence when they find the religion inculcated by their parents and teachers, condemned by their governors, the preachers of it thought unworthy of public encouragement, and the professors of it solely on that account held incapable of bearing any office of trust in the community? Will not this be preaching to them contradictory doctrines, and may we not fairly retort the question put by the archdeacon when speaking of the magistrate's support of opposite religions: "What can they think?"—What indeed upon these principles? Satisfy themselves of the truth and reasonableness of either opinion they cannot. There is no place for rational conviction. They have authority against authority. Doubt and perplexity must ensue, and atheism universally prevail.

This is a grave, sagacious, and, on all accounts, a respectable writer.

22. *An Address to the right rev. the Bishops of the Church of England, with Relation to the Bill of the Dissenters.* 8vo. 6d. Bladon.

This writer addresses the bishops under these four distinctions, as men, as legislators, as Christians, as ministers of the gospel; and endeavours to make it appear, that it is cruel, unjust, impolitic, inconsistent with the genius of Christianity and the precepts of the gospel, to make use of penal sanctions in matters of religion.

23. *A Treatise on the Nature and Constitution of the Christian Church.* 8vo. 1s. Robinson.

This treatise is extracted chiefly from archbishop Potter's Discourse on Church Government; which was first printed in 1707. and was designed as an answer to Tindal's Rights of the Christian Church.

D I V I N I T Y.

24. *Eight Discourses, preached on or near the Great Festivals in the Cathedral Church of Durham. To which is added, a Letter to a young Lady on the Sacrament, &c. By the hon. and reverend Spencer Cooper, D. D. Dean.* 8vo. 4s. Brown.

The subjects on which this learned author discourses, are, the Incarnation, the Nativity, the Humility, Suffering, Death, and Resurrection of Christ, Predestination, the Gift of the Holy Ghost, and the Fruit of the Spirit.

On these topics the dean does not enter into metaphysical disquisitions, speculative enquiries, or a long series of arguments on points of theological controversy. He chiefly insists upon the moral observations, arising from the passages which he undertakes to illustrate. His religious notions concerning the divinity of Christ, 'the merits of his satisfaction,' the person of the Holy Spirit, &c. are agreeable to the established system. The style in which he writes is manly and perspicuous; and a vein of sober piety runs through all his discourses.

The Letter to a Young Lady is divided into two parts: the first is on the Sacrament; the second, On the Evidences in Favour of Christianity. We may say of this letter what Dr. Cowper himself says of Hoadly's Plain Account, 'it is well worth reading,' as it contains some useful observations, though not in every circumstance coinciding with the sentiments of Hoadly.

25. *A Dissertation upon the unnatural Crime of Self-Murder.* By Caleb Fleming, D.D. 8vo. 1s. Dilly.

In this tract the author advances several arguments against the crime of self-murder, which evidently demonstrate its atrocious nature, its dangerous and pernicious consequences.—In an Appendix he points out the inequality of some of our penal laws, which take away the life of man.

There are many sensible remarks in this pamphlet; but the language in which they are conveyed is sometimes inaccurate and

and unpleasant. There seems to be a solecism in the very last words of the Appendix: 'O that Britain would repent and reform, that her iniquities may not bring down upon her *irremediable* ruin!'

Irremediable is a word which cannot be justified by analogy: it should have been either *irremediable*, or *remediless*.

26. *The Christian World unmasked. Pray come and peep.* By John Berridge, A.M. 8vo. 2s. Dilly.

Methodistical trash.

M E D I C A L.

27. *The Present Practice of Midwifery considered.* 8vo. 2s. Baldwin.

This publication seems intended as a supplement to 'The Danger and Immodesty of the present too general Custom of unnecessarily employing Men-midwives *.' In reviewing that performance we declared ourselves of opinion, that the author's arguments against the custom of employing men midwives were merely imaginary; though we admitted at the same time, that had women equal opportunities of instruction with men, they would be the most proper persons for conducting the mysteries of Lucina. With respect to both these points we still entertain the same sentiments.

P O E T R Y.

28. *The Poetical Works of Sir John Davies, consisting of his Poem on the Immortality of the Soul: The Hymns of Aitrea; and Orchestra, a Poem on Dancing, in a Dialogue between Penelope and one of her Woers.* All published from a corrected Copy, formerly in the Possession of W. Thompson, of Queen's college, Oxford. 12mo. 3s. Davies.

The author of these Poems was born at Chisgrove, in the parish of Tisbury in Wiltshire, about the year 1569, and was the son of a wealthy tanner of that place. In the year 1585, he was sent to Queen's college, Oxford. After he had taken the degree of bachelor of arts, he removed to the Middle Temple, and was called to the bar; but expelled that society for beating one Mr. Martin in the Temple-hall. In consequence of this event, he returned to Oxford, and there pursued his studies. Afterwards, by the favour of lord-keeper Egerton, he was re-admitted into the Temple. Upon the accession of king James I. he was promoted to the office of solicitor, and then attorney-general in Ireland. In 1607, he received the honour of knighthood. About five years afterwards he quitted the post of attorney-general, was made one of his majesty's serjeants at law in England, and several times appointed one of the judges of assize in the circuits. In 1626, he was made lord chief justice of the King's-Bench; but before he entered upon his office he died of an apoplexy, in the 57th year of his age.—Sir John was a man of a lively genius, and a considerable writer. Besides

* See Crit. Rev. vol. xxxiii. p. 417.

the poems contained in this volume, he published, *A Discovery of the true Causes why Ireland was never thoroughly subdued, &c. till the beginning of his Majesty's Reign.* Lond. 1612. *Le premier Report des Cafes, &c.* Dublin, 1615. *An Abridgement of the eleven Books of Sir Ed. Coke's Reports.* Lond. 1651. *Jus imponendi Vestigialis, or the State of the Question concerning Impositions, &c.* 1656. and other pieces. The poem on the Soul, which he called *Noſce Teipſum*, was dedicated to queen Elizabeth, in 1592. It was this work which first recommended him to the notice of king James, and was the source of all his promotions.

This poem is accompanied with *Hymns to Astræa* in acroftic verse, and *Orchestra*, a poem, expressing the antiquity and excellence of dancing, consisting of 131 stanzas unfinished. Mr. W. Thompson, the author of a Poem called *SICKNESS*, was a great admirer of these poems, and when he died, left a corrected copy of them, from which they are now reprinted. In some short marginal notes, he observes, 'that the Poem on the Soul was, without dispute, except Spencer's *Fairy Queen*, the best that was written in queen Elizabeth's, or even James the First's time;' that 'the Acrosticks make some amends for the innumerable fooleries of other writers in this way;' and that 'it is a great pity, and to be lamented by the poetical world, that so very ingenious a poem as the *Orchestra* should be left unfinished, or, what is more likely, that part of it should be lost.'

With all due deference, however, to the judgment of Mr. Thompson, we cannot exempt our author from the charge of having largely contributed to the *innumerable fooleries* above-mentioned, when we find him torturing his mother tongue, and his own brain in writing twenty-six hymns in acroftic verse, on *ELIZABETHA REGINA*!

The Poem on the Soul was re-published in 1669 by Mr. Tate, and introduced with a preface, (now re-printed) in which it is extolled with the highest encomiums.

29. *Poems on several Occasions.* By J. Robertson. 12mo. 3s. sewed. Davies.

The author of these poems, if we are rightly informed, is a player, who supports a very respectable character. This volume contains a great variety of poetical pieces, in which we discover the traces of a lively genius, facetiousness, and good humour.

30. *Poems by the Earl of Carlisle.* 4to. 1s. Ridley.

We are pleased when we see a young man of quality employing his leisure hours in so harmless a pursuit as that of rhyme; and though we shall wait with patience till some performance of greater consequence entitle the author to a formal trial in a court of criticism, we may, in the mean time observe, that there is an agreeable tenderness of thought in these little Poems.

31. *An Ode, addressed to the Savoir Vivre Club.* 4to. 1s. F. Newbery.

In this Ode the author recommends to the Savoir Vivre Club, such a laudable plan of life as corresponds with the moral interpretation of the words which they have assumed for the name of their society. The poem is sentimental, and the versification generally harmonious.

32. *Propriety: a Poetical Essay.* 4to. 1s. 6d. Becket.

Among the various instances of a disregard to Propriety in the conduct of life, this author has neglected to mention one of the most conspicuous, and which might be of great advantage, if properly attended to. It is, that many persons betake themselves to writing poetry, who might be much better employed in following some other occupation.

33. *A Specimen of Elegiac Poetry.* 4to. 1s. Becket.

By an advertisement prefixed to these two little poems we are informed, that they are selected, merely as being the most correct, from a small number written in the same manner; and the author intimates a resolution either of printing or suppressing the others, according as he shall be guided by the public opinion of this specimen. Though these poems are not void of merit, yet the measure is by no means adapted to the querulous cadence of elegy; and therefore, concerning any other written on the same plan, our advice to the author would be,—*non imprimatur*.

34. Church-Langton. *A Poem.* By W. Woty. 4to. 1s. 6d. Flexney.

If ever human institution was planned on benevolent principles, it is certainly that of the charitable foundations at Church-Langton, in Leicestershire. They will immortalize the name of the rev. Mr. Hanbury, their promoter, as one of the most enterprising, and liberal benefactors that ever appeared in any country. This Poem is intended to celebrate the scene of those noble endowments, which, however, singular in their institution, are not so much the object of poetical description as of deserved panegyric. Notwithstanding this circumstance, the poem contains many beautiful and animated lines.

35. *The Macaroni. A Satire.* 4to. 1s. Allen.

When satire is exercised with the hand of judgment and discretion, it may be productive of good effect; but when such as are destitute of wit and genius presume to lash the follies of the age, their feeble discipline only excites the contempt, and provokes the obstinacy of those it was meant to correct. We hoped, from the public ridicule which has been lavished upon them, that the tribe of Macaronies was now become well nigh extinct. May their fopperies never be revived, from a spirit of indignation against such satirists as the present, who so far from being capable of entertaining us with sentiment or humour, cannot even connect his couplets with just rhyme!

36. *Town*

36. *Four Eclogues*. By the hon. A. Erskine. 4to. 1s. 6d. Cadell.

Mr. Erskine informs us in an advertisement that these Eclogues were founded on a passage in one of Swift's letters to Gay, where he advises him to write a Newgate or a Quaker's Pastoral. What he professes chiefly to aim at, is to expose the false taste for florid description, which prevails so universally in modern poetry. We should be too sparing of praise, did we only say of these Eclogues that, of the recent poetical productions, they are among the most unexceptionable. The characters are painted in the liveliest tints of nature; the sentiments correspond to the characters; and, in general, the versification is flowing, elegant, and correct.

37. *The Adulteress*. 4to. 1s. 6d. Bladon.

This poem is, in many instances, an imitation of the sixth satire of Juvenal. The author, however, has occasionally deviated from the plan and sentiments of the Roman satirist. His portraits are drawn with a tolerable degree of propriety and spirit.

38. *The Love of our Country, a Poem, with historical Notes. Addressed to Sir Watkin Williams Wynn, by a Curate of Snowdon*. 4to. 1s. Williams.

The author of this poem, who is a Welchman, informs us, that he has been provoked to stand up in defence of his country by the ill usage which it has of late years received from English writers, particularly Lord Lyttleton* and the writer of the Letters from Snowdon†. He has therefore reminded the people of England of some of the ancient patriots, poets, and warriors of Wales. His notions concerning the poetical productions of Taliesin and his brother bards seem to be a little partial and extravagant. 'As for myself, says he, I must fairly own, that I prefer the ancient British bards before the best English poets; and the ancient British verse, as more manly and heroic, than the *wretched rhymes* of the English.'—On this very principle, to use the words of a learned Frenchman, 'Dieu, qui est juste, donne de la satisfaction aux grenouilles de leur chant.' Our author with great indignation censures the bishops for conferring Welch benefices on Englishmen,

'Thy sheep for want of shepherds go astray,
And grievous wolves upon thy mountains prey—
O heavens! that prelates should become profane,
And for the bread of life should offer bane;
That strangers should intrude into thy fold,
Not for the flock, but for the love of gold;
Alas! the sheep no longer are their care,
Lewd hireling's spoil, and of the profits share.'

While the curate from Snowdon was writing these lines he should have considered, how many *Welsh goats* are at this day browsing on some of the fattest pastures in England.

* See Lord Lyttleton's Hist. of Henry II.

† See Crit. Rev. for April, 1770.

39. *The Penitential Son; an Oratorio, By Mr. Hull.* 4to. 1s. Bell.

This Oratorio contains an agreeable dramatic representation of the incident on which it is founded. That part which describes the domestic happiness of the father and his family previous to the departure of the son, is calculated to excite the tenderest emotions of parental, filial, and conjugal affection. The airs are also composed in a strain that merits approbation; but the author seems to have exerted his genius with the greatest energy where a regard to morality required that he should be the most sparing of the charms of poetry and music. It must be acknowledged, however, in extenuation of this impropriety, that the objects of voluptuousness afford room for sentiments that inflame the fancy to a higher pitch of enthusiasm than the more serene beauties of virtue.

40. *The Explosion. A Poem.* 8vo. 4to. 9d. Longman.

The subject of this Methodistical rhapsody is the melancholy accident that happened at Chester in November last, which the author ascribes to the judgment of heaven upon the sins of the nation. After invoking the Chester Muse (a nymph whom unfortunately we have not the honour to be acquainted with) he declares expressly that he writes by the command of Almighty God, whose awful providence now asks his aid. The following couplet may satisfy our readers how effectually he appears to be inspired, at least in point of language:

'They think 'twas powder, but look deeper in,
You'll find the *primary* cause was sin.'

The title of this piece is certainly prophetic of its fate; for of all the effusions in rhyme that we have seen, it is one of the most contemptible.

P O L I T I C A L.

41. *Justice and Policy. An Essay on the increasing Growth and Enormities of our great Cities.* 8vo. 1s. 6d. Dilly.

Political observations on the pernicious effects arising from the growth of great cities, the advantages which would result from the union of Great Britain and Ireland, reflections on trade, queries relative to Ireland, &c. by a very ordinary writer.

42. *The Utility of Mobs, or Necessity of beating up for Volunteers.* 8vo. 1s. Allen.

This pamphlet commences with part of a letter which some time since appeared in one of the public papers. If by mobs, the author understands a spirited opposition to arbitrary and tyrannical government, we shall admit that on such occasions they may be attended with advantage; but if he means a furious, unprovoked commotion of the populace, excited merely by the artifice of seditious incendiaries, nothing certainly can be either more pernicious or disgraceful to society.

43. *Observations upon the present State of England, &c. With Remarks upon the Pay of the subaltern Officers in the Army.* 8vo. 1s. 6d. Goldsmith.

After many just remarks on the luxury and dissipation of the age, the author of this pamphlet recommends to the public to

increase the pay of the subaltern officers in the army, since nothing can so much animate them to the defence of their country, as the prospect of advantage, which he considers as a principle of universal influence.

MISCELLANEOUS.

44. *The Lo-Triads; or the Tenth Muse; wherein the Origin, Nature, and Connection of the sacred Symbols, Sounds, Words, Ideas, and Things are discovered and investigated, according to the Platonic Numbers, &c. &c. By Row. Jones, Esq. 8vo. 5s. Robinson.*

The author of this essay is fully convinced that he has discovered the first language by fixing ideas to symbols or the Platonic numbers, which have a natural connection with articulate sounds and things. And thence, as symbols and natural knowledge both derive their origin from revelation, he investigates the first principles of knowledge.

But the present, like all other new discoveries, being incommunicable by partial quotations and remarks, we beg leave to recommend to our readers the perusal of the essay itself; and to observe only in general, that the manner of our author's treating these important subjects is, by shewing that symbols, language, and knowledge derive their origin from revelation and tradition, with their imitations; and answering Mr. Locke's objections; with a state of the opinions of the ancients in that respect, which he proceeds to explain by the primordial patterns, and the figures and forms of letters corresponding therewith, and all other regular bodies and figures; and thence he investigates all the mundane systems and species; supporting the same by scripture and various other proofs; shewing the analogy and correspondence betwixt symbols or letters, particles, languages, sounds, ideas, and things; and thence the certainty of human knowledge and first languages are discovered and explained by the vowels, consonants, or particles and words, with a definition of various scientific and other subjects, from the contents of words, according to their symbolic primitive sense, and the method of prosecuting these subjects by a general grammar and lexicon in the English language, which, as the most natural language, he thinks to be the fittest for an universal one.

45. *Remarks upon the present Mode of Education in the University of Cambridge: to which is added a Proposal for its Improvement. By the rev. John Jebb, M. A. 8vo. 6d. White.*

Mr. Jebb complains, that, by the present mode of education in the university of Cambridge, almost every valuable attainment is defrauded of its proper portion of praise, while those honorary distinctions, which ought to be the rewards of successful labours in every branch of useful literature, and which, if judiciously distributed, would fix the fervent attention of youth to each important object of pursuit, are, at present dispensed, with a culpable partiality, in favour of the proficients in one particular division of the sciences. He therefore proposes,

poses, that an examination of all the undergraduates, ranged according to their standing in the university, be annually held in the senate-house, in the May term, a little before the time of its division; that the subject matter of this examination be the law of nature and nations, geography, history, classics, mathematics, metaphysics, and philosophy natural and moral: that the classic authors, portions of history, mathematics, philosophy, &c. be previously settled by the public tutors, and given out each year as the course for examination in the year which follows; that honorary rewards be dispensed to those students, who shall distinguish themselves in each particular class, and to those who shall appear the most deserving with respect to Latin and English compositions; that in the examination preceding that for the degree of bachelor in arts, improvements in sacred literature be entitled to their share of praise, &c.

This proposal is modestly submitted to the wisdom of those, who have the power of enforcing its execution.

46. *Essays concerning Iron and Steel.* By Henry Horne. 12mo: 3s. Cadell

In this publication we have an account of some experiments made on the Virginia black sand, from which it appears that more iron has been extracted from it, in proportion to its weight, than is usually extracted from the common ores, eighty three pounds of it having produced a bar of excellent iron weighing fifty pounds.

Mr. Horne, in the course of his remarks on iron, assures us, that from trials he has himself made, he is convinced that iron of all countries indifferently is fit for making both steel and wire; that, therefore, it is a mere vulgar error to give a preference to Swedish iron. He afterwards shews what sort of bar-iron is best for the purpose of being converted into good steel, and after considering several opinions, particularly those of Mr. Reaumur, on iron and steel, from most of which he dissents, he comes to treat of the art of reducing bar-steel by fusion into a more compact and uniform texture, so as to be more serviceable for making fine cutting instruments; this, however, he treats very superficially, but takes an opportunity from it to recommend razors of his own making.

In the Appendix is given a method of charring pit coal, so as to render it a proper succedaneum for charred wood coal. This operation has been performed by burning the coal in an oven, and after the more hurtful and corrosive part of the sulphur was carried off in the smoke and flame, the mouth of the oven was closely shut up and luted, to prevent any access of the common air, by which means the less noxious sulphur being brought into a fixed state, the coal was at least equal, if not superior, to charred wood coal.

The processes relative to iron and steel we shall not lay before our readers, as they are not described concisely, and as those who are desirous of being minutely acquainted with them will chuse to examine every particular concerning them in the pamphlet itself.

47. *A Sermon on Bankruptcy, stopping Payment, and the Justice of paying our Debts, preached in various Churches in the City. By the rev. W. Scott, M. A.* 8vo. 1s. White.

One of bishop Fleetwood's discourses, with some alterations. See his Works, p. 728, fol. The text is taken from 2 Kings iv. 7.

48. *Letters from Lysander: or, Amusement for the Good-Humoured.* 8vo. 1s. 6d. W. Davis.

The author of these Letters has given us a facetious description of some of the reigning follies and vices of the present age, some specimens of the life, taste, spirit, gallantry of the rakes of the town, the definition of 'a macaroni', some account of the lord mayor's ball in November last, and the correspondence of two fair citizens, on that occasion, Lady Turtle and Miss Slambo.

49. *The History of Mr. Stanley and Miss Temple. 2 Vols.* 12mo. 5s. sewed. Johnson.

From the well known story in the Spectator, of the two friends Eudoxus and Leontine, the author of these volumes has built a novel: to speak freely, however, we think that a better superstructure might have been raised upon the same foundation. The architect concerned in this literary edifice has not discovered much skill or taste in the adjustment of the several parts, and the materials of which the whole is composed seem to be too light to promise it duration. It is, in some respects, like an old Gothic building, as it is loaded with little ornaments; it is in others, like a modern one, as it makes a showy appearance, but proves, on a near view, nothing but a deception.

50. *A Letter to — — —, Esq. occasioned by a late Misrepresentation of the Circumstances of a Prosecution commenced A. D. 1763, by the Proctors of the University of Oxford, against W — — C — —, B. A. &c.* by R. Scrope, D. D. 4to. 1s. Payne.

Mr. Scrope was one of the proctors of the university of Oxford in the year 1763; and the crime of which Mr. C. was accused, was, that of impeding and threatening the said Mr. Scrope in the execution of his office. Ever since this affair happened, he has, he says, from time to time, found misrepresentations of it to his disadvantage, and prejudices conceived against him upon that account. The design therefore of this publication is to obviate these misrepresentations, and remove these prejudices.

51. *Dr. Goldsmith's Roman History. Abridged by himself.* 12mo. 3s. Baker and Leigh.

We formerly recommended Dr. Goldsmith's Roman History as a concise and well executed work*. The Abridgement now published is entitled to the same encomium; and will certainly be highly useful to youth. To answer this end, seems to be the chief design of the present epitome, which we are informed was undertaken in consequence of a suggestion from some of the heads of our principal schools.

T H E
CRITICAL REVIEW.

For the Month of *May*, 1773.

ARTICLE I.

The History of Ireland from the Invasion of Henry II. With a Preliminary Discourse on the Antient State of that Kingdom. By Thomas Leland, D D. Senior Fellow of Trinity College, and Prebendary of St. Patrick's, Dublin. 3 Vols. 4to. 2l. 12s. 6d. Vol. I. Nourse, Longman, Robinson, Johnson:

A General history of Ireland, divested of fabulous narration, undertaken to gratify no private prejudices, perspicuous without prolixity, and composed in an accurate and elegant style, is a work which has long been the object of desire in the republic of letters, and is happily accomplished by the learned author whose labours now lie before us. Though, in several instances, Dr. Leland may have delivered an account of facts different from such writers as are reputed authentic, yet we cannot entertain the smallest doubt of the validity of the reasons for which he has deviated from their opinions. It must be sufficient for the satisfaction of the most scrupulous reader, that the author has attentively examined the different evidence, that he has carefully used his private judgment in investigating the truth, and that he exhibits the authorities he chose to follow, without swelling his work to an enormous size, either with a refutation of other historians, or a justification of his own narrative. These are privileges universally allowed to every writer of history, and we know none to whose authority more unreserved acquiescence is due, than to that of Dr. Leland.

Vol. XXXV. *May* 1773.

Y

It

It is a circumstance much in the favour of any history, when the author has had access to information which had not come to the knowledge of preceding writers. By this means counsels are disclosed, and transactions accurately ascertained, that had before been involved in the obscurity of imperfect representation, and contemplated by historians through the fallacious medium of unauthorized conjecture, or inauthentic surmise. In this point of view, the present work appears to considerable advantage; and by the lights derived from the manuscripts which have fallen under the author's perusal, he has greatly extended the limits of information respecting the Irish history.

Dr. Leland has rendered his judgment and impartiality conspicuous, not only by the general tenor of his narration, but likewise by the moderate and concise manner in which he has treated of Irish affairs, previous to the invasion of Henry II. He admits it to be incontestible, that no literary monuments have yet been discovered in Ireland of an earlier date than the æra of the introduction of christianity into that country. The assertion of the more moderate among the antiquarians, relative to the remote history of Ireland, is, that about five hundred years before the abovementioned period, a colony of Scythians, immediately from Spain, settled in Ireland, and introduced into that country the Phœnician language and letters. The island is said to have been for some time divided into five provincial kingdoms, tributary to one monarch; when, in order to terminate the commotions which arose from the power and ambition of the four subordinate princes, the country was divided by Hugony into twenty-five dynasties, the rulers of which were bound by oath to acknowledge no other monarch but one of his own family. This expedient, however, appears to have proved so unsuccessful, that Hugony himself and his successors, for ages, were removed by violent deaths, till the pentarchal government was restored about a century before the Christian epoch; soon after which event, another important revolution is related to have taken place in the government of the country. The dispensation of the laws had for several generations been vested in the Irish fileas or bards, who, the better to establish their authority, rendered their ordinances so obscure, that they could be interpreted only by themselves. The grievances arising from this uncontrouled privilege, joined to their partial and unjust decisions, inflamed the people to such a degree of resentment, that they threatened to exterminate the whole order. In this extremity the bards fled to Concovar-mac-Nessa, the reigning monarch, who, on promise of reformation, agreed to protect them from the impending ruin.

ruin. In the mean time, however, he employed the most eminent among them to compile a clear and equitable body of laws, which are said to have been received with demonstrations of the greatest joy, and called, in the hyperbolical language of those times, *Celestial Decisions*.

After a summary recital of succeeding princes mentioned by the annalists, our author presents us with the following general view of the ancient Irish history.

‘ From the poetical annals that furnish this catalogue of monarchs, we have a lively picture of manners, more worthy of attention than the events which they deliver, with so profuse a mixture of giants, necromancers, obscure allegories and extravagant fables. They describe a brave people, driven from their native land in search of new settlements, establishing themselves by their valour in a fair and fertile island: the chieftains parcelling out lands to their attendants, and the whole collection of adventurers, from the moment of their peaceable establishment, devising means to give stability to their acquisitions. From one family more distinguished and revered than the rest, they chuse a monarch, not with that regard to primogeniture suited to times more composed, but the ablest and bravest of the particular race, as the man most likely to protect or to avenge them. To guard against the confusion of sudden accidents in a time of violence, a successor is appointed to this monarch during his life, who on his demise is instantly to take the reins of government. But the power of the monarch is considerably limited. His associates in adventure, conscious of their own merit, claim a share of dignity as well as of emolument. They pay their tributes to that provincial king whom they chuse monarch of the island. In the other provinces they exercise all regal authority by virtue of a similar election. They have their rights independent of the monarch, and frequently vindicate them by arms against his invasions. The monarch, sensible of the danger arising from their turbulent spirit of freedom, endeavours to secure his authority, sometimes by dividing their power, sometimes by uniting the various independent states into one general interest by national conventions. In this state of things, a robust frame of body, a vehemence of passion, an elevated imagination were the characteristics of the people. Noble instances of valour, generous effusions of benevolence, ardent resentments, desperate and vindictive outrages abound in their annals. To verse and music they are peculiarly addicted. They who are possessed of any superior degree of knowledge, they who operate on their fancies and passions by the liveliest strains of poetry, are held in extraordinary veneration: the ministers of their religion are accounted more than human. To all these they submit their contests; they consult them as oracles of law and policy. But reflection and the gradual progress of refinement convince them of the necessity of settled laws. The principles of equity and independence implanted in the human breast receive them with delight; but the violence of passion still proves superior to their restraint. Private injuries are revenged by force; and insolent and ambitious chieftains still recur to arms.

‘ They who compare this account with the progress of society in other European settlements, may decide on the justness of this concluding.

louring. The Irish antiquarian deduces from it an intrinsic proof of the general authenticity of his favourite annals.

Dr. Leland leaves it to the antiquarians to establish the truth of this history, and only judiciously observes, that if we suppose the old bards invented the series of incidents so circumstantially related, still they must have drawn their picture from that government and those manners, which subsisted in their own days, or were remembered by their fathers. From whence he infers, as probable, that the state of Ireland, for several centuries at least before the introduction of the English power, was such as they describe it in these early periods.

The next subject treated of by our author in the Preliminary Discourse is, the establishment of Christianity in Ireland, and the consequences of that event; a period from which its history becomes more authentic, though still intermixed with legendary and poetical fictions. It may well be supposed, that the introduction of the Christian faith could not immediately operate in producing a total alteration of manners among a people long accustomed to violence and licentiousness; and accordingly we find, that their annals continue to be stained with several atrocious acts of perfidy, and the uncontrouled indulgence of passion. The state of the ancient Irish is described with candour and fidelity in the following extract from our author's Preliminary Discourse.

‘————— It appears from all their legal institutions yet discovered, that the Irish, in their state of greatest composure, were indeed by no means barbarous, but far from that perfect civility which their enthusiastic admirers sometimes describe as their peculiar characteristic. They cultivated those arts of peace which subsist among a people strangers to extensive commerce, or the refinements of an opulent and luxurious age. Rights were accurately defined in their societies, and the people might have been impressed with an habitual love of justice; but their sense of injuries was, in proportion, lively; and their passions irritable. Redress, in many cases, was only to be obtained by force; and to force they perpetually recurred. Their boasted triennial assemblies do not appear to have ever served the purpose of a strict and peaceable connection between the different inhabitants of a country, which for many ages had full leisure for improvement. The influence of their monarchs was weak; their power neglected, controuled, and resisted. The provinces, and even the inferior septa into which the island was parcelled, lived in a kind of federal union with each other; which the pride, the injustice, the ambition, the avarice, the revenge of different chieftains were ever ready to interrupt. Their histories record the effects of these dangerous passions: the virtues of private life are not generally the subject of history. An impartial and unprejudiced enquirer may still discover many traces of the equity, the rectitude, the benevolence, and generosity of the ancient Irish in their different septa. But men of other countries sometimes judge of them precipitately, from a slight inspection of their futile historians, or from careless or malicious misrepresentation.’

The invasion of the Danes, and the perpetual contention for superiority among the dynasties of the kingdom, rendered Ireland, during several ages, a scene of such desolation and anarchy, as greatly favoured the reduction of the country by any enterprising power. Our author justly observes, however, that in the eleventh, and the beginning of the twelfth century, the circumstances of the neighbouring kingdoms could by no means prompt them to such an attempt. The design was first conceived by Henry II. probably from the motive of ambition; and a pretence was easily found to give some colour of justice to the enterprise.

‘ It was affirmed, says our author, by those who ventured to dictate to an ignorant people, that the Irish had originally possessed themselves of their country by permission of Gurguntius, a British king, and that, as descendants of the Britons, they were the natural and rightful subjects of the English monarch. It was urged that the renowned Arthur, Egfrid the Northumbrian, Edgar the illustrious Saxon prince, had all led their armies into Ireland, and there made valuable acquisitions, which their successor was in honour bound to recover and maintain. It was suggested that Englishmen had frequently been sold as slaves in this island; an instance of cruelty and barbarism, which gave him full right to invade and subdue it. But the forged or suspicious histories of ancient times, the obsolete claims of Saxon or British princes, however they might influence the vulgar, yet were not deemed sufficient for that fair and plausible colouring which might conceal the iniquity of an attempt against an unoffending people. And as to the crime of trafficking in slaves, both nations, it was well known, had been equally involved in it. If the Irish had purchased, the Saxons had freely offered themselves and their children to slavery for an insignificant price: if the Irish were less fordid and unnatural, yet the prisoners taken on their unsuccessful inroads in the reign of William the Conqueror, had been sold in great numbers, so that the English clergy were obliged to remonstrate against this practice, which they pronounced utterly unchristian, and with difficulty prevailed on the king to relinquish his ungodly gain.

‘ But the sagacity of Henry, or the suggestions of an interested and subtle ecclesiastic, soon supplied the necessary pretence for a free indulgence of his ambition. The papal power was gradually advancing to a formidable height, and extending its influence even to the extremity of the British islands. Not contented with assuming a dominion in the ecclesiastical system, it had already dictated to kings and nations in their secular concerns. It had espoused the cause of William the Norman, made a solemn decision in favour of his claims, and denounced its spiritual vengeance against all those who should presume to resist a prince, whom the sovereign pontiff declared rightful and lawful inheritor of the crown of England. The usurper Stephen had obtained a ratification of his title from the same authority. To this power Henry now determined to resort, and by the solemnity of a papal decree to sanctify his intended enterprise against Ireland. John Salisbury, his chaplain, was made the agent in this important negotiation, and acted with the zeal and diligence of a man, conscious that his success would recommend him equally to his royal master and his spiritual sovereign.

reign. He represented to Adrian, the reigning pope, that the inhabitants of Ireland were sunk in the most wretched state of corruption, with respect both to morals and religion; that Henry, zealous for the honour and enlargement of God's kingdom, had conceived the pious design of erecting it in this unhappy country; was ready to devote himself and all his powers to this meritorious service; imploring the benediction of the pontiff, and requesting his permission and authority to enter Ireland, to reduce the disobedient and corrupt, to eradicate all sin and wickedness, to instruct the ignorant, and spread the blessed influence of the gospel in its purity and perfection; promising at the same time to pay a yearly tribute to St. Peter from the land thus to be reduced to his obedience and that of the holy see. Habituated as we may be to the depravity of mankind, one cannot seriously reflect upon the profane hypocrisy of this transaction without the utmost horror. Little did Henry foresee, in the blindness of his ambition, the perplexities he was to experience from that power he now contributed to aggrandize, or the heavy weight of oppression with which it was to fall upon his own head.

Adrian secretly exulted in an application which favoured his enormous claims, and recognized his authority; nor was he displeased to gratify his countryman, a prince of exalted character, lately raised to the throne, and who had not yet discovered his dispositions to the hierarchy. Rome had long contended for extensive powers in England; Ireland had but lately been disposed to acknowledge its supremacy. All ecclesiastical authority had, till about four years before the accession of Henry II. been exercised by her own prelates; nor had the ceremonies and discipline of her church, points of the greatest moment in this age, been conformable to those of Rome. The pontificate, however, by the interested zeal of its numerous and active emissaries, had at length contrived to extend its influence even to this remote island; had alarmed the Irish clergy with fears of the irregularity of their ecclesiastical constitution, and persuaded them to submit to a reform modelled and dictated by Rome. Cardinal Paparon was, in the year eleven hundred and fifty two, admitted into Ireland with a legantine commission: three thousand ecclesiastics assembled by his direction in the town of Drogheda: four pallis were solemnly received from the pope by the prelates of Armagh, Dublin, Cashel, and Tuam: the celebration of Easter was adjusted according to the Roman decisions; and for the further reformation of the church, the celibacy of the clergy was enforced, and their privileges and properties secured by various canons. Thus was the correspondence opened with the church of Ireland, and the pre-eminence of Rome formally acknowledged. It remained therefore for the pope to improve these favourable beginnings, to embrace the occasion of extending his new dominion in Ireland, as well as to conciliate the friendship of Henry. A bull was framed without delay, fully conformable to the wishes and purposes of the king.

The bull is inserted in the History, and affords a striking instance of the artifices which were used to sanctify papal usurpation. It was presented to Henry, together with a ring, the token of his investiture, as rightful sovereign of Ireland.

Dr. Leland produces the authority of ancient manuscripts to inform us, that from the date of the pope's bull, the synods
in

in Ireland multiplied, and their regulations were enforced, as it were, with an affected solicitude to take away the reproach of their church. They are said to have made the most salutary ordinances, not only for the preservation of clerical discipline, but for the reformation of manners: and, (as our author remarks, what bespeaks neither barbarism nor ignorance) they provided for the regular instruction of their clergy. But whether the zeal and solicitude they testified on this occasion were merely accidental, or purposely intended to demonstrate that the reformation of their church did not require the interference of a foreign prince, we must acknowledge with Dr. Leland, that had concert or policy subsisted in Ireland, the inhabitants ought to have united in the most vigorous measures to oppose the projected invasion. Such a neglect certainly affords strong reason to conclude, that Ireland was at this period in a very distracted situation; and that in fact it was so, evidently appears from its annals. The monarch was, at this time little more than nominal, possessing but a small share of influence, and scarce any power in the kingdom. The island was divided into different factions, and in every quarter, the chieftains assumed the title, and exercised the authority of sovereigns. Such was the state of the country when Dermot, instigated by revenge and ambition, solicited the assistance of the English to regain his dominions, of which he had been deprived by the superior force of his rivals; promising to acknowledge Henry as his liege lord, and hold his territories in vassalage to the crown of England. We shall present our readers with the author's account of his first expedition, which laid the foundation of the English power in Ireland.

— the period at length arrived, when Dermot was to discover his insincerity, and, to assert, at the head of an army, the rights he had so solemnly relinquished. Robert Fitz-Stephen had collected his forces, consisting of thirty knights, sixty men in armour, and three hundred archers, all chosen men of Wales, and embarking in three ships about the beginning of the month of May, in the year eleven hundred and seventy, arrived at a creek called the Bann, near the city of Wexford. With these came Hervey of Mountmorres, not with any military train, but as the emissary of his nephew the earl of Chepitow, to survey the country, and to report its state and circumstances to Richard, so as to direct him in his intended enterprise. This troop was the very next day reinforced by Maurice of Pendergast, a valiant Welchman, at the head of ten knights and two hundred archers. The commotion which was naturally produced through the adjacent country by the landing of a foreign force, served to alarm the Britons, who, before they adventured to march forward, sent immediately to Dermot to notify their arrival, and to demand his assistance. The Irish prince was filled with the utmost exultation. Numbers of his subjects, who had abandoned him in his distress, considered this event as a certain assurance of his speedy restoration, and now crowded eagerly to his standard.

standard. He instantly sent five hundred men, headed by his natural son Donald, a youth of distinguished bravery, to join the invaders. He himself soon followed, received his foreign allies with every expression of joy and affection, renewed those promises he had made in England; and their mutual stipulations being adjusted, and ratified with all due solemnity, they proceeded to concert the operations of war, and the measures most effectual for their own interests and the service of the prince of Leinster.

It was resolved to march to Wexford, a city about twelve miles distant from their place of landing, the reduction of which was an object of great importance, and of which Fitz-Stephen was by treaty to become possessor. It was garrisoned by a body of Irish and Ostmen, as they were called, men of violent and undisciplined bravery, who marched out boldly to meet their assailants. But when they came to view the British forces, whose numbers they had despised, they found an enemy quite different from those they had hitherto encountered; no disordered crowd, but a regular and well-appointed body, whose barbed horses, shining armour, regular discipline, and composure, formed a new and terrifying spectacle to these natives. They declined the engagement; yet still resolving to defend their city even to the last extremity, then set fire to the suburbs and adjacent villages, and retired within their walls.

Fitz-Stephen and his associates, encouraged by this retreat, advanced with the greater confidence, led up their forces to the walls, and making the necessary dispositions, proceeded to a vigorous assault, assured of immediate victory. But the garrison, on their part, made an obstinate defence: and after many efforts of valour, the Britons had the mortification to find themselves obliged to retire with the loss of eighteen of their number. Their Irish allies were confounded at the ill success of this first attempt: but the spirit of Fitz-Stephen was not so easily subdued. He drew off his men to the sea-shore, and to convince them that their sole reliance must be upon their valour, he set fire to his own transports among other vessels which lay at anchor; and the next day, having first ordered divine service to be performed in his camp, with all solemnity, he disposed his forces with greater care and circumspection, and again led them to the assault, animated by devotion, impatient of their late disgrace, and convinced of the necessity of conquering.

Their motions had not been unobserved by the garrison. These men, who were accustomed to see contests finally decided by the success of one vigorous impression, were astonished at this persevering resolution. The clergy in particular were terrified, and made the most passionate remonstrances against an opposition which must prove fatal to all within the walls. It was at length agreed to treat with the besiegers; and a deputation of the principal inhabitants, with two reverend bishops at their head, were sent to settle the terms of capitulation. They proposed that Wexford should be surrendered to Dermot, that all the inhabitants should acknowledge him as their sovereign, be admitted to renew their oaths of allegiance, and received into his service; and that four principal citizens should become hostages for the peaceable submission and fidelity of the Wexfordians. The insolence, resentment, and suspicion of Dermot protracted this treaty for three days; when the authority of his prelates, and the advice of his foreign allies at length prevailed. He accepted the submission of his repenting subjects, and entered Wexford in triumph. And now to demonstrate his

His gratitude and good faith, Fitz Stephen and Fitz-Gerald, whose speedy arrival was expected, were jointly invested with the lordship of this city and its domain. Hervey of Mountmorres also was declared lord of two considerable districts on the coast, between Wexford and Waterford, in order to gratify his nephew earl Richard, and to convince him of the advantages to be gained in the service of the prince of Leinster. Here then was the first colony of British inhabitants planted by these lords; and here they remained for many years distinguished from the natives, in their manners and language; nor even at this day, after so many various changes and revolutions, are they completely blended with the original inhabitants.

Dr. Leland produces very strong arguments in refutation of the assertion, 'that the Irish made no terms for their own form of government; but wholly abolishing their own, they consented to receive the English laws, and submitted entirely to the English government.' He thinks it scarcely conceivable, that a whole people should at once be either forced or persuaded into so extraordinary a revolution, unless we can suppose the Irish alone to have been entirely destitute of the natural attachment to their laws and customs, so universally conspicuous among the inhabitants of every nation. He likewise considers it as highly improbable, that a politic and sagacious prince, such as Henry, should form a scheme in his present situation so extravagant, because of all others the most dangerous to attempt, and the most difficult to effect, that of obtruding in a moment an entire new system of laws and polity upon a number of communities, none of which he had actually subdued. But that no such design was either attempted or effected, there is certainly reason to conclude from many circumstances mentioned in the sequel of this history. It may be sufficient to specify one of the arguments produced by our author on this subject.

'We have observed that by an ordinance of the synod of Cashel it was provided, that the clergy should for the future be free from all secular exactions. Here it is necessary to produce this ordinance at large.

"All the ecclesiastical lands and possessions shall be entirely free from every exaction of secular men. And especially no petty kings or lords, or any potentates of Ireland, nor their children or families, shall for the future exact maintenance or entertainment, according to custom, in the ecclesiastical territories, or presume to extort them by violence. And that detestable entertainment, which is four times a year required by neighbouring lords, shall not for the future be demanded from the ecclesiastical towns—And moreover, in all cases of homicide committed by the laity, as often as they shall compound for the same with their adversaries, the clergy who are their relations shall pay nothing on this account; but as they had no part in the perpetration of the homicide, so shall they be free from contributing to the fine."

'It cannot be supposed that the execution of the Irish laws should be thus regulated, if these laws were entirely abolished. If the clergy

clergy were to be exempt from Coyn, Coshering, and other like exactions, it is evident that the petty kings and lords were still to demand them from others. If the clergy were not to contribute to the Eric in cases of murder, it follows that this compensation was still to be paid by the laity; and of consequence that the old Irish polity was not only to subsist, but warranted, secured, and regulated, in an assembly convened by the authority of Henry. Here then, were there no other, we have a direct proof of a regular compact between this monarch and the Irish chieftains. They stipulated to become his vassals and tributaries. He was to protect them in the administration of their petty governments according to their own model: and thus we shall find that their governments were actually administered.—“They governed their people,” saith Sir John Davies, “by the Brehon law; they made their own magistrates and officers; they pardoned and punished all malefactours within their severall countries; they made warre and peace one with another without controulment; and this they did not onely during the raigne of Henry II. but afterwarde in all times, even untill the raigne of queen Elizabeth.”—Not originally by the connivance of their new sovereign, or in opposition to his authority, but by his sanction and allowance, as appears from the acts of an assembly which derived their authority from his ratification.

It is in the next place observable, that the concessions of the Irish lords were uniformly made to Henry and his heirs. And as England was now confessedly the first and capital member of his dominions, by his heirs we must understand his lawful successors to the crown of England. So that the intention of his treaties with the Irish chieftains appears to be, that the kings of England should for ever become lords paramount of the territories which these chieftains retained, and inheritours of those which they absolutely resigned: not that Henry should be warranted to grant or transfer his Irish dominions, or to sell his Irish vassals as villains of the soil, but that the stipulated obedience should be paid to the kings of England in lawful succession; and the territories resigned should remain for ever annexed to this kingdom, and appendent on this dignity. Or, to express it in the language of the patent of Henry III. to his son Edward, that they should not be separated from the Crown, but wholly remain to the Kings of England for ever.

By his transactions both with the natives and the original adventurers, Henry had now acquired the absolute dominion of several maritime cities, and their dependencies. The province of Leinster was claimed by Strongbow, as the heir of king Dermot, and he consented to hold it of the king and his heirs. The acquisitions in Meath appear also to have been ceded to the king; nor did the English acknowledge any rightful sovereign of this district since the death of M'Laghlin; so that Henry had now a considerable territory, and a number of subjects in the island, and had the utmost reason to expect a speedy increase of both. And to these his subjects, he indeed granted the English laws, according to the testimony of Matthew Paris, not as a model whereby they might govern themselves, and frame their own polity; for then they had no need to express their gratitude to the king for what they might have adopted themselves, if, by their change of situation, they had lost the privileges of English subjects: neither in this case was there any propriety or necessity for an oath to the king, whereby they were bound to the observance of these laws. On the contrary, it was declared by this transaction, by their grateful acceptance of the English laws, and their solemn engagements to obey them, that,

as they resigned their Irish acquisitions, and renewed their allegiance to the king, he, on his part, consented that they should still be considered as the subjects of this realm, and still retain the advantages of that constitution which, as subjects, they formerly enjoyed, and which he graciously declared that they should retain in the same capacity, without any diminution of their rights, or any change in their relation to the king. Hence the necessity of a new oath, whereby they were bound in due allegiance to Henry and his heirs, and to the faithful observance of the laws of his realm in their new settlements, thus made a part and member of this realm, inseparably connected, and intimately consolidated with it.

Historians have much contested, whether the grant made by Henry II. to his son John, of the lordship of Ireland, contained an absolute renunciation of the sovereignty of that country to him and his heirs for ever, or was only meant to convey the right of exercising a delegated power. There are circumstances that favour a determination on either side of the question; but subsequent events precluded the disputes which might have been the consequence of the ambiguous interpretation of the grant, and a discussion of the point, therefore, was never of any importance to history. Though a legate was sent to England from the pope, with an offer of performing the ceremony of John's coronation in Ireland; presenting him, at the same time, with a curious diadem of peacock's feathers, hallowed by the benediction of the Roman pontiff; yet Henry, whether disliking, as our author imagines, this officious interference of the pope, when it was not necessary to his purposes, or apprehending that too great exaltation might encourage his son to such acts of disobedience as he had already experienced in his family, declined this gracious offer, and sent John to his government without any additional title or ceremonial, but with a considerable force, and a magnificent attendance. They embarked in a fleet of sixty ships, and landed at Waterford. We shall present our readers with this author's lively and entertaining account of the progress of this expedition.

‘The same of this embarkation had a happy influence upon the Irish chieftains, of whom several, the most refractory, now determined to do homage to the king's son, terrified by the magnificent representations of his force, and reconciled to submission by the dignity of his birth and station. But those native lords of Leinster, who had ever adhered to the English government, were the first to pay their duty to the prince, and to congratulate his arrival. They quickly flocked to Waterford, and exhibited a spectacle to the Norman courtiers, which could not fail to provoke their contempt and ridicule. They saw men clothed in a manner totally different from their own, with hair of a different form, bushy beards, and all the marks of what they readily pronounced to be rudeness and barbarism. These unfashionable figures, who neither spake their language, nor were acquainted with their manners, advanced with great ease through the glittering circle, and,

ac-

according to their own customs and notions of respect, attempted to kiss the young prince. His attendants stepped in, and prevented this horrid violation of decorum, by rudely thrusting away the Irish lords. The whole assembly burst into peals of laughter, plucked the beards, and committed various personal indignities upon their guests and allies, to demonstrate their own superiour elegance of manners, and gratify the childish petulance of their master. Such were the tempers and understandings that were to regulate the affairs of a disordered kingdom, to protect their adherents, to conciliate the unfriendly, and to reduce the disobedient.

The Irish lords, amidst all this disgusting plainness and novelty of appearance, were spirited and proud; tenacious of their state, and of all men most impatient of the slightest mark of contempt. They turned their backs upon the court, boiling with indignation; they met others of their countrymen hastening to the prince; they related the manner of their own reception; they enflamed them to the highest pitch of resentment; they returned to their habitations, collected their families and substance, and repairing, some to the chiefs of Connaught, others to those of Thomond and Desmond, enlarged on the indignities they had sustained, expressed their own determined purpose of revenge, entreated the more powerful lords to unite bravely against an enemy possessed with an obdurate and implacable aversion to their whole nation, in despite of every concession or submission; requesting them seriously to consider what treatment they were to expect who had discovered any reluctance in yielding to the English invaders, when those who had been the first to submit, found their services repaid with contemptuous insolence and outrage. The flame was readily caught. The chieftains agreed, instead of proceeding to do homage to prince John, to forget their private animosities, to unite in support of their independence, and to bind themselves in solemn league to exert their utmost endeavours to free their country from these imperious foreigners.

To enflame this dangerous spirit yet further, the attendants of prince John thought themselves every where privileged to harass and oppress. Even in the maritime towns, which king Henry had peculiarly reserved to himself, new grants were pretended, and new claims advanced against the citizens, to deprive them of their possessions; so that, instead of doing martial service, these veterans were wholly engaged in vexatious litigation, to guard against the attempts of rapaciousness and fraud. The Irishmen who had peaceably submitted to live under English lords, and held the lands assigned to them for their services by English tenures, were treated with still less reserve. They were at once driven from their settlements with the most disdainful insolence, to make way for these luxurious courtiers, or their minions. They fled to the enemy with the most rancorous aversion to their oppressors; informed them of the situation and circumstances of the English settlements; taught them those arts of war, which they had learned by a long intercourse with the foreigners, and directed where their attacks might be most effectual and distressing.

While the storm of war was thus collecting, John kept his state in idle pomp, and his attendants indulged in their usual excesses.

—Eight months of disorder had elapsed, before Henry was fully informed of the dangerous situation of his Irish interests, and determined to recal young John from a government so weakly and wantonly administered. The king had about this time been unhappily deprived of the services of Hugh de Lacy. The late incursions

cursions into Meath had not been repelled without considerable damage to his lands, which, when the country had been once composed, he was indefatigable in repairing. He proceeded without delay to rebuild the old, and to erect new forts, in every situation which required strength. Earnestly intent on these important works, his custom was to oversee the labourers, among whom were many of his Irish tenants, to point out their business, and oftentimes to labour in the trenches with his own hands, for their greater encouragement and direction. One of these forts he was proceeding to erect at Dorrowe, or Derwarth, as the historians call the place, upon the site of a venerable abbey. The Irish were shocked at such profanation of this antient seat of devotion, a residence of one of their most renowned saints; and the hatred of their invader, enflamed by this superstition, operated upon one of the workmen even to a degree of phrensy. He seized the moment when Lacy was employed in the trenches; and as he stooped down to explain his orders, drew out his battle-axe, which had been concealed under his long mantle, and at one vigorous blow smote off his head. He was too much favoured by his countrymen not to effect his escape. The flame of insurrection was instantly re-kindled in Meath. The news of Lacy's death was eagerly spread abroad, and joyfully received. The ignorant clergy represented it as an act of vengeance executed by the holy Kolomb-kil on this sacrilegious usurper of his abbey, and ravager of Irish churches. The people were thus taught to exult and triumph in this treacherous assassination; and the Irish insurgents of all parts were confirmed and encouraged in their hostile purposes. As the robust and boisterous valour of de Courcy seemed to be Henry's best resource in this dangerous situation of affairs, he was entrusted with the Irish government; and John returned to England with his giddy train, who seemed pleased to escape from a country of turbulence and danger.

This disaster was followed by a new scene of confusion in Ireland, and the death of Henry II. Dr. Leland observes, that some writers have been at considerable pains to defend the invasion of Ireland upon the principles of justice; but Henry himself, he thinks, was too discerning seriously to consider as valid any of the claims he alledged to the sovereignty of that country, and used them only as a pretext, to give some degree of plausibility to his enterprize. Whatever might be the private sentiments of Henry on this head, our author states the origin of the English power in Ireland in a fair and impartial manner.

‘Some English lords, says he, with their vassals, engaged in the service of an exiled prince in one of the Irish provinces. They have towns and lands assigned to them for their service, in assisting him to recover his dominions. They resign their acquisitions to Henry, and are again invested with most of them, which they consent to hold as his liege subjects, by the usual English tenures. Henry, on his part, promising that these his subjects in their new settlement, shall, with all their dependencies, enjoy the advantage of their old constitution, and be governed by the laws of England. Several of the Irish chiefs also submit to pay homage and tribute to Henry; and in consequence of their cessions receive his promise to enjoy their other rights and privileges. Rodoric, who claims a

superiority over the others, after having bidden defiance to the English monarch for a while, at length, by a treaty regularly conducted and executed, engages on his part to become his liegeman, and to pay him tribute; on which condition it is expressly stipulated that he shall enjoy his rights, lands, and sovereignties, as fully as before the king of England ever appeared, or interfered in Ireland. No contracts could be more explicitly or precisely ascertained. Accordingly, the English adventurers govern their district by their own model; the native chiefs, through far the greater part of Ireland, act independently of the English government; make war and peace, enter into leagues and treaties amongst each other; punish malefactors, and govern by their own antient laws and customs. It requires but a moderate attention to the records of these times, to know what degree of real power Henry acquired in Ireland; and but a moderate skill in politics to decide what rights he acquired either over the English adventurers, or the native Irish, by his federal transactions with each; whether we consider the grounds of his invasion, or the nature and extent of their submissions, or the purport of his stipulations.

This learned writer gives an accurate account of the situation of Irish affairs at the accession of every succeeding monarch; and from the whole it appears, that tho' from the time of Henry II. the kings of England affected to govern Ireland by their deputies, it was not till after many ages that the inveterate contentions among the chieftains in that country were extinguished; and that either the possession of the island became secure, or much advantage was derived from it to the English power.

'It was the perverse fate of Ireland, says the historian, to suffer more from the most renowned than the weakest of English monarchs. Kings possessed with vast schemes of foreign conquest, had little attention to those complicated disorders which required the utmost circumspection to compose, and little leisure to apply the necessary remedies. Their Irish deputies, far from being equal to the momentous design, were generally too weak to subdue, and too prejudiced to conciliate the most offensive disturbers of the public peace. The perpetual hostility in which the different parties lived, effectually prevented the introduction of those arts, which contribute to the comfort and refinement of mankind. Even foreign merchants could not venture into so dangerous a country, without particular letters of protection from the throne. The perpetual succession of new adventurers from England, led by interest or necessity, served only to enflame dissension, instead of introducing any essential improvement. Lawyers sent from England were notoriously insufficient, if not corrupt; and as such, had frequently been the objects of complaint. The meanness of the English clergy was only redeemed by their implicit attachment to the crown. Even prelates were commonly made the inferior agents of government in collecting forces, and raising war against the Irish enemy; but were not to be enticed into this service, unless by remittances from the exchequer. Attendance in parliament they dreaded as the greatest hardship; and either recurred to mean excuses to avert the penalty of absence, or sued to the king to be exempted by patent from contributing or assenting to those laws, by which they were to be governed.'

Dr.

Dr. Leland, with his usual judgment, invalidates the credibility of the anecdote relative to the extraordinary strength of John De Courcy, so famous in the annals of Ireland.—As he proceeds his narrative becomes more interesting, and shews his genius to rise in proportion to the importance of the subject.—But we must suspend our account of this truly valuable history, till our next Review.

II. *Medical Consultations on various Diseases: published from the Letters of Thomas Thompson, M. D. Physician to his late Royal Highness Frederic Prince of Wales. 8vo. 5s. Hawes.*

IN the Preface to these Consultations we are informed, that many of them are published from the original Letters of Dr. Thompson to the editor, who knowing other persons of the faculty with whom likewise the doctor corresponded, procured from them copies of the remaining Consultations in this collection. The editor farther informs us, that his only motive to the publication was an opinion, that the work would be useful to young physicians; as it contains almost a complete system of practice, delivered in a clear and instructive manner. We entirely acquiesce in the sentiments of this gentleman respecting the utility of the work; and we may add in its favour, that it corresponds with the idea we entertain of the medical abilities of the late Dr. Thompson. Excepting a few of the Letters which are addressed to persons of quality, the author has investigated the cases of the several patients with great precision. In forming his opinion of the nature of each complaint, as well as in drawing the prognostic, he has been invariably guided by the principles of reason and experience. His prescriptions are equally simple and efficacious; and the whole Consultations are written in an accurate and perspicuous, yet an easy and familiar style. After these general remarks, it will be sufficient to lay before our readers a specimen of the work.

‘ Of an Obstruction of the Menfes.

‘ I am not satisfied that the vomiting, and head-ach, of which your patient, Miss —— complains, is owing to the cause so confidently ascribed by her relations; namely, her having drank some dishes of bad tea at the —— assembly.

‘ In the first place, it would appear, that her mother and two sisters, besides several other ladies, partook of the same tea, and probably in much the same quantity, without experiencing any bad effect. I am very ready to make an allowance for the difference of constitutions, and the peculiar circumstances of individuals, as practice every day affords subject for observations of that kind; but at the same time we ought to be cautious of imputing to any particular cause, what is more probably the consequence of another, especially in cases where the method of cure must be greatly varied by that determination. In judging of the procatastic cause of a disease, where it seems to be equivocal, I have

always made it a rule to be guided in my opinion by a view of the natural conformity of the supposed cause to the circumstances of the constitution, and the effects produced in it : nor do I know by what other criterion we can rationally decide on the subject. For it so often happens in physic, that two or more causes apparently coincide, to which a disease may be referred, that without such an examination of their respective claims to superiority, our ideas of the nature of diseases, as depending on particular causes, must be for ever involved in obscurity.

It appears from your representation of the case of this young lady, that her menses have been greatly obstructed for three months past. A head-ache, therefore, and sickness at the stomach, are no unusual symptoms in that situation ; and though they seem not to have supervened till the night of the assembly, there is the strongest reason for admitting them to be the consequence of a disorder which is always attended with a disposition to produce such effects.

In what I have above advanced, towards ascertaining the genuine nature of Miss ———'s complaint, I have rested the argument chiefly on the insufficiency of the cause alledged by her relations, and the probability of its being ultimately derived from a more remote origin. But may it not be farther urged in refutation of their opinion, that had the disorder been occasioned merely by drinking bad tea, why should it continue for the space of almost a fortnight ? we seldom find that any irritation so long survives the discharge of the cause which produced it.

I am therefore of opinion that the young lady's complaint proceeds originally from an obstruction of the menses, and that the cure of it is not to be attempted by persevering any longer in the use of vomits, which, though frequently of advantage in removing that disorder, when the indication is to communicate a greater impulse to the fluids, might prove of dangerous consequence in a case where the patient is so plethoric as she is represented to be. The first step we ought to take is bleeding, in order to diminish the fulness of the vessels ; and I think it would be proper to draw a few ounces from the arm, according to the practice of Riverius, previous to opening a vein in the foot. The disorder may soon, perhaps be removed by this operation ; or if it should continue a longer time, I make no doubt of its being completely cured by prosecuting the other common methods of cure. The medicines which promise to be most beneficial in the present case are, lenitive cathartics, and the pilulæ Rufi, to which two or three grains of calomel may sometimes be added. The tinctura helleb. nig. is much used by my learned friend Dr. Mead, for obstructions in sanguine constitutions ; but it seems to me to be more successful in promoting the first menstruation in young girls when that is attended with difficulty, than in removing future obstructions. I entertain the hope of being soon informed that the young lady is restored to perfect health, and am, &c.

P.S. I have not mentioned any topical applications, as it is probable that the use of the Pediluvia has already been advised, which I think extremely proper. Even the Semicupium might be used with great advantage. As to any other, if you except cupping-glasses, they seem to me unnecessary.

The volume contains seventy-three cases chiefly on different disorders ; and the editor has mentioned, at the end of each letter, the issue of such of the cases as fell within his knowledge.

III. Ob-

III. *Observations on Epidemic Disorders, with Remarks on Nervous and Malignant Fevers.* By James Sims, M. D. 8vo. 5s. Johnson.

IN the Preface to this work, the author, amidst several just animadversions on the conduct of medical writers, informs us, that he has endeavoured to recover the old tract of careful observation, which he thinks has been too much forsaken since the days of Sydenham. Without paying Dr. Sims any unmerited compliment, we are ready to acknowledge his having successfully trod in the steps of that celebrated practical physician, whose attention to nature in the progress of diseases will for ever render his name distinguished in the annals of physic. It affords us additional satisfaction to understand, that our author has not confined his observations to his own practice only, but that he has been equally attentive to the practice of other physicians who bordered upon him, where he had an opportunity of seeing it. For we join with him in opinion, that the physician who observes diseases within the circle of his own management exclusively, will be liable to mistake for the natural symptoms of a disease those which are merely the consequences of his particular method of treating it. But whilst we approve of this industrious method of collecting observations, we are not insensible that by men who are destitute of candor, it may be practised to the perversion of truth, and the detriment of medical knowledge; though we are conscious that not the most distant charge of such illiberal conduct can be in the smallest degree applicable to the judicious author now before us, who so far from insinuating censure against the practice of others, delivers his remarks without mentioning the sources from whence they were drawn.

These observations were made chiefly in the county of Tyrone in Ireland, from the year 1765, to 1771 inclusive. Dr. Sims divides this period into four constitutions, in each whereof he accurately relates the state of the weather, the diseases which prevailed, and the successful method of cure. Among his useful observations on the first of the above constitutions, the following, relative to bleeding in the bilious colic, are worthy of attention.

When the bilious stuff lodged in or near the stomach, the pulse was small and intermitting; but when the peccant cause had passed farther onward, became much fuller and stronger. In both cases the patient bore bleeding well; and in the last & repetition of it was often necessary. The former of these cases, I think, as well as some of an iliac passion which I had the misfortune to see, attended with a low pulse, should make

us cautious of allowing a weak pulse to deter us from drawing blood in these complaints. Wherever there is the smallest apprehension of inflammation, either present or future, it should not be omitted. Nor have I ever failed to direct it in such cases, without reason to repent it afterwards. These disorders of the stomach and bowels are ^{too} rapid to admit long time for deliberation, and whatever is to be performed, must be done immediately. As to a second bleeding, the case is otherwise. The first, if judiciously applied, and followed by proper medicines, generally abates the danger of mortification, which in these parts of the human body, always treads close upon the heels of inflammation. And here I cannot help mentioning with regret, my having heard it inculcated by a very old professor of medicine, in conformity with Boerhaave's 951st and 962nd aphorisms, that a hard full^r pulse was the only true mark of inflammation in the stomach and bowels. This doctrine, if generally received, might, I apprehend, be productive of much mischief, as I can safely assert, that most of those cases which have fallen under my inspection, were attended with a weak quick and unequal one, especially where the stomach was principally concerned.

On account of the frequent inefficacy of every usual method for curing the iliac passion, our author appears to entertain an opinion, that a deviation from them would not be unjustifiable. On this subject also we entirely accede to his sentiments, when, as in the present case, the innovation proceeds from a physician of eminent abilities and experience, and one who seems not disposed to submit implicitly to the ingenious suggestions of theory. For this reason we shall present our readers with the author's proposal for the treatment of the iliac passion.

The way which I would propose is, after a sufficient quantity of blood has been drawn, by a great load of bed-cloaths to endeavour forcing a profuse sweat. In this case I have no doubt of the pain abating considerably; and the stomach during its continuance would most probably retain whatever medicines were prescribed, agreeable to what Sydenham remarks in the pestilential fever, which was attended with the greatest vomitings. This sweat might of itself do much towards completing the cure; but although it did not, we should still gain time by it, to administer laxatives, in a much safer way than can be procured by opium, which so greatly counteracts their operation. The success of sweating in the pleurisy, and other inflammatory cases, may give greater expectation to this method. This proposal must be understood only to refer to those iliac passions which do not arise from a stran-
gulation

gulation of the intestines by any mechanical cause. Herniæ I am convinced, very often bring on this disorder, great care should therefore be taken to enquire into this circumstance, as nothing can obviate the complaint, and save the patient's life, but their reduction.'

In our author's account of his second constitution, we meet with a remark of much utility in practice. It is, that in the acute rheumatism, as well as most other feverish disorders, where Dr. Sims has seen the bark successfully tried, it has appeared at first to produce an unfavourable effect. The pains have been augmented for a night or two: in the hectic fever, the sweats, instead of being checked, were increased for a short time; and in remittent fevers the succeeding paroxysm has been rendered so violent as to alarm those who were unacquainted with the operation of the medicine.

The method recommended by Dr. Sims for the cure of a low fever, which bore a very near resemblance in all its symptoms to the nervous one described by Drs. Huxham and Gilchrist, being almost entirely opposite to what is advised by these authors, we shall select it for the perusal of our readers.

An accurate consideration of the symptoms which all tended to shew a collection of some depraved humours in the primæ viæ, together with a just attention to the reigning epidemic, which was the dysentery, sufficiently pointed out the method of cure proper in this disease. But though emetics and purgatives seemed strongly indicated, yet great care was requisite in their exhibition. None but the mildest vomits could be suffered, and even they sometimes had their inconveniencies, the confusion of the head being very readily increased by them. This was the more troublesome, as when any advantage was expected, a frequent repetition of them became necessary. Harsh strong purgatives were likewise injurious, bringing on amazing faintness and weakness, yet a long continuation of gentle laxatives seemed to be the true method of treatment. I have ever observed that when a distemper began slowly, our attempts to get rid of it should be by slow and cautious means, swiftly operating medicines only waste the strength in such cases, without procuring adequate relief: thus in chronic disorders we prudently change the rapid emetic and purgative mercurials into creeping alteratives; thus also I always found strong antimonials hurtful in this kind of fever. We are for this reason to have great respect to the age of our patient. People when advanced in years find the effects of any offending cause, and throw it off much more slowly than they did in the vigour of youth. Several elderly gentlemen have assured me that for twenty-four or thirty-six hours after

catching cold they were always stronger, I found their faculties more alert, and would have thought themselves in better health, had not frequent experience taught them to suspect a latent malady; but that at last when it began to shew itself, the very same disorder which formerly they would have shaken off in two or three days, now remained upon them as many weeks, notwithstanding their greater care and attention.

‘Lentive electary, soluble tartar, sal de Rochelle or Gläuber’s salt were the laxatives mostly given in this fever, and with one or another of these the lax was supported many days. At first little apparent advantage was perceived from them, excepting that the patient did not grow worse; and to those who must shew their cleverness by always making a speedy cure, this was a sufficient objection; the careful physician however, who had patience to wait for their slow but certain benefit, ever found reason to be satisfied. It is true the success was not so brilliant, his patients seldom having any violent symptoms, inso-much that I have known many treated in this way, who would not allow that it had been a fever, alledging that it was only a languor from indigestion. He was likewise in danger of having his motives misinterpreted, as if attentive to private gain in preventing his patients taking those things which seemed, though falsely, to promise a speedy recovery. To balance these he had but one comfort, that however a sufficient one, drawn from the fatal misadventures to which he saw all other methods liable. I hope it will not be understood that I mean to recommend that trifling which I am afraid is too often practised in the beginning of most fevers. Juleps, draughts, saline mixtures, &c. may be of excellent service to swell the apothecary’s bill, and get his recommendation to other families, but in gaining this, time and the patient’s strength are often lost beyond recovery. In most fevers which appear in this climate, a physician should be decisive at the very first, and not wait for those efforts of nature which seldom happen, or at least not whilst the patient has strength to bear them. Yet there are cases where prudence requires, not indeed his lying idle, but his proceeding in a slow manner, of which the disorder before us affords an example, and to these every practitioner should be able Proteus like to adapt himself.

‘It may appear odd that I have not as yet mentioned wine and cordials, those remedies chiefly relied upon in the cure of such fevers. The truth is I never saw them beneficial in the first stages of these complaints, and I seldom met with the last stage as described by authors where they had not been previously used, and given great assistance to its production. This they effected chiefly in my opinion by preventing that salutary
lax

tax, to which nature of herself was so prone; whereby the fomes of the disorder was retained within the bowels: certain I am every medicine became beneficial or hurtful as it promoted or checked that discharge. There was a moderation in the taking of cordials required to give rise to this stage of the disorder, they otherwise killed before the disorder had continued such a length of time as to be called a nervous fever, which perhaps may be the reason why the antients were unacquainted with this complaint. Although I have said that cordials served greatly to bring on the last stage, yet what may seem very unaccountable, when that had once arrived they became absolutely requisite; and I much fear that the necessity of using them here, and at one other time to be mentioned immediately, has been unjustly transferred to the beginning of the disease when I never saw them serviceable. Besides, to be over cautious in prescribing cordials is erring on much the safest side, as I am convinced the being too speedy in giving them has killed a thousand times as many persons as the opposite excess. Allowing the patient's strength to sink altogether is without doubt improper, yet I have scarcely ever seen any degree of languor in the close of fevers which could not be recovered from, except such as had been produced by the intemperate and early use of those so highly praised remedies. It may I think be ever held a maxim, that in all feverish complaints the patient's weakness is not to be computed from his own feelings nor the pulse, these often only shewing the greatness of the disorder, but from the length of the malady compared with its violence, and having a just respect to any great evacuations which may have happened: an attention therefore to these circumstances will be our best guide in directing cordials.'

At the close of his observations Dr. Sims has added a chapter, containing Remarks on Nervous and Malignant Fevers; where, by strong arguments, he endeavours to establish the opinion, that these fevers derive their origin from the primæ viæ. He supports this opinion by the history of these fevers, as delivered by Dr. Huxham and Sir John Pringle, and by collating their characteristic symptoms with such as are excited by putrid, bilious, or acrid substances, existing in the stomach and bowels. In consequence of this supposed origin of these fevers, he proposes a material alteration from the method of treatment advised by the physicians abovementioned, which he maintains ought not to be founded upon any indication of expelling a morbid matter from the blood vessels by diaphoretics, but of discharging the contents of the bowels by emetics and purgatives. This hypothesis, however well supported by

the author, appears not sufficiently to correspond with all the causes, or to account for all the symptoms of the malignant fever. Admitting Dr. Sims's position concerning the origin of these fevers to be universally just, it would still seem reasonable, that where they had continued for some time, the cure ought not to depend entirely on the evacuation of the *primæ viæ*, but that the contamination having reached the mass of blood, the assistance of diaphoretic remedies would also become necessary. In the beginning of such fevers, the method proposed by our author would probably be highly advantageous; in their farther progress that of Sir John Pringle and Dr. Huxham would be indispensable.

The observations contained in this volume appear to have been made with great fidelity and attention, and are such as will be useful in practice. The author has dictated no formulæ of medicines, but advises those who desire to see extemporaneous prescription in all its present elegance, to consult *The London Practice of Physic*.

IV. *Essays Medical and Experimental. To which are added, Selected Histories of Diseases.* By Thomas Percival, M.D. F.R.S. and S.A. Vol. II. 8vo. 5s. Johnson.

THE preceding volume of Dr. Percival's *Essays** obtained our approbation, as a work which discovered ingenuity, experimental industry, and medical learning. What is now before us bears witness that he continues to prosecute the improvement of physic upon the same rational and laudable plan. The first subject in these observations is the columbo-root, a medicine hitherto not generally known in practice, but which, from the experience of those who have used it, appears greatly to merit the attention of physicians. The account wherewith we are favoured of the successful exhibition of this root, is not to be considered as the detail of an individual, partial in extolling the virtues of a favourite remedy; for Dr. Percival informs us, that he has had the satisfaction of receiving the strongest testimonies of its efficacy in a variety of disorders, from many learned gentlemen of the faculty, to whom he had communicated his own observations on that subject.

In the cholera morbus, it is affirmed the columbo-root alleviates the violent *tormina*, checks the purging and vomiting, corrects the putrid tendency of the bile, quiets the inordinate motions of the bowels, and speedily restores the exhausted strength of the patient. Our author tells us, that Mr. John-

* See Crit. Rev. vol. xxv. p. 105.

son, an eminent surgeon at Chester, who served on board one of his majesty's ships in the East Indies, gave the columbo-root in that climate to a great number of patients, often twenty in a day, who were seized with the cholera morbus. He seldom employed any means to promote the discharge of bile, or to cleanse the stomach and bowels, previous to its exhibition. He generally found that it soon stopped the vomiting, which was the most fatal symptom, and that the purging and other complaints also quickly yielded to its efficacy. The mortality on board his ship, after he began to use this medicine, became remarkably less than in the other vessels of the same fleet; and this difference he imputed entirely to the good effects of the columbo-root. The dose he gave was from half a drachm to two drachms of the powder, every three or four hours, according to the urgency of the symptoms.

Though it be not evident that columbo-root possesses any degree of astringency, yet Dr. Percival informs us, that he has often observed very salutary effects from its use, in diarrhœas, and even in the dysentery. In the first stage of these disorders, when astringents would prove hurtful, he finds that this root may be prescribed with safety and advantage; for by its antispasmodic powers, it corrects the irregular action of the primæ viæ. But as a cordial, tonic, and antiseptic remedy, it answers better when given towards their decline.

He has more than once experienced its efficacy in the vomitings which attend the bilious colic; and in such cases where an emetic is judged necessary, after administering a small dose of ipecacuanha, he advises to wash the stomach with an infusion of columbo-root. We shall present our readers with the general account of the remaining cases, in which Dr. Percival recommends the use of this remedy.

In bilious fevers, fifteen or twenty grains of this root, with an equal or double quantity of vitriolated tartar, given every four, five, or six hours, produce very beneficial effects. The neutral salt abates the febrile heat, allays thirst, and brings on a gentle salutary diarrhœa; whilst the columbo root supports the strength of the patient, obviates the nausea and sickness to which he is so much disposed, and powerfully checks the septic ferment in the primæ viæ. When the belly is sufficiently soluble, an infusion of it may be directed, well acidulated with elixir vitriol. dulc. It is not probable, that the columbo may be highly serviceable in the malignant, yellow fever of the West-Indies? This fever is always attended with great sickness, violent reachings, and a copious discharge of bile. The vomiting recurs at short intervals, often becomes almost incessant, and an incredible quantity of bile is sometimes evacuated, in a few hours.

Children during dentition, are frequently subject to severe vomitings and diarrhœas. In these cases the columbo root is an useful remedy; and I have seen almost instant relief procured by it, when

when other efficacious medicines had been tried in vain. The more effectually to correct the acidities which at such times usually prevail, a little chalk or magnesia may be combined with it.

The columbo-root is extremely beneficial in a languid state of the stomach, attended with want of appetite, nausea, and flatulence. It may be given either in substance, with some grateful aromatic, or infused in Madeira wine, and during the use of it, gentle doses of the tincture of rhubarb, or of any other strengthening and cordial purgative, should occasionally be prescribed. If the bile appear to be defective, a sufficient quantity of ox gall, carefully evaporated to the consistence of an extract, may be mixed with the powder of columbo, and the mass reduced into pills. In this manner I have frequently taken the columbo root myself, and have generally found my appetite increased, and my digestion improved by it.

Habitual vomiting, when it proceeds from a weakness or irritability of the stomach, from an irregular gout, from acidities, from acrimonious bile, or an increased and depraved secretion of the pancreatic juice, are greatly relieved by the use of columbo-root, in conjunction with aromatics, chalybeates, or the testaceous powders. But this disease often arises, when such a cause is least suspected, from an affection of the kidneys. Under such circumstances, demulcents, and gentle diuretics, are the most successful remedies; though I have frequently observed temporary relief procured by a light infusion of this root in mint water.

Such an infusion succeeds better than any other medicine I have tried, in the nausea and vomiting occasioned by pregnancy. But it is sometimes necessary to premise venesection, and always expedient to keep the patient's body moderately open with magnesia.

After reciting five particular cases of the advantageous exhibition of the columbo root in different disorders, Dr. Percival proceeds to relate the experiments which he made on that medicine. From these it appears, that though Peruvian bark resists the putrefaction of flesh more powerfully than the columbo-root, yet as a preservative of the bile from putridity, the latter is superior to the cortex. Columbo-root moderates, without suspending the fermentation of alimentary mixtures; prevents them from becoming sour; and neutralises acidities when formed, much more effectually than Peruvian bark, or chamomile flowers. It does not increase the quickness of the pulse: for which reason it may be used with propriety in the *phibisis pulmonalis*, and in hectic cases, to correct acrimony, and to strengthen the digestive organs. In fine, Dr. Percival considers the columbo-root as an useful remedy in the cholera morbus; diarrhoeas, dysentery, bilious fevers, a languid state of the stomach, attended with want of appetite, nausea, and indigestion; in habitual vomitings, proceeding from a weakness or irritability of the stomach, from an irregular gout, acidities, or acrimonious humours.

The

The second article in this volume is, A Dissertation on the Orchis Root. This has been published in the Georgical Essays; but as it contains some experiments and observations on the medicinal qualities, as well as on the culture and preparation of this root it is here reprinted, with a few corrections and additions. It appears that the orchis root might be cultivated to great advantage in England; and that salep, which is a preparation of it, might be afforded at eight-pence, or ten-pence per pound; whereas foreign salep is now sold at five or six shillings per pound. These circumstances, joined to the consideration that salep is not only wholesome, but one of the most nutritious vegetables, ought certainly to encourage the cultivation of the orchis root in this country. From the experiments which our author has made on salep, he informs us that it retards the acetous fermentation of milk; whence he concludes it to be a good lishing for milk pottage, especially in large towns, where the cattle being fed upon four draft, must yield ascendent milk. He is also of opinion that, in a certain proportion, it would be an useful and profitable addition to bread. For by absorbing and retaining more water than flour alone is capable of, it occasions a considerable increase of weight. We should imagine, however, that this circumstance would render it advantageous only to the bakers, as the water retained by the salep can scarce be supposed to increase the nutritious quality of the composition.

With respect to Buxton and Matlock waters, Dr. Percival found by experiment, that the former, when drank, renders the pulse considerably more quick, and sometimes occasions the head-ach. By the fixed air which it contains, it readily dissolves iron. Matlock water affords no mark of any mineral spirit. It is slightly impregnated with selenites, and contains a small portion of sea salt.

Dr. Percival informs us, that he has administered fixed air in more than thirty cases of the *phibisis pulmonalis*, by directing his patients to inspire the steams of an effervescing mixture of chalk and vinegar, through the spout of a coffee pot. The hectic fever has, by this means, been considerably abated in several instances, and the matter expectorated become less offensive and better digested. He acknowledges, however, that he has not yet effected a cure in any one case, although the application of mephitic air has been accompanied with proper internal medicines. But he tells us that Dr. Withering at Stafford has been more successful.

Dr. Priestley, in his "Directions for impregnating Water with fixed Air," acquainted the public of Dr. Percival's having informed him, that the sanies of cancers had been much

sweet-

sweetened by the application of fixed air; the pain mitigated, and a better digestion produced, so that a cure was almost expected. Dr. Percival confirms that the progress of cancers seems to be checked by the fixed air; but it is to be feared, he adds, that a cure will not be effected. We sincerely regret the improbability of an event which would have been so beneficial to mankind; but we cannot question the validity of the prognostic, not only when it is supported by the opinion of Dr. Percival, but also when we are told that the patients on whom the experiments have been made, are under the care of Mr. White at Manchester, of whose surgical abilities we have already had ample testimony. We shall lay before our readers a short extract from the author, on the subject of fixed air.

‘ In malignant fevers, wines abounding with fixed air may be administered, to check the septic ferment, and sweeten the putrid colluvies in the primæ viæ. If the laxative quality of such liquors be thought an objection to the use of them, wines of a greater age may be given, impregnated with mephitic air, by a simple but ingenious contrivance of my learned friend Dr. Priestley, which will very soon be laid before the public. The patients common drink might also be medicated in the same way. A putrid diarrhœa frequently occurs in the latter stage of such disorders; and it is a most alarming and dangerous symptom. If the discharge be stopped by astringents, a putrid fœces is retained in the body, which aggravates the delirium, and increases the fever. On the contrary, if it be suffered to take its course, the strength of the patient must soon be exhausted, and death unavoidably ensue. The injection of mephitic air into the intestines, under these circumstances, bids fair to be highly serviceable. And a case of this deplorable kind has lately been communicated to me, in which the vapour of chalk and oil of vitriol, conveyed into the body, by the machine employed for tobacco clysters, quickly restrained the diarrhœa, corrected the heat and fetor of the stools, and in two days removed every symptom of danger. A similar instance of the salutary effects of mephitic air, thus administered, has occurred also in my own practice; the history of which I shall probably lay before the public. May we not presume that the same remedy would be equally useful in the dysentery? The experiment is at least worthy of trial.

‘ The use of wort, from its saccharine quality, and disposition to ferment, has lately been proposed as a remedy for the sea scurvy. Water, or other liquors already abounding with fixed air in a separate state, should seem to be better adapted to this purpose, as they will more quickly correct the putrid disposition of the fluids, and at the same time, by their gentle stimulus, increase the powers of digestion, and give new strength to the whole system. Dr. Priestley, whose inventive genius suggested both the idea, and the means of executing it, has, under the sanction of the College of Physicians, proposed the scheme to the lords of the admiralty, who have ordered trial to be made of it, on board some of his majesty's ships of war. Might it not, however, give additional efficacy to this remedy, if instead of simple water, the infusion of malt were to be employed?

‘ I am

' I am persuaded such a medicinal drink might be prescribed also with great advantage in scrophulous complaints, and other disorders in which a general acrimony prevails, and the crasis of the blood is destroyed. Under such circumstances I have seen vitrices, which spread over the body, disappear in a few days, from the use of wort.

' A gentleman, who is subject to a scorbutic eruption in his face, for which he has used a variety of remedies with no very beneficial effect, has lately applied the fumes of chalk and oil of vitriol to the parts affected. The operation occasions great itching and prickling in the skin, and some degree of drowsiness, but evidently abates the ferous discharge, and diminishes the eruption. This patient has several symptoms which indicate a genuine scorbutic diathesis; and it is probable that fixed air taken internally would be a useful medicine in his case.

' The saline draughts of Riverius are supposed to owe their anti-emetic effects to the air, which is separated from the salt of wormwood, during the act of effervescence. And the tonic powers of many mineral waters seem to depend on the same principle. But I shall exceed my design by enlarging further on this subject. What has been advanced, it is hoped, will suffice to excite the attention of physicians to a remedy, which is capable of being applied to so many important medicinal purposes.'

Dr. Percival next presents us with experiments on the antiseptic and sweetening powers, and on the varieties of factitious air. From these he discovers a diversity in the properties and effects of different species of factitious air; and infers that the fixed air of metals is of a kind different from that which is contained in alcalies and calcareous earths.

In treating of the noxious vapours of charcoal, our author is of opinion that they do not act upon the body by producing suffocation, but by affecting the brain and nervous system; and he supports this hypothesis by arguments drawn from facts.

From the experiments he has made respecting the septic quality of sea salt, &c. he finds that common salt, in the quantity of ten grains, promotes putrefaction; the sal catharticus amarus in the same quantity is yet more septic; but bay salt in this quantity resists putrefaction; and Glauber's salt exceeds in this respect even bay salt. Sea salt, and the bitter purging salt, though they accelerate putrefaction, prevent the progress of it beyond a certain degree.

After reciting some experiments on coffee, Dr. Percival thus proceeds:

' From these observations we may infer that coffee is slightly astringent, and antiseptic; that it moderates alimentary fermentation, and is powerfully sedative. Its action on the nervous system probably depends on the oil it contains; which receives its flavour, and is rendered mildly empyreumatic by the process of roasting. Neumann obtained by distillation from one pound of coffee, five ounces, five drachms and a half of water; six ounces and half a drachm of thick fetid oil, and four ounces and two drachms of a caput mortuum. And it is well known that rye, torrefied with a few

few almonds, which furnish the necessary proportion of oil, is now frequently employed as a substitute for these berries.

The medicinal qualities of coffee seem to be derived from the grateful sensation which it produces in the stomach; and from the sedative powers it exerts on the vis vitæ. Hence it assists digestion, and relieves the head-ach; and is taken in large quantities, with peculiar propriety, by the Turks and Arabians, because it counteracts the narcotic effects of opium, to the use of which those nations are much addicted.

In delicate habits it often occasions watchfulness, tremors, and many of those complaints which are denominated nervous. It has even been suspected of producing palsies, and from my own observation I should apprehend, not entirely without foundation. Stare affirms that he became paralytic by the too liberal use of coffee; and that his disorder was removed by abstinence from that liquor.

Coffee berries are said to be remarkably disposed to imbibe exhalations from other bodies, and thereby to acquire an adventitious and disagreeable flavour. A bottle of rum placed at some distance from a canister of coffee, so impregnated the berries in a short time as to injure their flavour. Some years since a few bags of pepper were conveyed in a coffee-ship from India, the effluvia of which being absorbed by the coffee, the whole cargo was spoiled.

Having finished the account of his experiments, the author presents us with select histories of diseases, where we meet with several useful observations. The first is the history and cure of a difficulty of deglutition of long continuance, arising from a spasmodic affection of the œsophagus. In cases of this nature, Dr. Percival is of opinion that external applications to the spine are likely to be very serviceable, from the contiguity of that tube to the vertebræ; and perhaps that nothing would be more effectual than a blister, applied either to the neck or between the shoulders. This article is succeeded by cases of dropsies; a palsy arising from the effluvia of lead, in which electricity was successfully employed; obstinate colics, cured by the use of alum; cases in which the warm bath was successfully employed; and miscellaneous cases and observations.

At the close of the volume, Dr. Percival delivers an account of proposals which he has drawn up for establishing more accurate and comprehensive bills of mortality in Manchester; and it is to be wished that such a plan were universally adopted, for the sake of the medical, political, and perhaps even moral advantages which might be derived from it. The following extract will give our readers an idea of the proposed plan.

1. Let a table of Christenings, Marriages, and Burials be kept in every church, chapel, and place of religious worship in the town, and delivered at certain stated times, to the clerk of the parish church, to be formed in one general Bill, and quarterly or annually published. It is of importance that the still-born children, and those who die before baptism, should also be registered; and

the

the midwives should be desired to deliver an account of them. Perhaps the sextons may assist in ascertaining their number, as they are usually interred in church yards, or other public burial grounds.

' 2. Let the table of Christenings specify the males and females who are baptized; and the tables of deaths express the males who die, under the several denominations of children, batchelors, married men, and widowers; the females who die under the corresponding denominations of children, maidens, married women, and widows. An observance of these distinctions will determine the comparative number of males and females who are born; the difference between the sexes in the expectation of life; and the proportion which the annual births, deaths, and marriages bear to each other.'

' —3. Let the ages of the dead under five, be specified by single years; and afterwards, by periods of five or ten years.

' 4. Let the Bills of Mortality contain not only a list of the diseases of which all die, but also express particularly, the number dying of each disease, in the several divisions of life and different seasons of the year. To accomplish this it will be necessary for the physicians of the town, to consider the present list of distempers; to reject all synonymous and obsolete terms; and to give a short and easy explanation of those which are retained. And whenever a person dies, who has been attended by any of the faculty, the physician, surgeon, or apothecary, should be desired to certify in writing the age, and distemper of the deceased.'

The manner in which the several articles in this volume are treated, corresponds to the favourable opinion we formerly declared respecting the medical abilities of this ingenious author, who appears to be actuated by an unremitting attention to the improvement of the science he professes.

V. The Origin of the English Drama, illustrated in its various Species, viz. Mystery, Morality, Tragedy, and Comedy, by Specimens from our earliest Writers: with explanatory Notes by Thomas Hawkins, M. A. 3 Vols. 8vo. 10s. 6d. Leacroft.

Shakespeare may be considered as the father of the English theatre. He was born in the year 1564; but at what time he began to write for the stage we are not informed. It is probable from a passage in Ben. Jonson's Introduction to Bartholomew Fair, that the tragedy of T. Andronicus was extant about the year 1589; but then it is supposed, that this play was not written by Shakespeare. The first and second part of King John was printed in 1591, when the author was twenty-seven years of age; Romeo and Juliet and Richard the Third in 1597, Love's Labour Lost in 1598, and many others about the year 1600. Shakespeare died in 1616.

' It was thought, says the editor of these volumes, that a work which should tend to illustrate the beauties, and extenuate the faults of this great man, the boast and wonder of our nation; which should exhibit in a distinct view the rise and gradual improvements of

of our drama before his time; which should contain, as it were, a history of our language and verification, and bring to light the productions of several ingenious men, would not be unacceptable to an English reader; and it is in this view principally, that the editor hopes for his indulgence. He was persuaded, that no publication, however removed from the refinements of this polished age, could be undeserving of the public attention, if it contained the literary monuments and poetical antiquities of our island, and made us better acquainted with the genius of our ancestors; and he remembered, that even Cicero, in the most refined age of the Roman language, was fond of embellishing his rhetorical pieces with quotations from the old dramatic poets of his country.

After these observations on the nature and intent of the present publication, the editor will be more concise with regard to himself. He begs leave to inform the reader, that, having had the honour of conducting a new edition of Sir Thomas Hanmer's Shakespeare, under the immediate direction of the university of Oxford, he was naturally thrown into a course of reading the productions of our first dramatic writers, in order to explain and illustrate the obsolete phrases and allusions to ancient customs, which occur in the works of our great poet. The beauties, which he discovered in some of these old plays, being greatly obscured by the inaccuracy of modern editors, he was induced to make inquiries after the earliest and most correct impressions of them: in which pursuit he received assistance from many persons of note in the literary world, and particularly from Mr. Garrick, who very politely communicated to him the treasures of his large and invaluable collection.

In selecting such pieces as seemed worthy of the public attention, the editor avoided, in general, giving those, which had already been printed by Mr. Doddsley; but he could not, consistently with his plan, omit *The Spanish Tragedy*, which, as it stands in the present collection, cleared of the many gross errors in the former edition, appears almost a different work. The same may be said of *Ferrex and Porrex*, which being printed by Doddsley from a surreptitious copy, has hardly a single speech the same with the present edition.

The first volume contains the following pieces:

I. Candlemas-day, or the Killing of the Children of Israel, a Mystery. Scriptural pieces were called *mysteries*. 'No other species of the drama was known at Rome and Florence in the 13th and 14th centuries.' In Italy, France, Germany, England, &c. the same species of composition was continued to a much later period. It was not then thought any profanation to bring God the Father, Jesus Christ, and other sacred characters upon the stage. This partly proceeded from the low ideas men had of these things, and partly from their being accustomed to representations in divine service. Accordingly, a play was only like a supplement to that service, and was frequently acted in church-yards or burying grounds. The Slaughter of the Innocents abovementioned was written in

1512, by one Ihan Parfre, of whom our biographers are totally silent. It is preserved in the Bodleian Library among the MSS. bequeathed to the university by Sir Kenelm Digby.

In this rude play, the Hebrew soldiers swear by Mahound, or Mahomet, who was not born till 600 years after. Herod's messenger is named Watkin, and the knights are directed to walk about the stage, while Mary and the infant are conveyed into Egypt.

II. *Every Man, a Morality*. This moral play was published early in the reign of Henry VIII. and is printed from a black letter copy preserved in the library of the church of Lincoln.

This old simple play represents a man at the point of death, deserted by those on whom he chiefly relied for assistance, and supported only by his good actions. God, Dethe, Every-man, Felawship, Kyndrede, Goodes, Good-dedes, Beaute, Confession, &c. are the dramatis personæ.

III. *Hycke-scornor, a Morality*, printed from a black letter copy in Mr. Garrick's collection.

In this piece a libertine just returned from his travels, who affects to laugh at virtue and religion, and thinks that the knowledge of mankind consists in vice and profligacy, is exposed and confuted by Pity, Contemplation, and Perseverance.

This play bears no distant resemblance to comedy. Its chief aim seems to be to exhibit characters and manners, its plot being much less regular than that of the foregoing Morality.

IV. *Lusty Juventus, a Morality*. The editor has been favoured with two copies of this moral Interlude, as it is called; one of which is preserved in the library belonging to Lincoln Cathedral, the other is in the possession of Mr. Garrick. It was written in the reign of Edward VI by one R. Wever. In this piece are displayed the follies and weakness of a young man of pleasure, who is reformed by prudent counsellors, and led at last to virtue. The author's chief design is to expose the superstitions of the Romish church, and to promote the reformation.

V. *A right pithy, pleasant, and merry Comedy, intituled Gammer Gurton's Needle*. This is probably the first dramatic piece in our language, which bore the title of Comedy. It was written in 1551, and is said in the old title pages to be "made by Mr. S. master of arts, and played on the stage in Christ's College, Cambridge. There is a vein of rustic humour in this play. Gammer-Gurton lost her needle by the following accident, thus related by Tib, the old woman's maid, to Hodge her man servant:

My

‘ My gammer sat her down on the pes, and bad me reach t’ry
breches,

And hy and by, a vengeance on it, or she had take two stitches
To clout upon thine ars, by chauce aside she lears,
And Gib our cat, in the milk-pan, she spied over head and ears.
A, hoor, out, theese she cried aloud, and swapt the breeches
down,

Up went her staffe, and out leapt Gib at door into the town :
And since that time was never wight cold set their eis upon it.
God’s malison, chaye Cocke [G. G’s boy] and I bid twentie times
light on it.’

The play concludes with the discovery of the needle.

‘ When all things were tumbled and clean out of fassion,
Whether it were by fortune, or some other constellation,
Sodenlie the needle Hodge found by the pricking,
And drew out his buttocke; where he found it sticking.’

We can easily conceive, that comedies of this sort, replete with rustic humour, and unmannerly jests of fools and clowns, were suitable to the genius of those times, when we consider, that the audience was generally composed of the meaner sort of people, who had not the least spark of good taste; and that the best play-houses, even in Shakespeare’s days, were inns and taverns, the Globe, the Hope, the Fortune, and the Red Bull.

V. *A lamentable Tragedy, mixed full of pleasant Mirth, containing the Life of Cambyses King of Persia, &c.* This play was written early in the reign of Elizabeth, according to some, in 1561, by Thomas Preston, M. A. fellow of King’s College, and afterwards L. D. and master of Trinity Hall, in Cambridge.

The prevailing turn for drollery, says the editor, was at first so strong, that in order to gratify it, even in more serious and solemn scenes, it was necessary still to retain the vice, or artful buffoon, who, like his contemporary, the privileged fool in the courts of princes, and castles of great men, was to enter into the most stately assemblies, and vent his humour without restraint. We have a specimen of this character in the play we are now considering, where Ambidexter, who is called the vice, ‘ enters with an olde capcase on his head, an olde pail about his hips for harnes, a scummer and a potliid by his side, in order, as the author expresses it, to “ make pastime.”— Shakespeare’s clowns are the genuine successors of the old vice; and punch still exhibits the entire character. This is the play to which Shakespeare is supposed to allude, when he introduces Falstaff speaking in king Cambyfes’s vein, in the first part of Henry IV.

The second volume contains the following plays, viz :

1. *The Spanish Tragedy, or the Lamentable End of Don Horatio, and Bel-imperia, with the pitiful Death of old Hieronimo.* This tra-

tragedy was written about the year 1589, by Thomas Kyd, whom Ben Jonson ranks with Lyly and Marlowe, in these lines:

" And tell how far thou didst our Lyly out-shine,
Or sporting Kyd, or Marlowe's * mighty line "

Verses to the Mémory of Shakespeare.

This tragedy is written in blank verse, intermixed with some passages in rhyme, and sometimes a smooth couplet, not unworthy of Dryden: as,

" Where bloody furies shake their whips of steel,
And poor Ixion turns an endless wheel." Act. i.

II. *The Love of King David and fair Bathshe, with the tragedy of Absalom.* This tragedy was written by George Peele, student of Christ Church, Oxford, and Master of Arts in the year 1579. Peele was city poet, and had the ordering of the pageants. He was almost as famous for his tricks and merry pranks as Scoggan or Tarleton. He died about the year 1598. See Wood's *Athen. Oxon.* vol. i. p. 300.

Mr. Hawkins, the editor of this collection, gives the following character of this tragedy: 'It abounds in luxuriant descriptions and fine imagery. The author seems to have been animated by reading the Prophets and the Song of Solomon. He calls lightning, by a metaphor worthy of Æschylus, "the spouse of thunder, with bright and fiery wings." His description of David will be admired as soon as read:

' Beauteous and bright he is among the tribes;
As when the sun attir'd in glitt'ring robe,
Comes dancing from his oriental gate,
And bridegroom-like hurls through the gloomy air
His radiant beams.'——

There are many other passages in this play, of which Milton would not have been ashamed, and which perhaps he had read with pleasure; especially the prologue, which is the regular exordium of an epic poem.'

III. *The Tragedy of Soliman and Perseda, wherein is laid open Love's Constancy, Fortune's Inconstancy, and Death's Triumph.*

The author's name is not prefixed to this tragedy; but Mr. Hawkins ascribes it to Mr. Kyd, as he thinks it carries with it many internal marks of that writer's manner of composition.

* Marlowe was a good poet, but a complete libertine, and an avowed atheist. He lost his life in a fray; for, detecting his servant with his mistress, he rushed into the room with a dagger in order to stab him; but the man warded off the blow by seizing Marlowe's wrist, and turned the dagger into his head. He languished some time of the wound, and then died, about the year 1593. A. Wood.

VOL. XXXV. May, 1772.

A a

sition.

sition. He observes, that the character of Basiliſco, a vain-glorious knight, is well ſupported; and that, if this play was acted before Shakeſpeare's Henry the fourth, it was probably the original of Falſtaff.

IV. *The Tragedy of Ferrex and Porrex, or, as it is uſually called, Gorboduc.*

This tragedy was compoſed for a grand Chriſtmas ſolemnity at the Inner-Temple in 1561, by Thomas Sackville, afterwards lord Buckhurſt, and Thomas Norton. It ought to have been placed the firſt in this volume, as it is the moſt ancient. The ſtory of King Gorboduc and his two ſons Ferrex and Porrex is mentioned by Geoffrey of Monmouth, who makes them a little poſterior to king Lear. This play, ſays the editor, is not wholly void of blemiſhes; but the language of it is in general elegant, perſpicuous, and full of dignity. Sir Philip Sydney ſpeaks of it in this manner: "Gorboduc is full of ſtately ſpeeches and well ſounding phraſes, climbing to the height of Seneca his ſtile, and is full of notable moralitie, which it doth moſt delightfully teach, and ſo obtaine the very end of poeſie: yet in truth it is verie deſectious in the circumſtances, which grieves me, becauſe it might not remaine as an exact model of all tragedies. For it is faultie both in place and time, the two neceſſary companions of all corporal actions." Sydney's Defence of Poſie. See Rymer's Short View of Tragedy. p. 84.

We come now to the third volume, which contains four of our early comedies, viz.

I. *Suppoſes, a Comedy written in the Italian Tongue by Arioſto, Engliſhed by Geo. Gaſcoigne of Gray's Inn, Eſquire, and there preſented in 1566.*

Though this comedy be a tranſlation from the Suppoſiti of the celebrated Arioſto, and not of Engliſh extraction, yet it comes recommended to us, not only on account of its antiquity, being the firſt play written in proſe in our language, but as having laid the foundation for Shakeſpeare's Taming of the Shrew. Hence, Mr. Farmer obſerves, he borrowed part of the plot, as well as ſome of the phraſeology, though Theobald pronounces it his own invention. There likewiſe he found the quaint name of Petruchio. See Farmer's Eſſay, &c. Mr. Hawkins, however, is of opinion, that it is not abſolutely certain, that Shakeſpeare borrowed his plot from Gaſcoigne, ſince he alters moſt of the names, and changes Sienna and Ferrara into Piſa and Padua, Philogano into Vincentio, and Dulippo into Tranio. It is, he thinks, more probable, that he found the whole ſtory, together with that of Catharine

rine and Petruchio, in some book of novels, translated from the Italian.

George Gascoigne, esq. translator of the above play was an Essex man, educated at both universities, and a poet of considerable eminence in the beginning of the reign of Elizabeth.

II. *Satiro-mastix, or the Untrussing of the humorous Poet, by Thomas Dekker.* This is a satire upon Ben Jonson, who had given the author a just provocation in his *Poetaster*, where he ridicules Dekker by the name of Crispinus. Dekker was a voluminous writer in the reigns of Elizabeth, James, and Charles I. He is said to have contended for the bays with Ben Jonson; but, being of subordinate merit to his antagonist, he is handed down to posterity as a very contemptible poet. It may be no unpleasing amusement to the reader, to compare the two productions of these rival poets. There is certainly, says our editor, a great deal of wit in both of them; and perhaps Dekker had the advantage of his antagonist in the bitterness of his sarcasms, and the severity of his personal reflections; but the principal plot of Jonson's comedy is far more diverting than that of his adversary, as the characters of the poets, who flourished at the court of Augustus, which are described with great learning and accuracy, have something in them more interesting to us than those of Sir Quintilian Shorthose, and the courtiers of William Rufus, in whose reign our poet represents the disgrace of poor Horace*.

III. *The Return from Parnassus, or the Scourge of Simony.* We can learn no more of the history of this play, than what the title-page gives us, viz. that it was publicly acted by the students in St. John's College, Cambridge, in 1606. The design of it was to expose the vices and follies of the rich in those days, and to shew that little attention was paid by that class of men to the learned and ingenious. There is a great variety of characters in this play, which are well distinguished and supported, and a great deal of wit in some of the scenes.

IV. *A pleasant Comedy called Wily Beguiled.* This comedy, which closes the third volume, brings the comic muse down to the early part of the reign of James I. 'This, says the present editor, is a regular and very pleasing comedy; and, if it were judiciously adapted to the manners of the times, would make no contemptible appearance on the modern stage.'

This collection of old plays is calculated to answer these useful purposes. First, it exhibits, in a distinct view, the origin, and gradual improvements of our drama, and the state of the theatre when Shakespeare arose.

* Ben Jonson is lashed under this character.

Secondly, it contains, as it were, a history of our language, and versification, and brings to light the productions of several ingenious men, which would have been thought inestimable by learned and curious antiquarians, if they had been found among the rubbish of old libraries, in worm-eaten manuscripts, or the old, venerable black letter.

Thirdly, these ancient comedies are a kind of repositories, that may supply us with abundance of words and phrases (which were current among our ancestors, but are now forgotten) whenever caprice or wantonness shall call for variety; or whenever it shall be thought expedient to revive old expressions, as we sometimes revive old fashions. 'We had better, says an elegant writer, rely on our own troops than foreign forces; and I believe we have sufficient strength and numbers within ourselves. There is a vast treasure, an inexhaustible fund in the old English, from whence authors may draw constant supplies, as our officers make their surest recruits from the coal-works and the mines. The weight, the strength, the significancy of many antiquated words should recommend them to use again. It is only wiping off the rust they have contracted, and separating them from the dross they lie mingled with, and both in value and beauty they will rise above the standard, rather than fall below it *.

Lastly, the productions of preceding or cotemporary writers will illustrate the meaning of several obsolete phrases, and allusions to ancient customs, which occur in Shakespeare.

There is one thing which we cannot forbear wishing to see, when we speak of the illustration of Shakespeare; that is, a *Dictionary of our Provincial Dialects*. A work of this nature is much wanted. Many antiquated words and phrases, which we meet with in the writers of the sixteenth century, are current at this day in some of our northern counties: and probably, on some occasions, an old woman in Westmoreland, or Cumberland, would be a better expositor of Shakespeare than Pope, Theobald, or Warburton.

To return from this digression.—These dramatic pieces were printed off; and nothing remained, except committing the dedication and the preface, already finished, to the press, when a violent disorder put a period at once to the life and the labours of the learned and ingenious editor. If he had met with encouragement, he intended to have made another selection of our old dramatic compositions, and afterwards to have proceeded to other useful and elegant publications. He died Oct. 23, 1772, aged 44.—We shall only add, that this work appears to be executed with accuracy and judgment.

* Felton's Dissert. on the Classics, p. 74.

VI. *Letters from Italy in the Years 1754 and 1755, by the late right hon. John Earl of Coske and Orrery. Published from the Originals, with explanatory Notes, by John Duncombe, M. A. 8vo. 3s. 6d. sewed. White.*

LORD Orrery's abilities as a writer are so well known, that any composition which bears his name must be received by the public with a regard proportioned to the merit of the author. The pen of a man of genius is capable of conferring the charms of novelty on the most beaten subjects: on which account, though we have perused the works of many travellers, we yet experience fresh pleasure in again roaming over *classic ground* in the company of this elegant nobleman. He entertains us not only with description, but sentiment, and sometimes historical anecdotes. We shall select a few passages, to gratify the curiosity of our readers.

'I had been twice before in the Pais bas, and was struck with reverence a third time by the sight of archbishop Fenelon's monument at Cambray. It is modest, plain, and a proper emblem of his character. It is placed in the cathedral, which is large and extremely dark, so dark that I could not read monsieur de Fenelon's epitaph; but his bust, of white marble, carries in it a great resemblance of those prints and pictures which I have seen of him. Humility, goodness, and religion, appear very strong characteristics in his countenance.

'Over against the cathedral is another church, built within these ten years, and dedicated to St. Hubert, the patron of hunting: his bones are, or are supposed to be, inclosed within a very rich shrine under the high altar. The edifice itself is in the true style of Roman architecture. The pillars are of a beautiful white free-stone. The floor is of marble. The church is light, airy, and cheerful. It joins to a very rich abbey. Every spot belonging to it appears opulent and prosperous, while the cathedral looks gloomy, desolate, and ruinous. Archbishop Fenelon's memory is still held in the highest veneration. The present archbishop is spoken of slightly, and with a degree of disrespect, if not of contempt. He lives entirely at Paris, and seldom visits his see.

'I must now carry you out of Flanders, through a part of Picardy, and a corner of the isle of France (Laon) to Rheims in Champagne. The cathedral of Rheims is a pile of Gothic architecture, almost twice as large as St. Peter's at Westminster. Mr. Addison judiciously observes, that "if the barbarous buildings had been executed in a true and just style, they would have appeared as miracles of architecture to succeeding ages." The front of this stupendous church consists of a vast number of statues: Saints in miniature, placed in little niches, and in exact spaces; so that the eye is pleased and shocked at the same time. Magnificence is mixed with littleness, grandeur with meanness, proportion with disproportion; consequently it creates in our thoughts an uneasy mixture of admiration and contempt. The painted windows are all perfect, and the sun has a glorious effect upon the variety of their colours.

A 2 3

' The

'The kings of France are constantly crowned at Rheims. The ceremony, I dare say, is much more brilliant, though not more magnificent, than the English coronations in Westminster-abbey. The French are formed for gaiety, shew, and ostentation; the English for dignity, seriousness, and composure. The former follow nature, they are genteel, and perfectly well adapted to all scenes of vanity. The latter pervert nature by an awkward imitation of the French, whom they cannot equal, and therefore become ridiculous.

'At a great distance from the Notre Dame de Rheims is the lesser, but richer church of St. Remi (Remigius). The shrine of this saint is very magnificent; it is adorned by a variety of precious stones and intaglios, some of them truly antique. The holy oil, with which the sovereigns of France are anointed at their coronation, is kept in this church. We were assured, that the celestial unction was brought from heaven by an angel, and that it never decreases.

'Let me not detain you by accounts of superstitious impositions, in many of which, perhaps, the person who imposed, worked himself up to a degree, that made him at last believe his own inventions. In many more, priestcraft and worldly lucre have prevailed: and, in all, folly, ignorance, and narrowness of thought. I saw the holy oil, bits of the Bethlehem cradle, and a piece of St. Somebody's thumb, with pity, scarce unattended by derision. But when I viewed the immense edifices built in honour, and to the glory of Almighty God, I could not avoid reflecting, that they bore a testimony of devotion in our forefathers, which might tacitly strike their irreligious posterity with shame. It is impossible to enter one of these immense edifices, without a kind of awe, which, when unattended by superstition, must, we may humbly hope, be acceptable to a Creator, who, at the same time that he appears incomprehensible, has still given his creatures sufficient knowledge of his will, to require from them adoration, and a dutiful submission to such of his laws, as are adequate to their comprehension.'

In giving an account of Lyons, his lordship dwells with great pleasure on the praise of L. Munatius Plancus, by whom that city was built. Plancus, says he, was one of those distinguished characters of antiquity, which, by a different manner of education, later ages must always admire, but can never imitate. The character of Lewis XIV. is drawn by the noble author with strong and masterly expression. It is contained in the following extract.

'In the middle of the Rhone, stands a rock, very craggy and very high, almost inaccessible. On the top of it is a small building. Do not expect the temple of Virtue, yet expect something very like it, though it be a prison: alas! it is a prison, in which are confined those sons of liberty, who dare oppose arbitrary power. Such a sight, even at a great distance, strikes horror, you may be certain, to an English eye. Wonder not therefore if I hastened from it to view other parts of the town, especially the squares; the chief of which I mentioned to you in the beginning of my last letter, as containing an equestrian statue of Lewis XIV. This excited my curiosity, and drew my attention for some hours, during my short stay at Lyons. It is a noble figure, but, like all human com-

compositions, has its faults. The inscriptions upon it are not fulsome. He is neither called INVICTUS, nor IMMORTALIS; nor is he supported by slaves in chains. In the majestic air of his person, the copy, I dare believe, has not outdone the original. No man appeared more graceful on horseback. Nature fitted him to act the part of a king, but not of a hero. He was the ornament and example of his own court. He was a model of politeness to every prince in Europe. He has had more flatterers, and has deserved more admirers, than any sovereign, his grandfather excepted, [Henry IV.] that ever filled the Gallic throne. I have read many characters of him. Those compiled by Larrey, Martiniere, and other laborious adulators, exhibit a portrait, in which few traces of resemblance can be found. They hide him in clouds of flattery, or they expose him, like a king upon a sign, in coarse, fulsome, glaring colours, fit only to attract the eyes of the vulgar and the ignorant. The character of him by Monsieur Voltaire is drawn in a masterly manner, yet in every stroke the partial hand of the Frenchman, the Voltaire, is too perceptible. The outlines of the abbé Choisy please and instruct, but they are few and unconnected. I think I have gathered more of his true private character from the loose undesigning pen of his cousin-german, Mademoiselle de Montpensier, than from any other writer. By her anecdotes I am induced to admire him amidst his family and courtiers, as one of the finest and completest gentleman of his time and nation. He was happy in his own disposition and temper, and that happiness diffused itself to all who were near him. His personal accomplishments were eminent and captivating. Let us look a little into his mind. His vanity was secreted by his modesty. His profuseness was softened into generosity, not only by his manner of giving, but because he openly cherished, and unboundedly protected every art and science in the world. His infidelity as an husband is much palliated, when we consider the peevishness and simplicity of his wife. His ignorance was covered by his prudence. Conscious of his own defects, he corrected them in the education of his son; tacitly lamenting his own want of erudition. His devotion degenerated into the too common extreme of bigotry; which never fails to produce the blindness of cruelty, and the deafness of oppression. Except in his false notions of religion, he was generous, compassionate, and humane. His talents, if not shining, at least were strong and clear. His private conduct was always decent, often splendid, never mean. During the favours of fortune, he indulged his vanity. During her frowns, he behaved himself with true philosophy. He died more heroically in his bed than he had ever appeared in his camp. Consider him in his regal sphere; though he was far from being a perfectly good prince, he was almost as far from being a bad one. Nature formed him (as she has formed most men, to whom she gives passions and abilities) a remarkable mixture of good and evil. The good part attended the man; the evil part, the monarch. His ambition was inexcusable, as it has occasioned most of the calamities, that have been since felt in Europe.

The journey over the Alps is so well described in these Letters, that we shall lay the short account of it before our readers.

' At the foot of Chamberry commence the Alps. The ascent of the first mountain is very steep, but well paved, and sufficiently broad. A pair of oxen is constantly added to the chaise-horses; but in the subsequent mountains, which are many, all as steep, and several of them narrower and worse paved than the first, no oxen are to be found. Over different parts of these, we had recourse to our own feet, and you may be certain that I must be very free from the gout to go through such an undertaking. Three days were thus passed in ascending and descending these towering hills. Our lodgings at night were worse than indifferent. The third evening brought us to a little village called Laneborough, where our chaises were taken to pieces, and all preparations made for the immense atchievement of the next morning; the passage over mount Cenis.

' The accounts which had been given me of mount Cenis had magnified the object to such a degree, that, when I viewed it with my naked eye, it appeared much less dreadful than I had supposed it. Height it has, tremendous. Horror it has, unusual. So has Penmenmaure, so has Penmenrofs; but in truth the most amazing circumstance is the manner of conveyance.

' It was difficult not to feel some uneasy sensations when we first intrusted our limbs and lives to the power and management of that particular species of animals, the Alpian Chairmen. Some few minutes passed in fears, till we perceived our porters strong as giants, and nimble as racers. They did not miss a single step. They trod firm upon tottering stones. They jumped from one stone to another with the agility of goats. They relieved each other at proper intervals, and seemed never to have known danger or fatigue. Our apprehensions therefore were dissipated in some few minutes, and in little more than two hours we found ourselves on the top of the mountain. We walked over the plain, our carriages being uneasy on level ground. To speak the truth, our carriers were rather inattentive and careless where there was neither peril nor precipice. Undoubtedly they know, that every Irish Goliath can carry a chair safely through Pall Mall, and St. James's park, but he must be a true Piedmontese indeed, who can carry a chair over the Alps. At the descent, they were again themselves, and conveyed us down with the utmost swiftness, steadiness, and ease. In the windings of the hill, which are many, they shewed great dexterity, and seemed to go on purpose to the very brink of precipices, only to convince us, that they could turn to an hair, and carry to an inch. The ascent is, according to my best information, five miles continued, and so steep, that no carriage can pass. The plain upon the top is five miles over: every inch smooth and green as a sheep-walk. In the middle of it is a large lake, from which arises the river Doria, which runs to Turin, and, in conjunction with the Po, supplies that city with water. The descent is five miles, but not continued; therefore it appears less steep. In the middle of it lies the town of Santa Croce, from whence our eyes, as we descended, were charmed by the fertile country of Piedmont.

' The chairs of carriage are like those of Bath, especially in bad weather, when they are covered with a rug. The prospect, on each side, of tall firs, chestnuts, and larch trees, of vast natural water-falls, and of roaring mountain rivers, affords a kind of surprising variety, which is at once awful, pleasing, and beyond description in any language whatever.'

In a subsequent letter his lordship conducts us through the gallery at Florence, and reviews some of the most capital pieces of ancient sculpture in that celebrated repository. His remarks on the character and manners of the Florentines are judicious and well founded. It will probably be agreeable to our readers to see Lord Orrery's account of the *Cicisbeo*.

‘How shall I spell, how shall I paint, how shall I describe, the animal known by the title of a *Chichisbee*? [*Cicisbeo*]. You will not find the word in any dictionary. The etymology is not as yet made known to me. It so totally abrogates one of the chief characteristics of the Italians, jealousy, that, unless I had seen innumerable instances of its power in that particular, scarce your own testimony could have found credit with me. The *Chichisbee* is a man, with many of the privileges of a husband, and all the virtues of an eunuch. He is an appendix to matrimony. Within a week after her nuptials, a young lady makes choice of her *Chichisbee*. From that moment she never appears in public with her husband, nor is ever imprudent enough to be seen without her *Chichisbee*. He is her guardian, her friend, and her gentleman usher. He attends her in a morning as soon as she is awake. He presents to her chocolate before she rises. He sets her slippers; and, as soon as his morning visit is over, he withdraws where he pleases. The lady admits him not to dinner. The husband only has that honour. In the afternoon he returns to attend her in her visits. His assiduity must be remarkable; his punctuality must never waver. When she sees company at home, he is to hand her from one end of the room to the other, from chair to chair, and from side to side. If she enters into a particular discourse with another person, the *Chichisbee* retires into a corner of the room with the lap-dog, or sits in the window teaching the macaw to speak Italian. If the lady sits down to play, it is the duty of the *Chichisbee* to sort her cards. The husband (believe me, I entreat you, if you can,) beholds their familiarities, not only contentedly, but with pleasure. He himself has the honourable employment of a *Chichisbee* in another house; and in both situations, as husband and *chichisbee*, neither gives, nor receives, the least tinct of jealousy.

‘Methinks I see you dubious and startled at this account. Be assured, it is not exaggerated, nor have I extracted a tittle from the scandalous chronicle, which says, that *Chichisbees* are often elected before marriage, and instituted after; adding farther, that the name of the *Chichisbee*, and the definition of his employment, are frequently inserted in marriage settlements, to secure him against the too great power of a whimsical husband, or a watchful mother-in-law. Many other sinister comments may be found in that voluminous chronicle. How can it be otherwise? The appearance of the breach of virtue is always treated by the world, as the breach itself. Give obloquy a foundation-stone, she will soon raise a superstructure, that shall reach the skies. Upon the whole, we may pronounce equitably this sentence, that if the lady is chaste, she has great virtue; if the *Chichisbee* is chaste, he has greater.’

From the thirteenth letter in this collection, dated January 13, 1755, we find how much even a man of judgment may be deceived in forming an opinion of the issue of a war. He there writes to his correspondent that he dreads a war with France.

France. That his eyes having so lately beheld their strength, their troops, and their fortresses, the sight alone has convinced him, how very disadvantageously Britain must engage with a people so superior in numbers, territories, and domestic union. This suspicion he confirms by the authority of the late lord Orford, who declared to him that he always had been, and was resolved ever to be, against a war with France. "We are not able, added lord Orford, to cope with them. They are too powerful for us, and such a war must end in a submission to what terms they shall please to impose upon us." "The prediction, says lord Orrery, was plain and intelligible. I remember, and I believe, the oracle." The opinion of these great men on this subject, afford us now a pleasing instance of the fallibility of political prognostication; but had lord Orford been then at the head of the ministry, such a conviction might have proved of dangerous consequence. The Roman maxim, *De republica nil desperandum*, was more noble and more salutary.

These agreeable Letters, which are twenty in number, are addressed to William Duncombe, esq. and there is prefixed to them an account of the Life of Lord Orrery, written by Mr. J. Duncombe.

VII. *A Philosophical Essay on Man. Being an Attempt to investigate the Principles and Laws of the reciprocal Influence of the Soul and Body.* 2 Vols. 8vo. 10s. 6d. sewed. F. Newbery.

Philosophers have ever regarded the reciprocal influence of the soul and body on each other as a subject incapable of being investigated by human penetration, nor can the work now before us contribute in the least to induce any change of this opinion. The author sets forth with observing, that man, in common with all animals, is composed of two distinct parts, soul and body; and if any should doubt of this proposition, they may dispense with reading his book. Could we suppose him to mean, that this truth is established, so far as relates to man only, we should very readily approve of the disregard he expresses towards such readers as question the fact; but there seems reason to infer, from the expression 'in common with all animals,' that the credulity of the author in one point, is equally unjustifiable with the scepticism he supposes in any reader.

In this work we are first presented with a general account of the human body, and the faculties of the soul, after which the author proceeds to the intended explanation of the relations and principles whereby these distinct parts of the human
confi-

constitution affect each other ; and the cause of this reciprocal affection he supposes to be the particular organization of the body, which he endeavours to illustrate in a variety of cases. An extract from the work itself will afford the clearest idea of the author's method of reasoning.

‘ Organization characterises the Affections.

‘ There is a constant determinate relation between the organization and the affections of the heart.

‘ In the languor of disease, the prospect of nature excites no emotion: the amorous chant of birds, the cool refreshing breeze, the enamel of flowers, no longer transport the soul ; insusceptible of joy, the image of pleasure charms it no more. At that time, therefore, we are feebly determined to action, and if roused thereto, are unable to continue ; we sink under it, and sigh for repose. But when the fibres are sensible, elastic, and abundantly supplied with the nervous fluid, the smallest objects make strong impressions on the organs, and sorely affect the soul. The soul at such time can react on the body with equal vivacity, and the repression of its emotions is as ungrateful as action in the preceding.

‘ The soul, when united to a sensible and vigorous body, is therefore inactive, and less patiently endures inaction than exercise ; but when united to organs composed of lax fibres, it is indolent and effeminate.’

‘ The soul, united to gross organs, loves lively amusements and noisy pleasures ; to delicate organs, refined pleasures and peaceable amusements.

‘ Brilliant colours are pleasing to robust persons ; such are passionately fond of warlike music, penetrating odours and spirituous liquors. Persons of delicate texture and great sensibility, on the contrary, love light colours, soft music and sweet odours. In the pleasure of the mind the same diversity appears ; the delicate and the sensible, fly those noisy amusements in which the robust and vigorous so greatly delight ; they love refined enjoyments, the sweet effusions of the mind, *têtes à têtes*, and every pleasure which arises from the tender union of hearts.

‘ The cause of this phenomenon is, on one hand, the relation observed between the sensibility of our organs and the force of the impression of objects ; on the other, the organic disposition which characterises the temper.

‘ With the impressions we receive from objects, constantly concur two analogous sentiments of the soul ; love, with agreeable sensations ; and hatred, with painful.

‘ All men seek pleasure and fly from pain ; in this they all accord : but we never seek objects but from the relation which they

they have to ourselves, that is, from the degree of pleasure they can communicate.

‘ The sentiments of love and hatred must therefore change with these relations.

‘ A weak sight, or rather an eye extremely sensible, delights not in glaring colours; such being prejudicial to it. A delicate ear delights not in violent noises for the same reason; whatever is injurious to the senses, is pleasing to no one. On the other part, every being loves to be sensible of its own existence. Thus, whenever any one avoids too violent sensations, he seeks those only which have a certain degree of vivacity.

‘ Hence the soul, which is united to gross organs, being too weakly affected by gentle and delicate sensations, loves those which are violent and strong; such as spirituous liquors, glaring colours, the sound of the horn, trumpet, drums, and all kinds of noisy amusements; whilst the soul, which is united to a delicate and sensible constitution, delights only in gentle sensations, tender colours, expressive music, in a word, in every kind of refined and delicate pleasure.

‘ But in these relations between the affections of the soul and organization, there is a more than simple proportion between the force of the impression of objects and the delicacy of the senses; for many moderate pleasures are devoid of tenderness, and a great number of amusements which cannot be classed with the noisy, excite no gentle emotion.

‘ What then determines the soul, which is united to delicate organs, to tenderness? It is the constitution of the body, but considered in another point of view.

‘ I have demonstrated, that the state of the body, which renders the temper gay, likewise renders Man a lover of dissipation; whilst that, which renders it melancholy, renders him pensive. But that disposition, in which the functions of the organs are easily performed, and is the medium between vigour and imbecility, affects the soul with an agreeable languor, which pleasingly allures it back within itself; such is the state of the body after the moderate loss of spirits; such is the last stage of convalescence when it just borders on perfect health, and such is the habitual disposition of bodies which are delicate and sensible. The gentle languor we then experience, and which is a disposition to tenderness, conveys to the soul an agreeable sensation with which we desire to be affected, and which we cherish in the heart. Hence we delight in every thing which tends to preserve it; as, affecting music, amorous discourses, and every pleasure productive of tenderness and love.

‘ But

‘ But the affections of the soul are determined by the organization in a manner yet more particular.

‘ The prevailing passion, in those affections of the soul which have a physical object, is ever fixed by that sense which is the best constituted, and by the most sensible organ. He whose organs of pleasure possess sensibility superior to that of his other senses, is libertine and lascivious. He whose palate, or rather whose tongue, is the most delicate of his organs, is a drunkard or a glutton. He whose hearing is exquisite, is passionately fond of music.

‘ I have said, that the reigning passion is ever determined by that organ which is the most sensible: this is evident, since man seeks pleasure with an ardour proportionate to its vivacity. But if, of these enjoyments which he attains, one part exclude another, he ever prefers that which is the most engaging. The more sensible the organs, the greater the pleasure; for we can at all times proportion objects to the senses when too delicate; but we can never proportion the organ to objects when it is deficient in sensibility.

‘ The gay love joy and seek comic or mirthful amusements; the sad, on the contrary, delight only in those which are sad and mournful; they delight to relate and hear related tragic adventures, shun gay company, fly to deserts, woods, caves, gloomy forests, and savage nature.

‘ It is easy to conceive why the gay delight in joy, this being of itself agreeable; but by what caprice do the sad delight in sadness, in tragic and mournful amusements? If we attentively consider it, we shall find the cause of this surprising phenomenon in the disposition which the soul receives from the body, combined with self love. I have said, that we seek after those things only which have some relation to ourselves; this is true in more than one respect. The sad by constitution, being incessantly affected by a disagreeable sensation, vexed that he is only conscious of his existence by his sufferings, envious and jealous of what he does not possess, and what if he were possessed of, he could not enjoy, hates those who are less unhappy than himself; and by a natural consequence, shuns all society where there is the least appearance of gaiety. The idea that himself is not the only miserable being, alleviates his torments; the thought that others participate his sufferings give him ease; thus he recounts tragic adventures, and is pleased at the sight of another’s misfortunes. As the only pleasure he can enjoy is that of afflicting the happy, and as the only mean he possesses of relieving his own misery, is the indulging himself in reflecting on the sufferings of others, he flies to solitude, to savage and desert nature, where he may, with-

without interruption, indulge the gloomy reflections of his soul. Thus the physical sways the moral part in man, and the constitution of the body generates the affections of the mind.

This writer proceeds in his enquiries by the maxim, that every thing in nature is influenced by physical laws. According to this idea, organization is undoubtedly the only principle by which we can account for the reciprocal influence of the soul and body; and he has illustrated that hypothesis in a plausible and ingenious manner.

VIII. *Of the Origin and Progress of Language. 8vo. 6s. Vol. I.*
Cadell.

THIS volume is the first part of a work which the author intends to prosecute in a future publication. The subject here agitated is, whether language be the work of *art*, or *acquired habit*? or whether, according to the opinion of some, we do not speak by nature without use or instruction, in the same manner as we perform several animal functions? That the question may be fairly stated, he supposes that those who hold the affirmative will not urge their opinion so far as to maintain, that men, without use, imitation, or instruction, would speak a *formed regular* language; but that men naturally use articulate sounds to express the conceptions of their minds. Previous to the determination of this question, the author takes a general view of the human powers, both such as are derived immediately from nature, and those which are acquired by use. The power of motion, and that instinct which directs an infant to exert it in the act of sucking, together with the habit of body which makes us susceptible of nourishment, of growth, and of all the vital functions, are, he thinks, the only faculties we seem to be possessed of when we first come into the world; for he doubts whether we have any distinct perceptions of sense, till our organs have acquired a certain degree of firmness, and by experience we have learned the proper use of them.

Our author goes farther than denying language to be the gift of nature; for he endeavours to prove that the formation of articulate sounds is an acquired faculty, and that even ideas are also derived from that source. We shall present our readers with one of the chapters on this subject.

In order to examine this question more closely, we must go back to the division that I have made of ideas, into those of *external objects*, and those of the *operations* of our own *mind*, or, as Mr. Locke calls them, *ideas of reflection*. In forming the ideas of either kind, we may be said to study and investigate

gate the nature of things; for we discover, in things of which we form the idea, that *common nature* which binds them together, and constitutes the genus or species under which we recognise them. By the ideas, therefore, formed from the perceptions of sense, we investigate the nature of external objects; by ideas of reflection, we study ourselves, and discover the nature of our mind, and its operations. The question then is, Whether those reflex acts of the mind by which this discovery is made, are the mere operation of nature? or whether this faculty of reflection is not acquired by use and exercise, like other faculties belonging to our nature?

‘ In order to decide this question, we must consider the state of savages; who, as I have observed, are so much nearer the natural state of man than we, that it is from them only that we can form any idea of the *original* nature of man: and I will venture to affirm, that any man who attempts to form a system of *human nature* from what he observes among civilized nations only, will produce a system, not of *nature*, but of *art*; and instead of the *natural* man, the workmanship of God, will exhibit an *artificial* creature of *human* institution. Now though we should suppose, that the mere savages, employed altogether either in gratifying their natural appetites, or procuring the means of such gratification; wanting that leisure, and that assistance to knowledge, which civil society affords to speculative men; without curiosity also, or any desire of knowledge, which is known to be the character of all savages, would nevertheless apply themselves to the study of things without them; is it possible to suppose, that they would turn their eyes inward, and carry their philosophy so far as to study their own natures? If we can suppose them to do this by nature merely, we may likewise suppose that they will, in the same way, invent all arts and sciences; for ideas are the foundation of all arts and sciences, which cannot exist without definitions; and these, as we have shewn, are nothing else but perfect ideas of the things defined, which necessarily must be preceded in order of time by ideas less perfect: and particularly of this most useful of all sciences, the science of man, the ground-work are the ideas of reflection, of which we are now speaking.

‘ Not only is such a supposition altogether absurd in *theory*, but in *fact* it appears, as much as such a fact can be known, that savages have no such ideas. For even such of them as have formed themselves into society, and have got the use of language, and of other arts, have hardly any words to express the operations of mind. And in all languages, even those the most cultivated, the words of that kind are metaphors

phors borrowed from the objects of sense. Now as it is by language that we trace, with the greatest certainty, the progress of the human mind, it is evident, that ideas of reflection must have come only in process of time, and after ideas of external things were not only formed, but had got a name. We must therefore consider this kind of ideas, not as the first step of the progress of the human mind towards science and philosophy; so that if we are at liberty to suppose it to be the work of nature, we cannot stop, but must likewise suppose every other step, and the arts and sciences themselves, to be the work of nature, and nothing at all to be produced by acquired habit,

* It may be objected, That *consciousness* is held by all philosophers to be essential to human nature; so that if a man is not conscious of what he does, he does not deserve the appellation of a human creature. Now if a man knows that he *thinks, deliberates, chooses, &c.* he must necessarily have the idea of *thinking, deliberation, &c.*; and these are ideas of reflection.

* To this I answer, 1. That those philosophers who suppose, that *consciousness* is essential to human nature, are such as I mentioned before, who have formed their systems of man from what they observe among us; and because they see that all men in this country are rational, they conclude that man was always so; and that our forefathers, inhabiting the woods two or three thousand years ago, were men in that respect as well as we. But this is plainly begging the question. For I deny, that in the natural state, and previous to any acquired habit, there is any difference with respect to mental faculties betwixt us and the brute, to whom I suppose those philosophers will not allow the privilege of consciousness. Further, I say, that after man has raised himself so far above the brute, as to form ideas of external things, he may be long in that state before he has any consciousness, or knowledge of his own operations. For even among us, nothing is more true than the common saying, that we often act without reflection, or knowing what we are doing, going on in a course of action, sometimes for a considerable time, without any reflex act of the mind upon itself. But, 2dly, I answer, Suppose that a man is conscious of one single thought, he has not therefore the idea of thinking, any more than a man that has the perception of any one external object, has the idea of that object; since an idea is of that which is common to many things, not belonging to one only.

Besides the ideas from reflexion, the author maintains that those of external objects are altogether the operation of the

mind.

mind. His reasoning on this subject, however, appears not to be entirely conclusive; for he seems to include in the conception of external objects, such ideas as have not originally been excited by an impression on the senses, but are formed by the operation of the mind. Even admitting his arguments to be just, we cannot help thinking, that he has unnecessarily carried the investigation to too remote a source, by involving the subject in the intricacies of metaphysical speculation. The strongest arguments in support of his opinion are certainly those which are drawn from observations made on persons who have led a life secluded from their own species; observations which prove unanswerably, that language is not natural to man; and that in such a state, a human being would utter only inarticulate sounds. We must demur, however, with respect to the propriety of establishing any conclusions on this subject from remarks on the *Ouran Outangs*, a species of animal which our author considers as the same with the human kind, but which we are inclined to regard only as a species of monkey or baboon.

Without entering into a farther account of this work, it may be sufficient to extract the author's short recapitulation, which will give our readers a general idea of the subject.

'With these observations I conclude this book, and this first part of the work; in which I have endeavoured to shew, That no part of language, neither *matter* nor *form*, is natural to man, but the effect of acquired habit:—that this habit could not have been acquired, except by men living in political society; but that neither is the political life natural to man:—that the political life arose from the necessities of men, and that it may exist without the use of language:—that the first languages were without art, such as might be expected among people altogether barbarous:—and, lastly, that if language was at all invented, there is no reason to believe that it was invented only in one nation, and that all the languages of the earth are but dialects of that one original language; although there be good reason to believe, that language has not been the invention of many nations, and that all the languages presently spoken in Europe, Asia, and a part of Africa, are derived from one original language.'

While we differ in opinion from this author, respecting some of the arguments he has advanced, we entirely agree in his assertion, that language is not natural, but acquired. The proposition, though not universally acknowledged, is almost self-evident, but he has supported it with a degree of learning and ingenuity that will afford rational entertainment to those who are pleased with philosophical disquisitions into the powers of human nature.

IX. *Sermons on Various Subjects.* By the late John Farquhar, M. A. Minister at Nigg. Carefully corrected from the Author's Manuscript, by George Campell, D. D. and Alexander Gerard, D. D. 2 vols. 8vo. 7s. Cadell.

THESE discourses, we are told, were not composed with a view to their publication. So far from it, the greater part of them had been so hastily written, that the copies were in many places scarce legible; and some of the best of them, in the judgment of the publishers, had been either left unfinished at first, or have been mutilated since by accident. These however they choose to lay before the public, in the condition in which they found them, rather than, by supplying such defects, use what they thought an undue liberty with their deceased friend, whose manner and sentiments were very much his own. The only merit they claim is the arrangement of them, and the correction of some trifling negligences in the language.

The subjects which the author treats of are these: Religious Joy, the Advantages resulting from the Friendship of Christ, the Ignorance of wicked Men concerning themselves, Felix trembling before St. Paul, the Advantages of Devotion, the Love of God and of our Neighbour, the Nature of Christian Charity, the Value and Efficacy of Repentance, the Wisdom and Necessity of joining the Practice of Religion to the Knowledge of it, the Character necessary to fit us for the sacred Ordinances of divine Worship, the Parable of the Prodigal, the Reasonableness of Submission to the Law of Christ, religious Recollection, the Conduct of the Pharisee and the penitent Woman, the Piety, Resignation, and Fortitude of our Saviour, the Import of this Expression, 'It is finished,' our Saviour's Passion, the Sacrament, and the Happiness of a beneficent Disposition.

The editors observe, that 'a good judge will not be at a loss to discern in the preacher an eminent clearness of apprehension, correctness of taste, a lively imagination, and a delicate sensibility to all the finest feelings of which human nature is susceptible.'

This encomium is in some degree just; yet there are many passages in these discourses, which do not shew any peculiar 'correctness of taste.' We shall consider two or three sentences which occur upon a casual inspection. Speaking of our Saviour's crucifixion the author says:

'Suspended *between heaven and earth*, ready to die, and yet patient under the calamity, is he yet an object of derision? When

When *the golden bowl* is breaking, and *the silver cord* is loosing, is this a season for insult? Cruelty, be thou ever my abhorrence, and with thy sons let my soul never partake! In this very extremity they mock and revile him. O, all ye *that pass* by! here humanity calls for your pity. Here ye may shed the generous tear, and the world will applaud it. But passengers join with his crucifiers and deride him'. . . . 'That expiring groan, hear it, O ye Heavens! and be astonished, O Earth. Lo, all nature hears it, and bears testimony to thy dignity. The sun with-draws his light, *terrified* at what unrelenting man performed,' &c.

Would it not have been better to have said plainly and simply, 'suspended on the cross, is he yet an object of derision?' Our author's remark, that he was crucified 'between heaven and earth' is insignificant and vulgar. The figurative expression of *the golden bowl* and *the silver cord* is far-fetched and affected. It would have been more emphatical to have said in plainer terms, 'Is the very moment of death, under the most dreadful agonies, a season for insult?'—His address to those that pass by is an unmeaning apostrophe.—The expression of the sun being '*terrified*' at the crucifixion is more like the rant of an injudicious poet, than the observation of a sober philosophical divine. Nay, it would have had a propriety in a heathen poet, by whom the sun was considered as a deity, which it cannot have in a modern writer, by whom it is considered as a mere vehicle of light.

But not to dwell on these little improprieties, we shall subjoin a longer extract, from which the reader may form a more adequate and favourable notion of this writer's abilities.

The following passage is part of Mr. Farquhar's history of the prodigal son.

'Uneasy under the restraint which a father's presence imposed, this young man is anxious to leave his own country, and to fulfil all the desires of his heart. Having obtained from an indulgent parent, a share of his estate, he immediately undertakes his journey. At this instant, let us contemplate him, young, healthy, unexperienced, elevated with the present, fearless of the future, his eye indicating the rapture of his heart; his soul prognosticates the highest joy, and he thinks himself the happiest of mortals. What scenes of pleasure does he revolve in his mind! and he longs for nothing but the day in which he shall gratify all his wishes. But why should he fear the presence of a father? why fly from the sight of a man, whom he knows to be the object of reverence? His heart even now sometimes misgives him, and virtue offers her sacred admonitions. But the flattery and intoxication of vice

push him on, and regardless of every wise and sober reflection, he hastens to his ruin. His money becomes the mean of his destruction. His appetites grow every day more irregular and rapacious, and he purchases every object that can gratify them. The light of reason sometimes rises in his soul. He extinguishes it by plunging in vice. Many a time has conscience offered to be his monitor: by the most infamous debauchery he checks her admonitions, till, for a season, she has relinquished her office. Why should I recount all the dishonest deeds, the impure thoughts, and the unworthy pleasures of a man, who follows the corrupt inclinations of his heart, and is deserted by God? A companion of profligates, tyrannized over by his lusts, avoided by every good man, he must soon feel the misery, which, though contrary to his intention, he has so directly and assiduously earned. So it happened to this prodigal. *He wasted his substance, and he began to be in want.* How great and how fatal was this change! Accustomed to eat before he was hungry, to drink before he was thirsty, never to suffer the call of any appetite to remain unanswered, how wretched does he now feel himself, deprived not only of the superfluities, but of the very necessities of life! Where are now the companions of his better days, the partakers of his riotous and unholy pleasures! Where is the friend in whom he trusted, the mistress with whom he squandered, or the servants that were obedient to his call? They are all fled; the blast of winter is come; and those insects that only wanted in the sun-shine of summer, are for ever vanished. The extremity to which he is reduced, obliges him to submit to the meanest and most despicable employment.*

We have no objection to this description. We allow it to be lively and animated. Yet on this occasion we cannot help observing, that the proper language of the pulpit is a majestic simplicity; that the least appearance of affectation is inconsistent with the character of a Christian preacher, and that a warm imagination has made a multitude of ecclesiastical cock-combs.

X. *Letters on the Improvement of the Mind, addressed to a young Lady.* 2 Vols. 8vo. 6s. Walter.

IN this age of pleasure and dissipation, the cultivation of the female mind is generally neglected to a very lamentable degree. Young ladies, in the genteeler stations of life, are sent to boarding schools*, where, perhaps, they stay two or three

* There are exceptions to the subsequent remarks, such as do real honour to the governesses.

years,

years, are taught to murder a tune on the harpsichord, or guitar, to dance a cotillon, and to chatter a little barbarous French. In the mean time, not the least attention is paid to the most important of all female accomplishments, the knowledge of their native language, and the principles of polite literature. So that hardly one girl in ten, when she comes into the world, is able to write a note to her mantua-maker with tolerable propriety, or to perceive any difference between the productions of Milton, Addison, or Pope, and the vilest trumpery that ever disgraced a circulating library. As they advance into life, their foibles and follies are gradually increased and confirmed. Their thoughts are entirely devoted to the study of dress, the mysteries of the toilet, the ceremonies of insignificant visits, and the public amusements of the season. Plays and romances warm their imaginations, and stimulate their passions; fops and fools flatter their vanity, engage them in parties of pleasure, fire them with the rage of conquest, and deprive them of their little senses; till, as Milton expresses it, they are

‘ ——— completed to the taste
Of lustful appetite, to sing, to dance,
To dress, to trouble the tongue, and roll the eye.’

It has therefore given us pleasure to find an ingenious lady attempting to retrieve the honour of her fair country-women, by presenting them with a series of Letters, calculated to reclaim them from frivolous amusements, to regulate their passions, rectify their taste, elevate their ideas, and inspire them with the love of knowledge and virtue.

This work is divided into ten letters. The first explains and inculcates the fundamental principles of religion; the second and third exhibit some short sketches of the matter contained in the several books of the Old and New Testament, and point out the course in which they ought to be read.

In these three letters, this author appears to entertain exalted and honourable notions of the Supreme Being, and rational sentiments of religion and the Scriptures. Few preachers speak with more pathetic force and energy than this lady, on the Resurrection and a Future Judgment.

The fourth and fifth letters contain many sensible remarks on the Regulation of the Heart and Affections, on Friendship and Marriage.

The following observations are founded on a knowledge of real life and human nature.

‘ When you have discreetly chosen, the next point is how to preserve your friend.—Numbers complain of the fickleness and ingratitude of those on whom they bestowed their affection

tion; but few examine whether what they complain of, is not owing to themselves.—Affection is not like a portion of freehold land, which when once settled upon you is a possession for ever, without further trouble on your part.—If you grow less deserving, or less attentive to please, you must expect to see the effects of your remissness, in the gradual decline of your friend's esteem and attachment.—Resentment and reproaches will not recal what you have lost: but, on the contrary will hasten the dissolution of every remaining tie.—The best remedy is, to renew your care and assiduity to deserve and cultivate affection, without seeming to have perceived its abatement.—Jealousy and distrust are the bane of friendship, whose essence is esteem and affiance.—But if jealousy is expressed by unkind upbraidings, or, what is worse, by cold haughty looks and insolent contempt, it can hardly fail, if often repeated, to realize the misfortune, which at first perhaps was imaginary.—Nothing can be more an antidote to affection than such behaviour, or than the cause of it, which, in reality, is nothing but pride; though the jealous person would fain attribute it to uncommon tenderness and delicacy:—But tenderness is never so express; it is indeed deeply sensible of unkindness, but it cannot be unkind;—it may subsist with anger, but not with contempt;—it may be weakened, or even killed, by ingratitude; but it cannot be changed into hatred.—Remember always, that if you would be *loved*, you must be *amiable*.—Habit may indeed, for a time, supply the deficiency of merit: what we have long loved, we do not easily cease to love; but habit will at length be conquered by frequent disquits.—

The second volume consists of five letters on the Government of the Temper, Oeconomy, Politeness and Accomplishments, Geography and Chronology, and the Manner and Course of reading History.

The following extract from the last letter, on the study of history, contains some very just and striking sentiments.

' You cannot be said to know the history of that empire, of which you are a subject, without knowing something of the East and West Indies, where so great a part of it is situated;—and you will find the accounts of the discovery and conquest of America very entertaining, though you will be shocked at the injustice and cruelty of its conquerors.—But, with which of the glorious conquerors of mankind must not humanity be shocked!—Ambition, the most remorseless of all passions, pursues its object by all sorts of means:—justice, mercy, truth, and every thing most sacred, in vain oppose its progress—alas, my dear, shall I venture to tell you that the history of the

the world is little else than a shocking account of the wickedness and folly of the ambitious!—The world has ever been, and, I suppose, ever must be, governed and insulted by these aspiring spirits—has always, in a greater or less degree, groaned under their unjust usurpation.

‘ But let not the horror of such a scene put a stop to your curiosity—it is proper you should know mankind as they are—You must be acquainted with the heroes of the earth, and perhaps you may be too well reconciled to them:—Mankind have in general a strong bias in their favour;—we see them surrounded with pomp and splendour—every thing that relates to them has an air of grandeur—and, whilst we admire their natural powers, we are too apt to pardon the detestable abuse of them, to the injury and ruin of the human race.—We are dazzled with false glory, and willingly give into the delusion;—for mighty conquests, like great conflagrations, have something of the sublime that pleases the imagination, though we know, if we reflect at all, that the consequences of them are devastation and misery.

‘ The Western and Eastern world will present to you very different prospects.—In America, the first European conquerors found nature in great simplicity—society still in its infancy—and consequently the arts and sciences yet unknown:—so that the facility, with which they overpowered these poor innocent people, was entirely owing to their superior knowledge in the arts of destroying.—They found the inhabitants brave enthusiastic patriots, but without either the military or political arts necessary for their defence.—The two great kingdoms of Mexico and Peru had alone made some progress in civilization—they were both formed into regular states, and had gained some order and discipline:—from these therefore the Spaniards met with something like an opposition.—At first indeed the invaders appeared supernatural beings, who came upon them flying over the ocean, on the wings of the wind, and who, mounted on fiery animals, unknown in that country, attacked them with thunder and lightning in their hands—for such the fire-arms of the Spaniards appeared to this astonished people.—But, from being worshipped as gods, they soon came to be feared as evil spirits;—and in time being discovered to be men—different from the Americans only in their outrageous injustice, and in the cruel arts of destroying.—they were abhorred and boldly opposed.—The resistance however of a million of these poor naked people, desperately crowding on each other to destruction, served only to make their ruin more complete.—The Europeans have destroyed, with the most shocking barbarity, many millions of the original inhabitants of

these countries, and have ever since been depopulating Europe and Africa to supply their places.*

The author* of these letters is well known in the poetical world by her odes on Peace, Health, the Robin Redbreast, &c. She has been celebrated in a sonnet by Mr. Edwards, author of the *Canons of Criticism*, and by Mr. Duncombe in the *Feminead*.

XI. *Essay on the Character, Manners, and Genius of Women in different Ages. Enlarged from the French of M. Thomas, by Mr. Ruffel. 2 Vols. 8vo. 5s. sewed. Robinson.*

WHILE philosophers have made disquisitions into human nature in general, we find in their works but very faint and imperfect representations of the peculiar characteristics of the female mind. In this *Essay*, however, the ingenious author presents us with such facts and observations as tend greatly to elucidate the principles which influence the manners of the fair; and, what has seldom been the case with those who have drawn the moral picture of that beautiful part of our species, he neither exaggerates their faults nor their virtues. He first gives an account of the great and virtuous actions of women in general, after which he exhibits the situation and character of the Grecian women, and subsequently those of the Roman. He next proceeds to relate the effects of Christianity on the manners of women; observing, that it was by means of this sex, that the greatest part of Europe was converted from paganism. From these subjects our author passes to the inundation of the barbarians, and the effects of chivalry on the character and manners of women.

* It is, says he, to the barbarians who spread conflagration and ruin, who trampled on the monuments of art, and spurned the appendages of elegance and pleasure, that we owe the bewitching spirit of gallantry, which, in these ages of refinement, reigns in the courts of Europe: and that system, which has made it a principle of honour among us to consider the women as sovereigns, which has partly formed our customs, our manners, our policy, and which has so remarkably influenced our writings and our languages—that system, which has exalted the human character by softening the empire of force, which mingles politeness with the use of the sword; which delights in protecting the weak, and in conferring that importance which nature or fortune have denied, was brought hither from the frozen shores of the Baltic, and from the savage forests of the North.

* The northern nations in general paid great respect to women. Continually employed in hunting or in war, they condescended only to soften their ferocity in the presence of the fair. Their

* Formerly Miss M——o, now Mrs. C——.

to-

forests were the nurseries of chivalry. Beauty was there the reward of valour. A warrior, to render himself worthy of his mistress, went in search of glory and of danger. Jealousy produced challenges. Single combats, instituted by love, often stained with blood the woods and the borders of the lakes; and the sword ascertained the rights of Venus as well as of Mars.

Let us not be surprised at these manners. Among men who have made few advances in civilization, but who are already united in large bodies, women have naturally, and must have, the greatest sway. Society is then sufficiently cultivated to have introduced the ideas of preference and of choice in the connexion between the sexes,—which seem to be little regarded, in all known, among savages; it is too rude to partake of that state of effeminacy, in which the senses are enfeebled, and the affections worn out by habit. People but little removed from barbarism, in the perfection of their animal powers, and ignorant of all those artificial pleasures created by the wants of polished life, feel more exquisitely the pleasures of nature, and the genuine emotions of man. They mingle even with their love a kind of adoration to the female sex.

Several of the northern nations imagined, that women could look into futurity, and that they had about them an inconceivable something approaching to divinity. Perhaps that idea was only the effect of the sagacity common to the sex, and the advantage which their natural address gave them over rough and simple warriors; perhaps also those barbarians, surprised at the influence which beauty has over force, were led to ascribe to supernatural attraction; a charm which they could not comprehend.

A belief, however, that the Deity communicates himself more readily to women, has at one time or other prevailed in every quarter of the earth. Not only the Germans, the Britons, and all the people of Scandinavia were possessed of it: it was women among the Greeks who delivered the oracles. The respect which the Romans paid to the Sibyls is well known. The Jews had their prophetesses. The predictions of the Egyptian women obtained much credit at Rome even under the emperors. And in most barbarous nations, all things that have the appearance of being supernatural; the mysteries of religion; the secrets of physic, and the rites of magic, are in the possession of the women.

The barbarians, who over-ran Europe, carried their opinions along with their arms. A revolution in the manner of living must therefore soon have taken place. The climates of the North required little reserve between the sexes; and during the invasions from that quarter, which continued for three or four hundred years, it was common to see women mixed with warriors. Hence that sweet and timid modesty, which has generally been considered as essential to beauty, by being unveiled to every eye, ceased to be regarded as a virtue.

Among the ancients, the retirement of women was a long time a part of the constitution of the state; because the government and the laws rested upon the manners. In modern Europe, the barbarians having every where concerted military establishments, paid little attention to the manners: they rested all things upon force.

By mingling with a corrupted people, who had all the vices of former prosperity along with those of present adversity, the conquerors were not likely to imbibe more severe ideas. Hence we

see those sons of the North, in softer climates, uniting the vices of refinement to the stateliness of the warrior, and the pride of the barbarian.

‘ They embraced Christianity: but it rather modified than changed their character. It mingled itself with their customs, without altering the genius of the people.

‘ Thus, by degrees, were laid the foundations of new manners, which in modern Europe have brought the two sexes more on a level, by assigning to the women a kind of sovereignty, and associating love with valour.’

The revival of letters, our author observes, is another æra which gave a new direction to the ideas and occupations of the female sex. From this period it was no unusual object to behold women preach, and enter the lists of theological controversy; publicly support theses; fill the chairs of philosophy and law; harangue in Latin before the popes; write in Greek, and read Hebrew. These extraordinary accomplishments of women afford just ground for questioning the reputed superiority of the male sex. To determine the comparative merit of the two sexes, the author judiciously observes, that it would be requisite to mark particularly the influence which the difference of duties, of occupations, and of manners, must unavoidably have on the genius, sentiments, and character of each. He seems to be of opinion, that the depth of intellect which characterises the philosopher, is rarely observed to predominate in the minds of women; but that imagination is rather their province. We shall lay before our readers the author’s observations respecting the genius of the two sexes, as applied to government.

‘ In society men are governed by their passions, and the least motives often produce the greatest consequences. But, in the government of states, it is by comprehensive views, by the choice of principles, and, above all, by the discovery and the employment of talents, that success can be obtained. Here, instead of taking advantage of foibles, we must fear them; we must raise men above their weaknesses, not lead them into them.

‘ The art of governing in society may therefore be said to consist in flattering vice and folly with address; and the art of administration, in combating them with judgment. The knowledge of mankind required in the two cases is very different: in the one, they must be known by their weakness; in the other, by their strength. The one takes part with failings, for little ends; the other discovers great qualities, which are mingled with those very faults. The one, in short, seeks little blemishes in great men; and the other, in dissecting great men, must often perceive the same spots: for perfect characters exist only in Utopia.

‘ Let us now examine, if this kind of genius and observation agrees equally with the character of the two sexes. I know that there are women who have reigned, and who still reign with lustre. Christina in Sweden, Isabella of Castile in Spain, and Elizabeth in England, have merited the esteem of their age, and of posterity.

We saw, in the war of 1741, a princess, whom even her enemies admired, defend the German empire with no less genius than courage; and we behold, at this day, the Ottoman empire shaken by a woman. But, in general questions, we should beware of taking exceptions for rules; we ought to attend only to the ordinary course of nature.

‘It therefore becomes necessary to inquire, if in society the women being less engaged in action, and in general less fit for it, can know so well as the other sex, the talents of men, their use, or their extent; if great views, and the application of great principles, including the habit of seizing at a glance the result of things, correspond not ill with the prolixity of their imagination, or at least with the arrangement of their ideas. It is character chiefly which governs; it is the vigour of the soul which gives impulse to genius, which strengthens and extends political capacity. But this character is seldom formed but by great commotions; by great hopes, by great fears, and by the necessity of being continually engaged in action. Is not then the character of women in general, better calculated for elegance than for sway?—for attraction than for command?—Does not their rapid imagination, which often makes sentiment precede thought, render them more susceptible of prejudice or of error in the choice of men?—Would not one be in danger of abuse, would not one even run the risk of their displeasure, if he should say, that in the distribution of their esteem they would set too high a value upon external accomplishments; and, in short, that they would perhaps be too easily led to believe, that an agreeable man was a great man?—

‘Yet Elizabeth was not free from this censure. The inclinations of her sex stole beneath the cares of the throne, and the grandeur of her character. We are chagrined at certain times, to see the little weaknesses of a woman mingle with the views of a great mind. If Mary queen of Scotland had been less fair, perhaps her rival had been less cruel. This taste for coquetry, as is well known, furnished Elizabeth with favourites; in the choice of which she judged more like a woman than a sovereign. She was always too ready to believe, that the power of pleasing her implied genius.

‘That so much celebrated queen exercised over England an almost arbitrary sway; at which perhaps we ought not to be surprised. Women in general on the throne are more inclined to despotism, and more impatient of restraint than men. The sex, to whom nature has assigned power by giving them strength, have a certain confidence which raises them in their own eyes; so that they have no need of manifesting to themselves that superiority of which they are sure. But weakness, astonished at the sway which she possesses, shakes her sceptre on every side, to establish her dominion.

‘Great men are perhaps more carried to that species of despotism which arises from lofty ideas; and women, above the ordinary class, to the despotism which proceeds from passion. The last is rather a folly of the heart, than the effect of system.

‘One thing which favours the despotism of female sovereigns is, that the men confound the empire of their sex with that of their rank. What we refuse to grandeur, we pay to beauty. But the dominion of women, even when arbitrary, is seldom cruel. Theirs is rather a despotism of caprice, than of oppression. The throne itself cannot cure their sensibility; they carry in their bosoms the counterpoise of their power.’

With

With respect to the question, whether the male or female sex be most capable of friendship, after urging some objections against the determination of Montaigne, who has given it positively against the women, our author seems upon the whole to admit, that friendship in women is more rare than among men; but he thinks at the same time, that with the former it must be more delicate and tender. Concerning love, the author alledges, that when it is a passion, women are more constant than men; but when it is only an appetite, they are more libertine.

After these subjects we meet with a historical view of the decline of serious gallantry, and of the progress of society in France. To the end of this section, the work is chiefly a translation from the French of M. Thomas, which Mr. Russell has greatly improved in point of method, composition, and sentiment. He has also added a section on the progress of society in Britain, and of the character, manners, and talents of the British women. This subject is so interesting, and treated with such solidity of observation, that we cannot forbear presenting our readers with a part of it.

“ The manners of the two sexes, as has been already observed, generally keep pace with each other. In proportion as the men grew regardless of character, the women neglected the duties of their sex. Though little inclined to hoarding, they are not perhaps less disposed to avarice than men: gold to them is desirable, as the minister of vanity, voluptuousness, and shew. It became their supreme object, and the only source of matrimonial union, to the exclusion of that tender sentiment which alone can give strength to the sacred tie, or pleasure to the nuptial state. The young, the beautiful, the healthful, were wedded—though not always with their own consent—to age, deformity, and disease; virtue was joined to profligacy, and wantonness to severity.

“ Such marriages were necessarily destructive of domestic felicity. The want of cordiality at home naturally leads us abroad, as the want of happiness in ourselves leads us to seek it in externals, and to torture imagination for the gratification of appetites, which, undepraved, are simple and uniform. New amusements, and societies of pleasure, were every day formed; new modes of dissipation were invented; the order of nature was changed; night and day were inverted; and fancy and language were exhausted for names to the assemblies of politeness and gallantry. Nothing is so oppressive as time to the unhappy, or thought to the vacant mind: these were not all enough. They seemed afraid of themselves, and of each other. The husband had one set of visitors, the wife another; he prosecuted his pleasures abroad, she entertained her friends at home; or resorted to some place of public amusement, or private pleasure. In a free country, it is unpardonable in a man to accuse his wife without evidence, or to pretend to abridge her liberty;—and the guilty are silent for their own sakes. It was often morning before they met at their joyless home.

“ A spirit

A spirit of gaming, which mingled itself with dissipation and pleasure, afforded a new pretence for nocturnal meetings. Money lost at play must be paid some how; it is a debt of honour; and, to preserve family-peace, it is to be feared that women of virtuous principles have often sacrificed something more precious than their jewels. At any rate gaming discovers the temper, ruffles the passions, corrupts the heart, and breaks down the strongest barrier of virtue,—a decent reserve between the sexes.

Love grew confident, as beauty became more accessible; and the freedom of manners permitted the warmest declaration without offence. The opportunities of gratification were infinite; the motives of restraint were few; and the temptations were many and great. A general sensuality was the consequence. Conjugal infidelity became common.

Men of spirit obtained divorces. But these, instead of enforcing the obligation of the marriage vow, by the fear of public shame, appeared to have a quite contrary effect; they only propagated weakness: the seducing example of human frailty remained, the odium was forgot; while the equity of the sentence was disputed, or its severity blamed. Husbands were loudly accused of libertinism, and justly of neglect. The women continued to make reprisals; or make up their wants; the practice triumphed. Prudent men overlooked such liberties, when conducted with decency, which it must be owned was seldom violated; and good-natured husbands in general begin to adopt a polite opinion, which will at least be conducive to private peace; viz. That a man is not more dishonoured by the amours of his wife than by any other deviation of taste, or than she is by those of her husband.

In short, unless manners take a turn, there is reason to believe that our British ladies, once so remarkable for modesty, chastity, and conjugal fidelity, will soon equal their sisters of France in impudence, levity, and incontinence; as we already rival our continental brethren in foppery, falsehood, inconstancy, vanity,—and in all their unmanly pleasures, capricious appetites, and emasculating luxuries.

This ingenious Essay is both philosophical and entertaining, and may be considered as the most complete treatise on the female mind and character, that has hitherto been published.

XII. *Letters of Lady Rachel Russell; from the Manuscript in the Library at Woburn-Abbey. To which is prefixed, An Introduction, vindicating the Character of Lord Russell, against Sir John Dalrymple, &c. 4to. 8s. boards. Dilly.*

THIS lady was wife to the virtuous and unfortunate lord Russell, son of the earl of Bedford, who was beheaded in the year 1683. The letters here published are chiefly those of her ladyship, with a few others, from different persons, to her. They were copied from the originals by Thomas Sellwood, who lived in her family, from whose manuscript, in the library at Woburn abbey, they have been faithfully transcribed for the press. We cannot expect to be gratified, either with historical anecdote, or the gay effusions of imagination, in the
epistolary

epistolary correspondence of a lady who passed the years of a disconsolate widowhood in the shade of retirement, devoted to the exercise of religious duties, and the education of her children; but if good sense, social sympathy, fortitude, and fervent piety, have any claim to attention, these Letters will communicate deep impressions to the mind of a serious reader, and afford a striking example of female virtue. The following letter, written about two months after the execution of her husband, may serve as a specimen.

‘ Lady Russel to Doctor Fitzwilliam.

‘ I need not tell you, good doctor, how little capable I have been of such an exercise as this. You will soon find how unfit I am still for it, since my yet disordered thoughts can offer me no other than such words as express the deepest sorrows, and confused, as my yet amazed mind is. But such men as you, and particularly one so much my friend, will I know bear with my weakness, and compassionate my distress, as you have already done by your good letter, and excellent prayer. I endeavour to make the best use I can of both, but I am so evil and unworthy a creature, that though I have desires, yet I have no dispositions or worthiness, towards receiving comfort. You that knew us both, and how we lived, must allow I have just cause to bewail my loss. I know ’tis common with others to lose a friend; but to have lived with such a one, it may be questioned how few can glory in the like happiness, so consequently lament the like loss. Who can but shrink at such a blow, till, by the mighty aids of his Holy Spirit, we will let the gift of God, which he hath put into our hearts, interpose? That reason which sets a measure to our souls in prosperity, will then suggest many things which we have seen and heard, to moderate us in such sad circumstances as mine: but alas! my understanding is clouded, my faith weak, sense strong, and the devil busy to fill my thoughts with false notions, difficulties, and doubts, as of a future condition *

of prayer: but this I hope to make matter of humiliation, not sin. Lord let me understand the reason of these dark and wounding providences, that I sink not under the discouragements of my own thoughts: I know I have deserved my punishment, and will be silent under it, but yet secretly my heart mourns, too sadly I fear, and can’t be comforted, because I have not the dear companion, and sharer of all my joys and sorrows. I want him to talk with, to walk with, to eat and sleep with; all these things are irksome to me now; the day unwelcome, and the night so too; all company and meals I

* Two or three words torn off.

would avoid, if it might be; yet all this is, that I enjoy not the world in my own way, and this sure hinders my comfort; when I see my children before me, I remember the pleasure he took in them, this makes my heart shrink. Can I regret his quitting a lesser good for a bigger? O! if I did stedfastly believe, I could not be dejected. For I will not injure myself to say, I offer my mind any inferior consolation to supply this loss. No, I most willingly forsake this world, this vexatious, troublesome world, in which I have no other business but to rid my soul from sin; secure by faith and a good conscience my eternal interests, with patience and courage bear my eminent misfortunes, and ever hereafter be above the smiles and frowns of it. And when I have done the remnant of the work appointed me on earth, then joyfully wait for the heavenly perfection in God's good time, when by his infinite mercy I may be accounted worthy to enter into the same place of rest and repose, where he is gone, for whom only I grieve I do * fear. From that contemplation must come my best support. Good Doctor, you will think, as you have reason, that I set no bounds, when I let myself loose to my complaints, but I will release you, first fervently asking the continuance of your prayers for

Your infinitely afflicted, but very faithful servant,
Woborne Abbey, 30 Sept. 1683. R. RUSSELL.*

In a letter to king Charles, her ladyship expresses her sorrow at a report that the paper delivered by lord Russel at his death to the sheriff, was not his own; declaring she can attest, in the most solemn manner, that during his imprisonment, she had often heard him discourse of the matters contained in that paper, in the same expressions he therein used; and that others of the few relations who were admitted to see him can aver the same fact.

In the Introduction to these letters, several arguments are produced, vindicating the propriety of lord Russel's conduct relative to the charge of his intriguing with the court of France, which certainly have great weight. The author there observes, that considering the secret views of the English court at that time were unfavourable both to religious and civil liberty, lord Russel was so far from being blameable in conferring with his friend and relation Rouvigny, though a French agent, with the design of counteracting the schemes of administration, that it evidently demonstrated his love to his country.

* A word torn off.

XIII. *Medical Essays.* By John Armstrong, M. D. 4to. 2s.
Davies.

IT affords us pleasure to behold the ingenious author of these Essays contributing to the stock of medical observations; and though we sincerely wish him long to enjoy uninterrupted health and happiness, we care not how soon he be again taken ill of another scribbling fit, as himself facetiously expresses it.

The first Essay is of theory, which Dr. Armstrong very justly considers as rather of prejudice than advantage to the practice of physic, when carried beyond certain bounds. 'To observe distinctly, says he, with sufficient attention and accuracy; and to reason judiciously from observation, is as much as the human faculties should ever aspire at in the science of medicine.'

The second Essay treats of the instruments of physic. The author there observes that there are many reasons for supposing the most violent cathartics and emetics, and even some poisons, in small doses, the best alteratives: and as the number of these is not extraordinary, he thinks they are more naturally objects of experiment than the infinite variety of esculent herbs.

The third, fourth, and fifth Essays are respectively employed on fevers, a few capital remedies in fevers, and on bleeding. With regard to bleeding the doctor informs us, that, contrary to the opinion of Boerhaave, who considered venæsection as of no advantage for preventing suppuration in a pleurisy after the fourth day, he (our author) ventured at once to draw off ten or twelve ounces of blood the very first time he saw the disease, though the patient, a strong labouring man, in the vigour of life, was then in the fifth day of the pleurisy. The evacuation had so good an effect, that he repeated it occasionally till all the symptoms of the disease disappeared; and the patient was soon restored to perfect health.

Dr. Armstrong concludes, that as far as he has observed, blistering is of very little use by way of stimulus to the circulation in low fevers, even when attended with nervous symptoms, where generally the most is expected from it. He tells us, that in fevers of that sort, he has many times found very happy effects from bathing the feet in hot water, and afterwards fomenting them with hot wine, or spirit of wine. He declares himself in favour of the propriety of making experiments on the effects of bathing in fevers; and also of prudently indulging febrile patients in their longings for any particular sort of food, which he considers as indications of a salutary tendency.

The

The following are the subjects of the remaining Essays which we have not specified; viz. Blistering, Of Cordials in Fevers, Of Ventilation and Fresh Air in Fevers, Of Bathing in Fevers, Of Longings in Fevers, Some Thoughts on the Gout and Rheumatism. These Essays in general are short, but the observations they contain are judicious, and the conjectures founded on reason.

In the last Essay, Dr. Armstrong favours us with a few particulars relative to his history as a physician and an author. In the former of these capacities, he has, it seems, like all men of eminence, experienced the detraction, and malignant insinuations of the invidious part of his profession; and respecting his character as an author, he complains of having suffered from the unmerited severity of criticism. For our own part, we ingenuously declare, that we entertain the highest opinion of Dr. Armstrong's knowledge as a physician, and of his genius as a poet; and if ever any of his works drew from us a stricture unfavourable to his literary fame, it proceeded from no other motive than the desire of impartially distinguishing the exceptionable parts of his productions from those which were entitled to applause. The imperfections of human nature will plead in extenuation of the blemishes of authors of acknowledged merit; and the approbation of criticism can never be more honourable than when accompanied with such freedom of censure as testifies a scorn of adulation in those who bestow it.

FOREIGN LITERARY INTELLIGENCE.

14. *Lettres Edifiantes et Curieuses écrites des Missions Etrangères, par quelques Missionnaires de la Compagnie de Jésus, XXXIXme. Recueil.*
1 vol. 12mo. Paris.

THIS well known work may perhaps be considered as one of the most solid and conspicuous effects produced by the many missions into foreign parts. Its continuation had been suspended for several years, and is now revived with the present volume: in which, among several repetitions of things long before known, we meet with many curious, instructive, often entertaining, and sometimes very surprizing accounts of those remote regions and their inhabitants. The following passage, for example, in Letter IV. from Father Horta, an Italian Jesuit, dated Isle de France, 1766.

‘ Their entertainments are always attended with some theatrical exhibitions, performed by young actors of *twelve or fifteen years of age*. The memory of these children is what has surprised me: they know by heart *forty or fifty* comedies, the shortest of which generally lasts *five hours*. They carry their stage every where with them: and when called upon, present the volume of their plays; as soon as any comedy is chosen, they instantly exhibit it without any further preparation or rehearsal.’

VOL. XXXV. May, 1773.

C c

Forty

Forty or fifty long comedies, got by heart in such perfection, at so early an age, by so many strolling companies, appears to us indeed not only surprizing, but an amazing phenomenon. We even doubt whether one single similar company of children could be collected from all the regions of the Western world.

We therefore congratulate the reverend missionary on his discovery of this race of intellectual giants in Tunquin; but would by all means advise his publisher very attentively to compare all the circumstances with all his expressions, in acquitting himself of his task; lest, while the reverend fathers are endeavouring by their sermons, &c. to plant the Catholic faith in the Indies, their epistles might unfortunately create historical scepticisms in Europe.

15. *Anecdotes Arabes et Musulmanes, depuis l'An de J. C. 614. Epoque de l'Etablissement du Mahometisme en Arabie par le faux Prophete Mahomet, jusqu'à l'extinction totale du Califat en 1538.* 1 vol. 8vo. Paris.

This bulky collection of Arabian and Mahometan anecdotes, appears to be compiled from well known printed works; though its writer never condescends to quote his vouchers.

A complete, well authenticated, and well written history of Mahomet and his successors, drawn up from original manuscript sources, many of which are said to be in the French king's library, is still a great desideratum in historical learning.

16. *Elémens d'Histoire Générale. Première Partie. Histoire Ancienne.* Par M. l'Abbé Millot, des Académies de Lyon et de Nancy. 4 vols. 12mo. Paris.

The beginning of a very useful work, digested with judgment, and written with spirit, taste, and elegance.

17. *Histoire de la Maison de Bourbon.* Par M. Désormeaux, *Historigraphe de la Maison de Bourbon, &c.* 4to. (with fine Plates, and elegant Decorations) Paris.

This genealogical history of the house of Bourbon treats of an important subject; but appears upon the whole, better printed than written.

18. *Essai de Physique sur le Système du Monde.* Par P. B. Deshayes, *Docteur en Médecine.* 12mo. Paris.

This writer proves himself one of the most venturous world-builders and book-makers that ever came to our knowledge; for without consulting either nature by experiment, or reason by reflexion, he frames a system of general physics with as much ease and expedition, as children build a house with cards; and appears to be as little concerned for its solidity or duration.

'The system, I propose, says he, is, if you will, a dream: I will therefore speak in it with as great an authority as in a dream.' An ingenuous declaration, sufficient to lull his readers asleep, and to preclude all criticism.

19. *Le Nature dévoilée, ou Théorie de la Nature, dans laquelle on démontre par une Analyse exacte de ses-Operations, Comment et dequoi toutes choses prennent naissance, comment elles se convertissent, se détruisent, et se réduisent de nouveau en leur Essence primordiale.* 2 vols. 12mo. Paris.

The unintelligible reveries of some ardent, insatuated, delirious adept in alchemy.

20. *Le Luxe : Poème en Six Chants; orné de Gravures, avec des Notes Historiques & Critiques, suivi de Poësies diverses. Par M. le Chevalier de Coudray. 8vo. Paris.*

An agreeable production of candour, ingenuity, and humour.

21. *Méthode pour étudier l'Histoire, avec un Catalogue des principaux Historiens, accompagné de remarques sur la bonté de leurs Ouvrages, et sur le Choix des meilleures Editions. Par M. l'Abbé Lenglet Dufrenoy. Nouvelle Edition, revue, corrigée et considérablement augmentée, Par M. Drouet, Bibliothécaire de Messieurs les Avocats. Paris. 15 vols. 12mo.*

This well known work has, by Mr. Drouet, been so considerably improved, in every respect, that it may almost be considered as a new performance.

22. *Avis aux Laboureurs de Bresse sur la Culture du Lin. Par M. de Borssat, Ecuyer, Seigneur de la Perouse. A Bourg en Bresse. 8vo.*

A short, plain, judicious, and very useful publication.

23. *L'Empire de Russie, son Origine, et ses Accroissemens. Par M. d'Anville. 12mo. Paris.*

Delineated on the same plan as the Turkish empire, and executed with equal precision.

24. *Histoire des Philosophes anciens jusqu'à la Renaissance des Lettres, avec leur Portraits. Par M. Saverien. 5 vols. 12mo. Paris.*

The materials of this elegant and entertaining work are chiefly drawn from Diogenes Laërtius. Mr. Saverien might perhaps have added to its merit, by inserting Lucretius, and disposing the figures of this curious picture of human life and opinions in an order more consonant to chronology. It concludes with Arnaldus de Villa Nova.

25. *Histoire abrégée des Philosophes et des Femmes célèbres. Par M. de Bury. 2 vols. 12mo. Paris.*

The design of this performance is the instruction of youth : and probably it was in order to enliven their entertainment, that M. de Bury has added the history of ladies to that of philosophers, whom he traces as far back as Adam.

26. *Théorie et Pratique des Longitudes en Mer, publiées par Ordre du Roi. 8vo. Paris.*

This ingenious work of M. de Charnieres contains a complete description of the megameter, with figures and verifications; the notions of the sphere, of trigonometry, parallaxes and refractions, necessary for the understanding and applying the distances from the moon to the stars, to the investigation of longitudes; and concludes with many necessary and useful tables.

It has met with the warmest approbation of the French Academy of Sciences, as being an accurate and complete performance.

27. *Traité de Plutarque sur la Manière de discerner un Flatteur d'avec un Ami; et le Banquet des Sept Sages, Dialogue du même Auteur, revu et corrigé sur des Manuscrits de la Bibliothèque du Roi; avec une Version Française et des Notes. Par M. la Porte du Theil, de l'Académie des Inscriptions et Belles Lettres. Paris. 8vo.*

We mean not to depreciate the merits of any ancient or modern guide through the journey of life, by observing that few have gained and preserved so general and so sincere an esteem and affection as that very sensible and good natured old father, Plutarch. For

nearly sixteen hundred years he has been talking over a variety of topics to most men of sense of all polite nations; and while there yet remains any love of truth, of candour, and virtue among mankind, he will ever be listened to with unwearied attention.

It is with peculiar pleasure we have lately heard him, through M. du Theil's means, faithfully deliver in pure French his method of discerning a flatterer from a friend, and invite the modern beau monde to the banquet of the seven wise men of antiquity. Few voluptuaries of the *Savoir Vivre* Clubs we suppose, will decline his invitations: An entertainment à la Grecque, promises some novelty; and a refined taste will hardly think it inferior to that at a masquerade, or a turtle feast.

28. *Filosofia Frankliniana Delle Punte preservatrici dal Fulmine, particolarmente applicata alle Polveriere, alle navi la Sancta Barbara in Mare; Dissertazione di P. Giambattista Toderini, della Compagnia di Gesù. Letta in una adunanza accademica degli Joneutici nel Palazzo del Sig. Conte Piazza in Forlì, l'anno 1770. In Modena. 4to.*

A multitude of disasters annually caused by lightning in the warm climate of Italy, and especially that dreadful one which some years ago befel the city of Brescia, by the explosion of a powder-magazine, determined the rev. father Toderini to apply Dr. Franklin's electrical experiments to the purpose of securing for the future his country from similar accidents, and to propose several other judicious expedients for the preservation of houses, ships, and lives. His dissertation has been warmly applauded in Italy, and highly approved by the king of Prussia, to whom it has been presented.

MONTHLY CATALOGUE.

POLITICAL.

29. *Observations on a late Publication entitled, "Memoirs of Great Britain, by Sir John Dalrymple," in which some Errors, Misrepresentations, and the Design of that Compiler and his Associates are detected. 4to. 2s. Almon.*

THE most essential observations produced by this writer are of the same nature with what we urged in our preceding Review, relative to the transaction of bribery mentioned in Barrillon's letters. We admit the validity of the observer's remarks, so far as they regard the exculpation of lord Ruffel and Algernon Sidney, but we cannot help expressing our warmest disapprobation at the petulant strain of invective and acrimony with which he has treated the author of the Memoirs. It is more consistent with the candour becoming an inquirer after truth, as well as more honourable for the memory of the celebrated patriots abovementioned, to defend their reputation by fair and liberal arguments, than by insinuations injurious to the credit or disinterestedness of the person, by whom, in the course of historical researches, the charge discovered against them is exhibited to the public in the terms in which it was found. Sir John Dalrymple's veracity has no connexion with

with either the truth or falsehood of Barillon's representation; and whatever we determine respecting the evidence of the latter, the character of the former ought to remain totally unaffected and inviolate.

30. *An Examination into the Nature and Evidence of the Charges brought against Lord William Russell and Algernon Sidney, by Sir John Dalrymple, Bart. in his Memoirs of Great Britain. By Joseph Towers. 8vo. 1s. Towers.*

The strongest arguments contained in this pamphlet are likewise those on which, in our review of Sir John Dalrymple's Memoirs, we rested the exculpation of Lord Russell and Algernon Sidney. The author, however, through excess of zeal in their defence, endeavours to repel the charge by additional considerations, which neither operate in favour of the persons whose reputation he vindicates, nor are admissible in an impartial enquiry.

31. *A short Introduction to an Inquiry into the present State of the Bodies elective of the People's Part of the Legislature. 4to. 6d. Evans.*

The intention of this piece is to shew, that though by the constitution of our government the free election of members of the house of commons is the essential right and privilege of the people, yet it is in many cases determined by the undue influence of an individual; and that till this practice be abolished, no important benefit can result to the people from their representation in parliament.

32. *Debates and Proceedings of the British House of Commons, from 1761 to 1772. 4 Vols. 8vo. 1l. 1s. boards. Almon.*

Access to the house of commons is of late become so difficult, that fictitious speeches attributed to the members may be imposed upon the public as genuine. As far as we can judge, however, of the debates in this collection, they appear not to be void of authenticity; at least they are not servilely copied from those which have been published in the News-papers.

33. *An Essay on the Causes of the present high Price of Provisions, as connected with Luxury, Currency, Taxes, and National Debt. 8vo. 1s. 6d. Dilly.*

So many different opinions have been published on this subject, that till each of them is canvassed by such satisfactory evidence as the parliament only can obtain, it would be superfluous to enter upon an examination of the causes alledged by this author. That luxury operates in a great degree, however, appears to be incontestible.

34. *A Drapier's Address on the Causes of the present Dearness of Provisions. 8vo. 6s. Longman.*

One would think that the writer of this paper was utterly unacquainted with every thing that had been said and written on his subject before he undertook to enlighten it: not a syllable is

here to be found but what has been twenty times repeated. Large farms and inclosures are formally handed to the reader as occasioning the high prices; and in a style and manner as if no mortal before had supposed the same thing: nor does he speak of inclosures in general, but those of wastes and heaths. At p. 32, he gives us the history of the bounty, by assuring his readers that it originated in 1752, from three Norfolk lords; and that it was four shillings a quarter for wheat. At p. 39, he tells us, our importation of oats from Holland is owing to the soil of that country being peculiarly adapted to that sort of grain; is this author to be told that Holland grows NONE! and that the soil is peculiarly adapted to nothing but what it is peculiarly applied to, viz. grass?

We disapprove of the intelligence given to the house of commons by Mess. Smyth and Farrow, as much as our author can do, being convinced it was a string of absurdities; but we found our opinion on circumstances essentially different. In a word, we do not remember to have read a weaker, or a more uninformed production than this, which ought to have appeared at the beginning of the sessions, instead of the end of it.

35. *A Plea in Favour of the Shipwrights belonging to the Royal Dock Yards, humbly offering Reasons to the Public for an Addition to their Pay: with a Method to effect it.* 8vo. 6d. Crowder.

The author of this plea lays before the public the necessitous situation of the shipwrights; offering likewise strong arguments why they ought to be relieved, and pointing out a method for that purpose. On this subject we can only express a desire, that the legislature should find it convenient to alleviate the distresses of such useful members of the community.

36. *The State of Chimney-Sweepers young Apprentices.* By J. Hanway, Esq. 12mo. 6d. Wilkie.

This pamphlet discovers the feelings of a heart strongly actuated by the principles of humanity and disinterested benevolence. There is certainly no class of human beings in these kingdoms, whose wretched situation claims so much the attention of the public as that of the chimney-sweepers apprentices. Though useful members of the community they are excluded from the enjoyment of almost every comfort of life; and what is yet more lamentable, are suffered to exist in total ignorance of the duties of religion. In short, the melancholy state of these boys, in every circumstance, is such as disgraces the humanity of the nation, and calls aloud for the interposition of all those who can be moved with the supreme distress of so unfortunate a part of the race of mankind. The design of Mr. Hanway by the present pamphlet, is to promote a scheme for relieving these distressed objects; and it gives us great pleasure to find, that several gentlemen have already formed themselves into a committee for the purpose. The day of meeting of this committee is Thursday morning at eleven o'clock, at John's Coffee-

Coffee-house, near the Royal-Exchange. Subscriptions are received by Messrs. Drummonds, Charing-cross; Hart and Co. Pall-Mall; Hoare's and Co. Fleetstreet; Sir Charles Asgill and Co. Lombard-street; John Thornton, Esq. Church-alley, Lothbury; the rev. Mr. Burrows, Great Russell-street, Bloomsbury; and J. Hanway, esq. Red Lyon Square, Holborn, who, we presume, is the author of this laudable design.

NATURAL HISTORY.

37. *Observations upon Lightning, and the Method of securing Buildings from its Effects, in a Letter to Sir Charles Frederick, &c. &c. &c. By B. Wilson, F.R.S. and Ac. Reg. Up. Soc. and others.* 4to. 2s. 6d. L. Davis.

This letter was written in consequence of a difference in opinion among the members of a committee appointed at the instance of the Board of Ordnance, to contrive the best method of securing his majesty's magazines of gunpowder at Purfleet from accidents by lightning. The subject of controversy was, whether the metal proposed for conductors to those buildings, should be pointed at the top or not. It seems to be fully ascertained by Mr. Wilson and others, that the conductors ought not to be pointed; and for this opinion several reasons are produced. It may be sufficient to inform our readers that these gentlemen consider the pointing of metal as a practice tending to solicit the lightning, and that it not only contributes to increase the quantity of every actual discharge, but also frequently occasions a discharge where it might not otherwise have happened.

38. *Genera of Birds.* 8vo. 2s. sewed. White.

This learned and ingenious naturalist presents us with an accurate description of ninety-three different genera of birds, arranged chiefly according to the system of Linnæus. The treatise is introduced with a Preface, in which an account is delivered of the various external parts of birds, their flight, nuptials, nidification, and eggs. Mr. Pennant's descriptions are concise and just, and his method of arrangement may be considered as an improvement in the science of ornithology.

M E D I C A L.

39. *A new Dissertation on Consumptions. With a rational and practical Method of Cure proposed.* 8vo. 1s. Chandler.

A futile, useless, and despicable pamphlet, in which nothing can be discovered but the ignorance and affectation of the compiler.

40. *A Description of the human Eye, and its adjacent Parts; together with their principal Diseases, and the Methods proposed for relieving them.* By Joseph Warner, F.R.S. 8vo. 2s. 6d. L. Davis.

The subject of this treatise is discussed in a plain, judicious, and instructive manner, calculated for the improvement of young physicians and surgeons. Mr. Warner writes from his

own observation, which appears to be extensive; and he has here recommended the occasional use of two instruments for the more safe and easy extraction of the cataract.

P O E T R Y.

41. *The Monument in Arcadia: a Dramatic Poem, in Two Acts.*
By George Keate, Esq. 4to. 2s. Doddsley.

The abbé Du Bos, in his Critical Reflections on Poetry and Painting, mentions with great encomium a picture of Poussin, wherein are represented some Arcadian shepherds and shepherdesses, who contemplate a monument, on which they read this inscription, ET IN ARCADIA EGO, "I too was an Arcadian."

The piece before us is formed on the subject of Poussin's picture.—Dorastus, a rich shepherd of Arcadia, has an only daughter, named Euphemia, who is carried away captive to Sparta. After many ineffectual attempts to discover and retrieve her, he retires into a hermitage, where he spends his days in philosophical retirement, sometimes diverting his melancholy by strewing flowers round a monument and a statue, which he had erected to the memory of his daughter, supposing her to be dead.

Euphemia's happy return, after fifteen years absence, is the subject of this dramatic poem. The moral which it conveys is a reliance on Providence. This is prettily expressed in the epilogue.

' Mortals, who this drama view,
Own you not its moral true?—
Virtuous minds should ne'er despair;
They are Heav'n's peculiar care,
Who teaches suffering man to know
Hope's the counterpoise of woe.

' But if Hope unlicens'd reigns,
Wildly seeks ideal plains,
Pictures joys it ne'er can meet,
Paths ne'er trod by human feet;
Then, ah! then expect to find
Arcadia's only in the mind.'

This piece, as the author himself observes, is probably of too serious a cast for public representation: but it is one of those productions which cannot fail of giving pleasure to a reader of taste and sensibility.

42. *Poems.* By J. C. late of Trinity-Hall, Cambridge. 8vo.
1s. Kearsley.

This publication contains the following pieces, viz. The Prospect of Ruin, a Satire, Zara to Sydney, Abelard to Eloisa, The Ideas of Happiness imaginary, a Satire, Phædra to Hippolytus, translated from Ovid.

Abelard writes to Eloisa in the following strain:

' Too late I view the horror of my crime;
Now torture closes a celestial time.

Yet

MONTHLY CATALOGUE.

Yet when I heard the savage, stern decree,
 'Twas trifling pain to what I felt for thee.
 But horror, horror! See my Eloise led,
 Drooping, supported, pale, and almost dead.
 Those charms are fled that wanton'd in her face,
 Those beauties die, that prided in their place,
 Bleeding I lay—she starts, and gaz'd around,
 Then fainting fell upon the gentler ground.
 No kind assistance finds my shrieks, my cries,
 To ev'ry shriek; an answering shriek replies.
 My plaintive eyes to heav'n I raise in vain,
 My pray'rs but prove as fruitless as my pain.—
 ' There as I lay, all languid on the stones,
 An image that humanity disowns,
 Yet unconcern'd, th' assassins smile around,
 My blood still flowing on the blushing ground:
 There too, my Eloise was lifeless laid,
 A scene to melt barbarity display'd.'

The circumstance to which Abelard here alludes, if introduced at all, should be mentioned with the utmost delicacy. Little can be said in behalf of this writer's sentiments or poetry.

43. *The Rape of Pomona. An Elegiac Epistle, from the Waiter at Hockrel, to the hon. Mr. L—tt—n.* 4to. 1s. Bladon.

This poem, we are informed in an advertisement, is said to be the production of a Cambridge student, who had disguised himself as a waiter, and hired at an inn at Hockrel, from pure love of his dear Sally, the poetical Pomona, who served the guests with fruit. The lover's stratagem, however, proved unsuccessful, for Pomona elopes with a more fortunate innamorato. The epistle had been more properly termed satirical than elegiac; appearing to be not so much the effusion of disappointed love, as of spleen and resentment. Considered in the latter view, it is not without a just claim to poetical merit; and if the author has lost his mistress, the misfortune is in some degree compensated by the favour of the muse.

44. *Six Pastorals.* By P—N—. 8vo. 1s. Allen.

Could the amiable qualities of the heart alone entitle a writer to reputation in poetry, the author of these Pastorals would merit uncommon approbation; but if they cannot bid defiance to criticism, they ought at least to disarm it of poignancy.

45. *The Love of Order: a Poetical Essay. In three Cantos.* 4to. 1s. 6d. Doddsley.

The author of this Essay describes the Love of Order chiefly as a principle of virtue regulating every stage of human life. The poem in general partakes of the uniform tenor of the subject, but is frequently enlivened by the agreeable imagery introduced into the illustration.

46. *The Swedish Curats.* By Mr. Jerningham. 4to. 1s. Robson.

Ever one who is acquainted with the revolutions of Sweden, knows that after the famous Gustavus Vasa had escaped the massa-

in a disguise at Stockholm, he went in disguise to the province of Dalecarlia. In his journey thither he narrowly escaped being betrayed, by the treachery of a gentleman at whose house he was secreted; but being, by the assistance of the mistress of the house, enabled to escape, he was concealed by a curate in his parish church. Here the scene of the poem before us opens. Gustavus and the curate are introduced in the church at midnight, the former animated with hopes of revenging the deaths of the Swedish nobility, and of shaking off the yoke of slavery under which his country laboured, the latter exhorting him to persevere in his design. The curate's character, as here drawn, is very amiable, and the sentiments of both the speakers are such as Englishmen cannot fail of reading with satisfaction.

We perceive with pleasure, by this specimen, that our author's talents are not confined to tender subjects.

47. *The Tears of Cambria. A Poem. Inscribed to the honourable Society of Antient Britons.* 4to. 1s. 6d. Kearsley.

The genius of Wales is here represented as lamenting the indignity offered to the Antient Britons, in being refused an audience at St. James's on St. David's day. We heartily sympathize with the disconsolate lady on the mournful event, which it must be acknowledged she bewails in tolerably plaintive strains; but we cannot help feeling some disgust at the uncommon length of her periods, and the want of divisions into paragraphs. These circumstances afford ground to suspect that the Tears of poor Cambria proceed rather from the pungency of the look than any heart-felt disaster. For were she really so deeply afflicted as she pretends, the blubbering and sobbing, so natural in such a situation, ought certainly to have occasioned more frequent interruptions in her lamentation.

48. *The Pandemonium Ballot; or the Leadenheads at Loggerheads. In Three Cantos.* By Walter Wagstaff. 8vo. 2s. Griffin.

A satirical representation, in Hudibrastic verse, of the conduct of certain directors, respecting the late intended measure of sending supervisors to the East Indies; by a person who is no friend to the former chairman of the court.

49. *Good Friday, a Poem.* 4to. 1s. Doddsley.

This piece is said to be the production of a clergyman lately deceased, and to have been by him intended for the press. The subject is the crucifixion of Christ. There is a paraphrase in it, extending to fifty lines, of our Saviour's address to his weeping followers, Luke xxiii. 28. which is a little unsuitable to the circumstances of the speaker. The poetry is tolerable.

N O V E L S.

50. *The Sentimental Spy; or the Adventures of a Footman.* 2 Vols. 12mo. 6s. sewed. Lowndes.

If such books answer the ends of publication to the author and to the bookseller,

'There's still encouragement for those who write.'

51. *The Self-Detected: or the History of Lord Byron.* 2 Vols. 12mo. 6s. sewed. Bell.

This novel is of a different texture from the foregoing one, and manufactured in a much better manner. It is written in an easy style, and the title-page is ingeniously enough contrived to carry double, as the lord and the lady are both, in different shapes, *self-detected*.

52. *Woodbury: or the Memoirs of William Marchmont, Esq. and Miss Wallbrook.* 2 Vols. 12mo. 6s. sewed. Bell.

This is one of the prettiest novels which we have lately seen; the story is carried on in an interesting manner, and there is a general ease in the language — The parts which merit reprehension are few, compared with those which deserve approbation.

D I V I N I T Y.

53. *An Address to Drifts. To which are prefixed, Remarks on the Conduct of our modern Clergy.* 8vo. 1s. 6d. Reynel.

This writer dedicates his performance to the king; and informs him, that his observations in this pamphlet 'may, probably *confound*, if not totally *destroy* deism and infidelity.' — With just as much reason he might assure his majesty, that, if he were appointed his generalissimo, he would conquer all Europe with an army of frogs and mice.

54. *Meditations in the Seasons Spring, Summer, Autumn, and Winter.* By the rev. Robert Preston, M. A. 8vo. 2s. Dilly.

A pious production, scarcely illuminated by one ray of genius.

55. *Letters to Soame Jenyns, Esq. occasioned by his Free Enquiry into the Nature and Origin of Evil. To which are added, Three Discourses.* By the rev. R. Shepherd, B. D. 2d. Edit. 8vo. 3s. Flexney.

These letters are mentioned in our Review for July, 1768. This edition is improved by some corrections and additions.

56. *A new and faithful Translation of Letters from Mr. L'Abbé * * *, Hebrew Professor in the University of * * *. To the rev. Dr. Benjamin Kennicott. With an introductory Preface, in Answer to a late Pamphlet published with a View to vindicate Dr. Kennicott from the Arguments and Facts alledged against him in the French Letters. And an Appendix, containing some short Remarks on Dr. Kennicott's Proposals for printing by Subscription a new Edition of the Hebrew Bible. Without the Imprimature of F. T. A. Ricchini, or the Recommendation of Archbishop Assemani.* 8vo. 2s. 6d. Robinson.

This appears to be a work of considerable learning, and a severe attack upon Dr. Kennicott. A translation of it was printed the last year, and is mentioned in the XXXIVth vol. of our Review, p. 152. This edition is in many respects superior to the former.

C O N-

CONTROVERSIAL.

57. *Curfery Observations on a Pamphlet entitled, 'An Address to the Clergy of the Church of England in particular, and to all Christians in general. By Francis Woolaston, L.L.B. F.R.S. Rector of Chislehurst in Kent.' By a Layman. 8vo. 6d. Robinson.*

Some of the most rational and judicious authors have allowed, that the liturgy of the church of England, like every other human composition, is capable of improvement. But this writer wishes, that it may be transmitted to the latest posterity 'in its present perfection.'—His attack upon Mr. Woolaston is illiberal, as the reader may perceive by one of his strictures. Mr. Woolaston observes, that it is not any authority of our governors that is now called in question, but some abstruse, and perhaps unnecessary doctrines in our articles, and some few passages in our liturgy; and, above all, the form of subscribing both, that are objected against. Upon this the layman, whose performance we have now before us, makes the following remark.

'Why will not the gentleman speak out? really he mumbles like a certain animal when he has got thistles in his mouth; surely something pricks him. It would have been but civil in him to have mentioned, for our information, what these 'perhaps unnecessary doctrines' are; and indeed I think he should have done it for his own sake; for people are much divided in their opinions on that head; and some, of a very liberal turn of mind, think the Being of a God, an *abstruse unnecessary doctrine*, which ought not to be insisted upon; and, as he is so extremely shy of pointing out what he reckons such, he may be suspected as being of the same opinion. As to the *form* of subscribing, I suppose the objection can only lie against the word *unfsigned*: and if that might be changed into *signed*, I apprehend he would be perfectly satisfied; as another gentleman said he should be, if his modest proposal was agreed to; which was nothing more than to make an exceeding small amendment in the Commandments and Belief; only just to transpose the minute particle *not* from the negative precepts in the decalogue, and set it after *I believe* in the Creed.'

MISCELLANEOUS.

58. *An Address to the Public, relative to the proposed History of Cheshire. 4to. Bathurst.*

In reviewing "A Sketch of the Materials for a new History of Cheshire"*, we observed, that the author had collected great information on the subject, but were doubtful, from the expense of the work, whether it ever would be carried into execution. We likewise intimated our opinion that it ought to be conducted upon a plan more generally interesting than what

* See Crit. Rev. vol. xxxiii. p. 86.

apparently he proposed to adopt. From the Address before us, however, which, as well as the Sketch, is the production of Dr. Gower at Chelmsford, we have now the pleasure to find, that it is the author's intention to conduct this great intended work on a more liberal and extensive plan than we formerly apprehended; and also that the doubts we entertained respecting its completion are likely to be dissipated. Dr. Gower very justly observes, that it is impossible to form any probable, still less any exact estimate, either of the size or expence of this important undertaking. It is apprehended, however, that three volumes in folio will be barely sufficient to comprise all the interesting particulars; and with respect to the expence, some idea may be formed from the multiplicity of materials, which consist of copies of records in public offices, of manuscripts in private or general repositories, and of drawings and engravings. The charge, we believe, at a moderate composition, is estimated at four thousand guineas, which it is proposed to defray by subscription. We cannot avoid expressing the great satisfaction we receive from the prospect of a competent sum being raised for so laudable a purpose, not only through the bounty of those who are actuated by a provincial attachment to Cheshire, but likewise through the encouragement of such as patronise the work from a regard to the interest of learning. The plan proposed by Dr. Gower for conducting this intended history is so extensive, and includes such a variety of subjects, that the work cannot fail of gratifying the curiosity of the most inquisitive; and we have only to wish that it may be accomplished by Dr. Gower himself, who has discovered such extraordinary industry in collecting materials, and whose disinterested zeal in the prosecution of it does the highest honour to his liberality.

59. *Animadversions on the Use of Broad Wheels.* By J. Jacob. 4to. 1s. 6d. Dilly.

Mr. Jacob has here examined the point of the breadth of waggon-wheels; relative to the preservation of the public roads. The pamphlet abounds with several sensible observations. The great point it labours to prove is, that whatever breadth you allow the wheels, the weight of the load is what will decide the mischief to the roads; and he thinks the effect will be much the same whether the carriage moves on wheels or even on rollers; he therefore recommends to legislature to limit carriages to certain weights, and to induce the masters of them, if possible, to divide their teams, which he thinks would be of as much utility to their profit as to the roads.

He remarks, 'the pebbles, &c. generally used for repairing the roads are brittle, and are at once broken to pieces, by a single blow, or crushed by a weight of a certain determinate force, although they might nevertheless have sustained ten thou-

* See Crit. Rev. vol. xxxiii. p. 417.

said blows, or ten thousand times borne a weight of very little less force unbroken. Nor might they be a jot more liable to break after having withstood ten thousand shocks of considerable violence, though they might fly to pieces with the very next of a small additional weight." In another place he says, "Nothing is more certain than that two waggons built for carrying each a load under three ton, would be each drawn by four horses, two a breast, much faster and with more ease than one waggon, carrying six ton, would be drawn by ten or even twelve horses. But then, it will be said there is the expence of two carriages instead of one. There is so; but this expence is by no means double; again, the two carrying less weight will be less subject to wear and tear than the one; the conveyance will be quicker and consequently more profitable."

Mr. Jacob proposes that no waggon should have less than a six inch wheel, nor to load more than three ton. No cart less than a six inch wheel, nor load more than one ton and a half. No waggon to have more than four horses abreast, nor a cart than two abreast, or three at length. Coach and chaise wheels three inches, weight two ton.

Upon the whole, this performance, though it is by no means free from objections, yet contains many sensible remarks, which might be of use, if duly considered.

60. *A Letter to the honourable and right reverend Shute Barrington, Lord Bishop of Landaff. By Richard Edwards, Clerk. Inscribed to John Hanbury, Esq. Member of Parliament for the County of Monmouth.* 4to. 1s. Swan.

A Letter to John Hanbury, esq. member of parliament for the county of Monmouth was published the last year by Mr. Edwards*. In that letter and in the present he represents the hardships he has sustained, in consequence of having voted, according to his conscience, in favour of his particular friend.

61. *The Memoirs of Jonathan Splitfig: or the Bankrupt turned Squire.* 8vo. 1s. Allen.

The hero of these Memoirs is the son of an industrious and wealthy citizen, by whom he had been left a handsome patrimony, of which, upon entering into the fashionable modes of dissipation, he is soon entirely divested by sharpers, and reduced to bankruptcy. The story is related in a natural manner, and affords an useful example of the pernicious consequences of extravagance and folly.

62. *An Analysis of the French Orthography. By the Chevalier de Sauveuil.* 2 Vols. 12mo. 7s. Dilly.

Though in these volumes the Chevalier de Sauveuil indulges himself in an extravagance of fancy unsuitable to grammatical subjects, he compensates for this fault by a variety of ingenious remarks on the construction of the French language.

* See Crit. Rev. for August, 1772.

3. *Useful, Easy, Directions for Seamen, who use Hadley's Quadrant.* 8vo. 2s. Richardson and Urquhart.

The insufficiency of other writers is generally pleaded in excuse for offering to the public a new work upon the same subject; this indeed makes no part of our author's apology for publishing the pamphlet now before us, wherein he assures his readers, that the utility of Hadley's quadrant with respect to navigation, and his own experience in the management of that instrument in taking observations, were the principal motives which gave rise to its appearance. 'The whole book (he says) is wrote in such words as are easily understood by any common capacity. The chief reason for putting out this book was, to try to make that knowledge, which the Almighty has blessed me with, useful to somebody; for I am very sure, it is such knowledge as many seamen would be glad to have. If the navigator carefully reads the book throughout, he will be sure of finding useful things which are not mentioned in any book of instructions put into a quadrant box. When he finds more words used than he thinks enough to shew the meaning of what is there talked about, I beg he will kindly forgive me; because I heartily wish to be well understood by every seaman who does use a quadrant, or is desirous of doing so; and there are many men of this sort who love to have things made as easy to them as possible.'

With regard to the work itself we find few articles in this account of Hadley's quadrant that have not been repeatedly described by other writers; we must, however, in justice to the author, acknowledge that his illustration of the method for subdividing the degrees upon the arch of the quadrant, by means of the nonius or vernier is extremely explicit; this device, which is frequently called by the former of these names, was really the invention of one Peter Vernier, a gentleman of Franche Compté, and described by him in the French tongue, in a treatise on a new quadrant, published at Brussels anno 1631. The principle on which Peter Vernier founded his division is, that in two equal lines or arches, each consisting of the same number of primary divisions, if they be again divided into any other number of equal parts in such a manner that the secondary parts of one line or arch exceed those of the other by 1, then will one of the secondary divisions of the latter exceed one of the secondary divisions of the former, by such a part of the primary divisions contained in each line or arch, as shall be expressed by dividing that number by the rectangle of the secondary parts contained in both. That is, if a = the primary divisions contained in each line, b = the secondary divisions in the first, c = those in the second, and d = the excess of the second above those of the first, then will $\frac{a}{b \times c} = d$. Now if two arches be each = 7 deg. and one of them be subdivided into 21 equal parts, and the other into 20, then will $a = 7$, $b = 21$, and

$e=20$, and consequently $\frac{7}{21 \times 20} = \frac{1}{3 \times 20} = \frac{1}{60} = d = 1 \text{ mb}$; the excess of one of the secondary divisions of the latter arch above one of the secondary divisions of the former. Now, the degrees on the quadrantal arch being divided into 3 equal parts, therefore 7 degrees on it are divided into 21 equal parts; but an equal arch of the Vernier is divided into 20 equal parts, and, consequently, one of those divisions on the Vernier exceeds one on the quadrantal arch by $\frac{1}{60}$ of a degree, or 1 minute.

As the arch upon the quadrant shews the altitude for any degree, and for 40 and 20 miles, but not lower, 'the vernier shews every mile under 20 by this short rule, that line upon the vernier which touches any line upon the arch, is the miles under 20 which you seek for. Note, when you are looking for the miles upon the vernier, hold the quadrant with the arch towards you, place your eye fully against the line on the vernier that touches the line on the arch, and look almost strait down upon that part of the arch where the line on the vernier seems to touch the line on the arch.'

The figures stand thus.

10	15	long line	5	10
Left side of the vernier			Right side of the vernier	

Begin to count from the right side of the long line, and go on towards the right hand, thus, 1, 2, 3, 4, 5, 6, 7, 8, 9, 10. Begin at 10 on the left side of the long line, and come on towards the long line, say 11, 12, 13, 14, 15, 16, 17, 18, 19, and the long stroke makes 20."

Upon the whole, we believe this description of Hadley's quadrant will prove a very useful companion to the industrious mariner.

64. *An Essay on Happiness, in four Books.* By John Duncan, D. D. Rector of South Warmborough, Hants. *The second Edition, revised and much enlarged.* 8vo. 5s. Cadell.

The author pursues the following plan:

Book I. Benevolence the true source of happiness. The happiness of man in his primitive state.

Book II. False self-love the source of moral and natural evil. The dark side of human life, as spent in selfish pursuits.

Book III. The production of good out of evil by the Divine Providence. The bright side of human life, as improved by the principle of benevolence.

Book IV. Efficacy of reason and virtue in promoting happiness, which religion finally establishes in the love of God.

These are the general principles, which the author has illustrated in a masterly manner.

This poem was first published in quarto in the year 1762.* The greater part of this edition is entirely new.

* See Crit. Rev. for July 1762.



THE CRITICAL REVIEW.

For the Month of June, 1773.

ARTICLE I.

The History of Ireland from the Invasion of Henry II. With a Preliminary Discourse on the Ancient State of that Kingdom. By Thomas Leland, D.D. Senior Fellow of Trinity College, and Prebendary of St. Patrick's, Dublin. 3 Vols. 4to. 2l. 12s. 6d. [Continued.] Nourse, Longman, Robinson, Johnson.

IN perusing the history of Ireland, a reader is surprised to find by what feeble power a recognition of vassalage to the English crown was procured from the haughty and turbulent chieftains of that country. A submission so weakly enforced could proceed only from the mutual jealousies which reigned among them. For, from the time of Henry II. to the extinction of the line of Tudor, the foreign or domestic wars in which the kings of England were almost constantly engaged, never afforded them any leisure for effectually exerting their strength in the reduction of Ireland; and had not the internal distractions of that country favoured an acquiescence in the usurpation of the English crown, it is certain that the small number of adventurers who first carried the arms of Henry within the Hibernian limits, could never have obtained the original settlement which proved the foundation of the future sovereignty of the whole island. It is not improbable, that the bull of pope Adrian, wherein he granted to the English monarch the sovereignty of Ireland, contributed also to facilitate the execution of the enterprize, among a people whose superstition disposed them to receive with veneration the

Vol. XXXV. June 1773.

D d

man-

mandates of papal authority. The slow progress of the reformation in Ireland gives additional weight to this conjecture.

The reign of Henry VI. was the period in which the English power in Ireland suffered the most violent opposition; and the government had recourse to the expedient of bribing the principal insurgents to lay down their arms. Dr. Leland's opinion of the real causes of discontent in Ireland, at this time, is rational and well founded.

‘It is indeed generally imagined and represented, that the bloody wars between the families of Lancaster and York, had a violent and dangerous effect upon the native Irish, in exciting them to a general confederacy, and raising their whole powers against the English pale. But we have, from their own annalists, more particular accounts of the transactions of the distinguished septs, at this period, than these jejune remains usually afford. And had any considerable attempts been made against the English, these writers would have gloried in displaying them. They tell us indeed of some petty insurrections against particular settlements of the English, and record, with triumph, that they were averted by the payment of tribute. But they are particular in relating the contests, invasions, and engagements, in which their chieftains were involved with each other, which are generally so futile, and sometimes so horrid, as to raise no suspicion of art or fallacy in their annalists. The representations made in England of this people and their conduct, were generally false and interested, to magnify the zeal of the great lords, to procure remittances for a chief governor, or to conceal the offences and irregularities of either. The English vicegerents, even of the very best dispositions, were kept in ignorance during their residence, and shut up in the seat of government from any knowledge of the native Irish, or any general intercourse even with the most peaceable among them. They received their information through corrupted channels: it was transmitted and believed. But the truth is, that the contest for the crown of England during this period of carnage, had its principal effect, in Ireland, on the great lords entrusted with the administration, or possessed of power and influence. Vicegerents unnoticed, and unrestrained by the throne, were tempted to exercise their authority with an intemperate and unjust severity. Slight pretences, or false representations, served for loading the subjects with oppressive taxes. Different parliaments were summoned at the interval of a few months, and repeated subsidies imposed, without necessity, and beyond the abilities of the people. A grievance so flagrant and so severe, that by a law made in the thirty-fourth year of this present reign, it was forbidden to hold more than one parliament in a year; and if the chief governor should issue his writs for summoning another within the year, it was enacted, that the persons summoned might without peril refuse to appear, and that the acts of such a parliament should be void. The law, however, was but temporary, to continue for three years. The great lords, who were ever rivals to each other, were at the same time less restrained; and by mixing in the contests of England enflamed their resentments, and were ready to rush against each other in all the phrenzy of political and personal animosity.’

In

In the reign of Edward IV. greater attention appears to have been paid to the regulation of the government in Ireland, than in all the period preceding that æra; and a small military force was now established, for the defence of the English pale against the attack of insurgents. But so low was the condition of the Irish revenue, that the yearly expence of this troop, though estimated only at five hundred pounds, was imagined to be too considerable for the resources of that country: on which account it was ordered, that the deficiency should be supplied from the English exchequer. It is not easy to conceive what real advantage could possibly be derived to the English crown, from thus maintaining the government of a country which was incapable of defraying the charge of its own defence, at a time when commerce was so little cultivated in these kingdoms.

The government of Henry VII. proved still more auspicious to the establishment of the English power in Ireland.

From this reign, says our author, we may date the first revival of the English power in Ireland; which, from the Scottish war in the reign of Edward the second, had gradually declined into a miserable and precarious state of weakness. The authority of the crown, which had at last been defied, insulted, and rejected, even in the English territory, was restored and confirmed by a rebellion vigorously opposed and successfully suppressed. If we may judge by the event, it was not caprice and levity, but prudence and circumspection, which determined Henry to reconcile the earl of Kildare to his interests, and to entrust a government which the pressing affairs of England and the circumstances of his reign, could not permit him to support by a considerable military force, to a nobleman active, generous, of extensive connexions in Ireland, and of a temper fitted to contend with the turbulence of opposers. The feigniory of the crown of England over the whole body of the Irish, seems in former reigns to have been forgotten; but now we find it formally claimed and asserted, and some of the most pestilent and ferocious of the Irish chieftains, were, by their personal connexions with the deputy, become the avowed friends of the English power. The pale was indeed not yet extended; but it was secured more effectually than in some former reigns. The ignominious tribute for a long time paid to several Irish chieftains was not withdrawn, but the hostilities of such chieftains were opposed and chastised. Even in their own districts they were made to feel the superiority of English government; and the share taken by the lord deputy in their local quarrels, however it arose from party and family connexion, yet served in the event to preserve the public peace, and to restrain the course of senseless contests, which in the end might affect the English settlements. The still encreasing degeneracy of the English, evidently appears to have been a principal embarrassment to the administration, as it created a number of enemies more inveterate than the old race of natives, as they were conscious that their rebellion would be more rigorously punished.

' This degeneracy we find commonly imputed to a lawless spirit of riot and disorder, impatient of the restraint of English law; a contagion indeed too readily caught by men who live in a state of perpetual warfare, without refinement or discipline. But some part of it may reasonably be imputed to the weakness of English government, which left remoter districts unrestrained and undefended, so that the inhabitants were necessarily obliged to court the alliance and support of the neighbouring Irish clans. The mutual wants of both parties, induced a correspondence; and that good-natured sociability and hospitality, by which the Irish were distinguished, improved and extended it. The warm and powerful affection of the sexes, free from the artificial restraints of civility and refinement, knows no distinctions of races or families. Laws forbade all intermarrying with the Irish; but laws were insignificant barriers against the propensities of humanity, and the power of mutual intercourse and affection. But whatever causes may be assigned for it, the old English race had by this time proceeded so far towards a coalition with the old natives, that even in the pale, and the very seat of government, the Irish manners and language were generally predominant. And it may be doubted whether such effect could possibly have been produced, if the old natives had ever been possessed invariably and unalterably with that inveterate national aversion, to which their repeated insurrections are commonly ascribed. The solution was easy, and might have served the purposes of a selfish policy; but there are other causes equally obvious to be assigned: and candour must acknowledge that national prejudices and aversions are as generally predominant in those who possess superiour power, who are impatient of opposition, and provoked at any appearance of rivalry in men whom they are habituated to regard as inferiours. In the remains of the old Irish annalists, we do not find any considerable rancour expressed against the English. They even speak of the actions and fortunes of great English lords with affection and sympathy. In the memorials remaining of this present period, written by an Englishman, we are told, that immediately after the victory of Knocktow, lord Gormanstown turned to the earl of Kildare, in the utmost insolence of success, "We have slaughtered our enemies, said he, but, to complete the good deed, we must proceed yet further,—cut the throats of those Irish of our own party."

So necessary for repressing the turbulent disposition of the Irish chieftains was, a continual and steady exertion of the power of government, that whenever the attention of the kings of England was occupied on foreign affairs, fresh tumults and insurrections in Ireland were immediately the consequence. Dr. Leland observes, that after the accession of Henry VIII. a long series of parade and vanity had elapsed, before that prince deigned to turn his thoughts to a part of his dominions, where the wisest and most salutary provisions could not indulge his ostentation. The vigorous administration of Kildare, however, checked the spirit of revolt which had been encouraged by the inattention of the youthful sovereign; and several chieftains of great authority were reduced

to the subjection of government. The following anecdote shews the high ideas entertained by the Irish dynasts, of their own independence and dignity.

Mac-Gillapatrik, the Irish chieftain of Ossory, had received some injury from the earl of Ormond, or at least found some pretence of complaint against the present deputy, better known among the Irish by the name of Piers the Red. In all the dignity of offended grandeur, he determined to apply to the king of England for redress; but not with the humility of a suppliant or a subject. His ambassador was sent to the court of England, to obtain justice, or else to denounce the vengeance of an injured potentate. He appeared at the chapel door, when the king was going to his devotions, and advancing with a composed and undismayed gravity of deportment, delivered his commission in these words—
"Sta pedibus! Domine Rex! Dominus meus Gillapatricius me misit ad te iussit dicere, quod si non vis castigare Petrum Rufum, ipse faciet bellum contra te." We are not informed whether Henry was amused or provoked at this incident, or whether the importance of the Irish ambassador received the mortification of a total neglect. Piers the Red, it is certain, was not corrected, and the hostilities of Mac-Gillapatrik were not found to have a very extensive or severe effect.

Had Kildare conducted the government of Ireland with moderation at this juncture, there is reason to imagine that a general tranquillity would have ensued; but the extreme intemperance of his administration, and the intolerable outrages he committed on the subjects of that country, excited an opposition that his firmness but served to inflame, and which drew upon himself and his family the worst of consequences. The enormous grievances under which the Irish laboured being represented to Henry, Kildare received the king's order to commit the government to some person for whose conduct he could be responsible, and to repair immediately to London. For some time the earl endeavoured by every artifice to evade complying with this mandate, and even dispatched his wife into England to prevail upon her friends to exert their interest in his favour. The king, however, proving inflexible, he was obliged to obey, and had the indiscretion to entrust the government to his son Thomas, a youth scarcely arrived at the age of twenty one years.

We shall lay before our readers part of the author's animated detail of the insurrection which succeeded this event. We would willingly insert the whole, could the limits prescribed to a Review admit of so large an extract.

Lord Thomas was of a captivating person, and of endowments sufficiently amiable in the public eye, which looks with indulgence and partiality on a youth of noble birth; but to the rashness of youth, and a natural violence of temper, he joined an extraordinary portion of the pride of family, an insolent contempt of the rivals of his house, and a boyish confidence in the power of the

Geraldines, which he conceived that no force in Ireland could withstand. He treated the lords of the council with petulance; was obstinate, credulous, and precipitate; and thus at once exposed to the artifice of his enemies, and the adulation of his friends. His father, it was known, had been committed to the Tower; but at a time when no regular intercourse was established between the two kingdoms, any certain intelligence was difficult to be obtained; conjectures were carelessly formed, and rumours spread abroad, that the earl had been executed, and that his whole family was threatened with the royal vengeance. The partizans of the house of Butler, and the dependents of Skeffington, received these reports with eagerness, and conveyed them to their associates with the utmost exultation. Some of their letters on this occasion were casually intercepted, and brought to the lord deputy, who was thus confirmed in the persuasion that his father had been put to death. He consulted with his Irish associates; they advised him to revenge the injuries of his family; they promised assistance; and lord Thomas was at once plunged in a desperate rebellion.

Attended by a body of one hundred and forty well armed cavalry, he entered the city of Dublin, and rushed tumultuously into the council then assembled in saint Mary's Abbey, with all his rude and disorderly followers. The lords were alarmed; but Thomas soon quieted their apprehensions. He assured them, that however injuriously his family had been treated, and however he was now obliged to take arms for avenging his father's death, and defending himself from cruelty and tyranny, he yet determined to proceed with the generosity of a soldier, and to denounce a fair and open war; that he resigned the sword of state, and was determined to depend upon his own weapon; he warned them to avoid him as an enemy; for that he was no longer the deputy of king Henry, but his mortal foe.

The lords, who had no previous intimation of this wild design, were confounded and astonished. Cromer, the primate and chancellor, had been informed of it; and with greater composure took the young lord by the hand, and requested to be heard in a few words. He pathetically represented the rashness, weakness, and iniquity of his present attempt, grounded on uncertain rumour, and utterly unwarrantable, even if this rumour should be confirmed; the extreme weakness of supposing that a whole kingdom could be reduced by his force; or if reduced, that it would not instantly be recovered by the king; the well known fickleness of his present followers, who on the very first alarm or accident, would fall away at once, and leave their leader to the vengeance of a powerful and incensed monarch; the utter ruin and dishonour in which he now threatened to involve his whole family; the calamities which he was preparing for his country; the desolation and carnage, which would render him the general execration of his fellow-citizens, and send him to the divine tribunal covered with the guilt of innocent blood. He conjured him to consider the duty he owed to himself, to his family, to his country, to his king, and to his God; and to desist, before his offence should become too enormous for the royal clemency to pardon.

His speech, delivered with emotion, was received with a stare of ignorant surprize by the Irish followers of lord Thomas, who were strangers to the language in which it was delivered, and interpreted it according to their own rude ideas. They conceived that

that the prelate encouraged him to his enterprize, and was pronouncing a compassionate encomium on the brave and noble youth. One of their native bards, who attended in his train, that he might not be outdone in his own profession, instantly began to chaunt out the praises of young Thomas in his country rhymes, the gallant SILKEN lord, (for so he styled him, from the richness of his drefs, caparifons, and attendants) extolling his greatness, magnificence, and valour, chiding his delay, and calling him to the field; and the effusions of an ignorant rhapsodist had unhappily a greater influence than the sage counfels of the prelate. The young Geraldine rushed forth at the head of his Irish train. As the men of Dublin were not provided to oppose him, and had been lately weakened by the plague, he hovered about the city unmolested, collecting his followers, and concerting his operations; and as the Irish septa readily joined his standard, he was soon enabled to traverse the pale with his tumultuary army, exacting an oath of fidelity of the inhabitants, and seizing and imprisoning those who refused to concur in his rebellion. At the same time his emissaries were dispatched both to the pope and to the emperor Charles, from a vain expectation of receiving foreign succours.

The catastrophe of this unfortunate youth, who was taken prisoner by the king's party, was accompanied with the unjust and barbarous execution of three of his uncles, who had not only disapproved, but opposed his rash insurrection. The vindictive and implacable spirit of Henry VIII. however, is yet more strongly marked, by his unmanly persecution of Gerald, brother to lord Thomas, a youth of only twelve years of age. We shall again have recourse to the elegant history for the passage where these transactions are related.

In the mean time lord Thomas, the unhappy author of the late disorders, was sent into England, and prepared to call himself at the king's feet, in full confidence of pardon. But whatever were the promises of the Irish deputy, or however favourable the recommendation of the Irish council, the king was too violent in his temper, too grievously provoked, and too much prepossessed by the enemies of the house of Fitz-Gerald, to think of mercy. The young lord was arrested on his way to Windsor, and conveyed to the Tower. He had now the severe mortification of discovering that he had been driven to all his extravagances, by rash suggestions and lying rumours; that his father had not been put to death, but had lived to hear of the rebellion of his son, and sunk under the severe impression of anguish which this intelligence had occasioned. He was for a while left to the tormenting sense of his folly; for the vengeance of such a prince as Henry was not to be appeased by a single victim. He affected to consider the suppression of the late rebellion as a new conquest of Ireland; and proposed it as a question to be debated in his council, whether he had not now acquired a right to seize at once on all the estates of this kingdom, spiritual and temporal. But above all, he breathed the most furious revenge against the whole lineage of Kildare. The new lord deputy received orders to seize five uncles of lord Thomas, and to send them prisoners to London. Of these, three were known to have entirely disapproved and opposed the insurrection of their nephew, and the whole number had reason to ex-

pest impunity, from the treaty made with the rebels. But this confidence proved their snare. They accepted the invitation of lord Grey to a banquet, an insidious and dishonourable artifice of this lord to get them into his power; they were first feasted with all the appearance of amity, then made prisoners, and conveyed to London. The uncles and the nephew were condemned, and suffered the punishment of high-treason. The emissary, which the vain young lord had sent to Charles the fifth, arrived when the intelligence of this fatal catastrophe had already been conveyed to the emperor's court.

There was a younger branch of the family of Kildare, Gerald, a youth of about twelve years, brother to lord Thomas; and the vengeance of the king pursued even this helpless and guiltless infant. But happily, by the vigilance of his guardians, he was secreted and conveyed to his aunt, the widow of Mac-Arthy, Irish dynast of South-Munster. This lady, solicitous to preserve the remaining hope of her noble family, consented to a second marriage with another Irish chieftain, called O'Donnel, on the express condition that he should protect her nephew: but soon convinced of the insincerity of her new husband, who sought to recommend himself to the English government, by delivering up this youth, she conveyed him into France, where the king entertained him; and when Henry had the meanness to demand him as a rebel-subject, favoured his escape to Flanders. The like demand was made to the emperor, when this young lord had escaped to his court, but with like success. He was permitted to seek the protection of cardinal Pole, who, in defiance of his declared enemy, king Henry, received lord Gerald as his kinsman, educated him suitably to his birth, and by his favour and support, preserved him to regain the honours of the family of Kildare.

About this period the reformation commenced in England, and it was the resolution of Henry to propagate the new doctrine also among his Irish subjects. For this purpose, commissioners were appointed to confer with the clergy and nobility, and to procure a general acknowledgment of the king's supremacy. The execution of the project, however, was found to be attended with difficulties which Henry and his ministers had not apprehended. The causes which obstructed the advancement of the reformation in Ireland, are placed in so clear a light by our learned author, that we shall deliver the account of them in his own words.

The spirit of religious disquisition had indeed forced its way into Ireland, with the succession of English settlers. So that in the famous parliament of the tenth year of Henry the seventh, laws had been revived to prevent the growth of Lollardism and heresy. But such seeds of reformation found an unfavourable soil, and could scarcely spring up, with any considerable degree of extent and vigour. Ireland was not a place for those circumstances to operate, which favoured the first reformers in other parts of Europe. A people not connected by one and the same system of polity, and for the most part strangers to the refinements and advantages of political union; harrassed by a perpetual succession of petty wars, distracted by mutual jealousy, and the most civilized among them
living

living in continual alarm, and daily called out to repel invasion, could have little leisure for speculation, and little disposition for those enquiries which were pursued with such avidity in countries more composed. The people had severely felt the oppression of the clergy; but what in other countries appeared the capital and leading grievance, was but one of those oppressions which this land experienced. Others were even more grievous, and required more immediate redress. When Europe had declared almost unanimously against the yoke of ecclesiastical power, a slight attempt made in one province of Ireland to circumscribe the privileges of the clergy, raised a most violent and insolent clamour among the order; although it amounted to nothing more than empowering the civil magistrate to imprison ecclesiastical debtors.

Had the generous policy prevailed of collecting all the inhabitants into one body of English subjects, a union and pacification of ages must have prepared the people for the reformation now proposed; but among the fatal consequences of excluding the old natives from the pale of English law, blindness and bigotry proved the natural concomitants of a disquieted, uncivilized, and dissolute course of living. And the irregularities in the ecclesiastical constitution of Ireland, naturally resulting from the odious and absurd distinction of its inhabitants, contributed in no small degree to confirm the people in the grossest ignorance, and of consequence in the meanest superstition. In those dioceses where law and civility were most prevalent, the prelates found it impossible to extend their pastoral care or jurisdiction to the districts occupied by the old natives. Their synods were held (as the records express it) *inter Anglicos*; the Irish clergy, when summoned to obey their ordinary, were refractory and contumacious; and were excluded from the assemblies, where they claimed a right to be present as assessors and co-adjutors. In the districts more remote from the seat of English government, where war and confusion chiefly raged, the appointment of prelates and pastors was sometimes totally neglected. Bishops intruded surreptitiously, or seized the sees by violence, were little known, revered, or obeyed; sometimes enjoyed no more than an empty title; sometimes were driven by the public disorders to the discharge of some inferior pastoral function, in places of retirement and security. The very names and succession of several Irish bishops, in the first beginnings of the reformation, were so soon forgotten, that the laborious researches of Sir James Ware could obtain no memorials of them. Prelates of the more eminent dioceses slept in monastic tranquillity, while all Europe resounded with the tumult of theological dispute. It is ridiculous to find an Irish bishop renowned for the composition of an hymn in barbarous Latin rhymes, in praise of a saint Macartin, while his brethren in other countries were engaged in discussion of the most important points of religion; or others depending for salvation, on being wrapt, at their dying hour, in the cowl of saint Francis, when Rome herself had confessed with shame the follies and enormities which had disgraced her communion.

A clergy without discipline or knowledge, and a laity without instruction, were, in proportion to their ignorance, abjectly attached to the papal authority; the only authority in religion which they had been accustomed to reverence; and which, for the first time, they now heard impeached with astonishment and horror. And one peculiar prejudice there was in favour of the see of Rome, which operated equally on the Irish, and even on the more

ene

enlightened of the English race. Ireland had been for ages considered, and industriously represented as a fief of the pope, in right of the church of saint Peter. By virtue of this imaginary right, the feignory of this kingdom, it was well known, had been conferred on Henry the second. The Irish parliament had occasionally acknowledged this to be the only legitimate foundation of the authority of the crown of England. It was therefore accounted more especially profane and damnable to deny the authority of the pope, even in his own inheritance; and that a prince entrusted with this inheritance for the protection of religion, should disclaim his father and his sovereign, and impiously violate the stipulations of his ancestor, by which alone he was entitled to any authority or pre-eminence in Ireland.

As these circumstances assisted the general prepossession in favour of antient establishments, so were the dispositions of the people expressed with less restraint, as their distant situation rendered the inflexible severity of Henry less formidable, and allowed them to counteract his views with greater freedom. No sooner had the commissioners appointed by the king explained their instructions, and demanded an acknowledgement of his supremacy, than Cromer, primate of Armagh, an Englishman by birth, and who had some time held the office of chancellor, openly and boldly declared against an attempt so impious. Disgust at being removed from his office, and resentment at the severity exercised against the family of Kildare, his friends and patrons, might be supposed to have had some share in this opposition, were it necessary to recur to worldly motives to explain it. He summoned the suffragans and clergy of his province; and to those whom he could collect, he pathetically represented the danger which now threatened the religion of their ancestors; exhorting them to adhere inviolably to the apostolic chair, by such arguments and motives as were suited to their understandings. He reminded them that their country had been called in the earliest ages the Holy Island; a convincing proof that it ever was, and is, the peculiar property of the Holy See, from which the kings of England derive their lordship. He enjoined them by his spiritual authority to resist all innovation, as they tendered their everlasting felicity; and pronounced a tremendous curse against all those who should sacrilegiously acknowledge the king's supremacy. In the mean time he dispatched two emissaries to Rome to represent the danger of the church, and to entreat the interposition of the pontiff in defence of his own rights and interests in Ireland.

The court of England, finding the disposition of the clergy so averse to this measure, resolved, as the most vigorous and effectual method, to assemble an Irish parliament without delay, which, like the English legislature, might by law enforce a general acknowledgement of the king's supremacy. A parliament was accordingly convened at Dublin on the first day of May, 1536. The obsequiousness of this assembly to Henry's inclinations was equal to the most unreserved compliance he had experienced in his English parliaments. After passing an act of attainder against the late earl of Kildare, and the associates of his son, they proceeded to adjust the right of suc-
cession

cession to the crown of England, and lordship of Ireland. They pronounce the marriage of the king with Catharine of Arragon to be null and void. They declare the inheritance of the crown to be in the king and his heirs by queen Anne; pronounce it high treason to oppose this succession; misprision of treason to slander it; and appoint an oath of allegiance to be taken by the subjects of Ireland for the future establishment of it, under the penalties of misprision of treason. This act having scarcely passed, however, when intelligence arrived of the condemnation and death of Anne Boleyn, and the marriage of the king with lady Jane Seymour, they instantly repealed it; and, by another law, sentence of attainder passed on the late queen, and all who had been accused as accomplices in her supposed guilt. Both the former marriages were by this act declared null and void; the succession confirmed a-new to the heirs of the king by queen Jane; and, in default of such heirs, Henry was empowered to dispose of the inheritance of the crown of England and lordship of Ireland, by letters patent, or by will.

With respect to the Reformation, the king was declared supreme head on earth, of the church of Ireland; all appeals to Rome in spiritual causes were abolished; the English law against slandering the king, in consequence of these innovations, was enacted and confirmed in Ireland. An act was also passed for payment to the king, not only of the first fruits of bishopricks, and other secular promotions in the church of Ireland, but also those of abbies, priories, colleges, and hospitals. By another act, the authority of the bishop of Rome was more solemnly renounced, and the maintainers of it in Ireland made subject to premunire. All officers, of every kind and degree, were enjoined to take the oath of supremacy; and every person who should refuse it declared, as in England, to be guilty of high treason. All payment of pensions, and suing for dispensations and faculties at Rome, were utterly prohibited by adopting the English law, made for this purpose, and accommodating it to Ireland. Several religious houses were suppressed, and the demesnes of all vested for ever in the crown.

The laws which declared the right of succession to the crown, and such likewise as were made for the regulation of the English pale, were received without opposition, but those relative to ecclesiastical jurisdiction were not so tamely submitted to, by the adherents of the Romish party. The two proctors from each diocese, who had usually been summoned to parliament, claimed a full right of suffrage in every public determination; and it therefore became necessary, before the

act

act of supremacy should be proposed, to define the rights of that ecclesiastical body. It was declared by a previous act, that their claim was presumptuous and groundless; that they were summoned merely as counsellors and assistants; and that from the first day of the present parliament, they should be accepted and taken as counsellors and assistants only, whose assent and concurrence were by no means necessary to any parliamentary transaction.

The whole assembly, except the ministers and royal party, expressed their abhorrence of the spiritual authority assumed by the king. It was so warmly supported, however, by archbishop Browne, and others inclined to the reformation, that the partizans of popery, finding themselves unable to prevent the law from being enacted, placed their next resource in vigorously opposing the execution of it. From this era the commotions in Ireland, that had formerly been the effect of intestine discord among the chieftains, began to be influenced by a new cause, which uniting the jarring interests of ancient rivals, and inflaming their passions with an enthusiastic zeal for religion, opened the prospect of a more formidable opposition to government than had ever been known before in that country. An ill-concerted insurrection, conducted by O'Nial, was the first public act of hostility which succeeded the divisions in parliament.

The emissaries of Rome (says Dr. Leland, treating of this subject) were numerous, as well as vigilant; nor did they want their ancient prophecies, and such like futile means of seduction, accommodated to the ignorance and vanity of O'Nial. He readily yielded to the flattering persuasion, that the defence of the holy church rested solely on his invincible arm, and eagerly embraced the occasion of resuming the ancient consequence of his family. The clergy flew through the whole Northern province, harangued the Irish chieftains, enflamed their zeal, and conjured and commanded them to unite in the glorious cause of religion. A confederacy was thus quickly formed for the suppression of heresy; and the pride of O'Nial was still more enflamed by his appearing once again at the head of his associate chieftains, the acknowledged lord and leader of the Northern Irish. He declared war against the invaders of the papal rights, led his forces through the territories of Meath, denouncing the terrors of his princely vengeance against all the enemies of religion, and committing various excesses without controul or resistance; and advancing to Tara, he reviewed his troops, with an ostentatious display of their numbers and prowess. But these champions of the church exhausted all their zeal in this vain-glorious defiance of English government. Instead of proceeding in any well-concerted scheme of hostilities, they seemed contented with the havoc they had made, and the prey they had collected, and marched back in triumph towards their own settlements.

The

The discomfiture of these insurgents excited a general despondency among those who were disaffected to the government; and the cause of the papal authority became daily more desperate. Several of the most avowed partizans of the Romish church now sought to atone for their late revolt by a declaration of the most implicit attachment to the interest of the crown. These presages of public tranquillity were accompanied with an expedient intended to give greater weight and brilliancy to the English government. This was a resolution to change the style of Lord of Ireland, with which the crown of England had hitherto been contented, to that of King. A parliament was therefore summoned, by which it was enacted; that, so far as the king and his progenitors ever rightfully enjoyed all authority royal, by the name of Lords of Ireland, but for lack of the title of King had not been duly obeyed; his highness and his heirs for ever shall have the style and honour of King of Ireland, and that it shall be deemed high treason to impeach this title, or to oppose the royal authority. The act was announced with the utmost joy and solemnity, as an event highly interesting to the people and honourable to the sovereign.—With this incident, which forms a new epoch in the Irish annals, we shall at present conclude our account of this excellent history.

[To be continued.]

II. *Cases in Surgery, particularly, of Cancers, and Disorders of the Head from external Violence. With Observations: To which is added an Account of the Sibbens. By James Hill, Surgeon in Dumfries.* 8vo. 3s. 6d. Cadell.

THE generality of chirurgical writers have delivered such accounts of the consequences of extirpating cancers, as tend greatly to discourage practitioners from that operation; but from the testimony of the author now before us, it appears that their opinion on this subject is ill founded. Mr. Hill informs us, that in the course of thirty years practice, he has extirpated, from most parts of the body, no less than eighty eight genuine cancers, all ulcerated except four; and that all the patients but two recovered of the operation. The truth of this assertion is authenticated by a particular detail of the cases, wherein the author also presents us with many useful observations. An accurate knowledge of the various appearances of cancers being of the utmost importance for ascertaining the identity of the disease, we presume it will be acceptable to medical and chirurgical readers, to behold the description of them, as they are delineated by this author.

1. Though

1. Though almost all cancers proceed from obstructions in the glands, their appearances are very different. The internal cancers of the breasts, &c. increase gradually from small tumors, which generally continue hard till they burst outwardly and become open ulcers. From the lips of the ulcers, arise large fungous excrescences like colliflowers, raspberries, or straw-berries. At the same time, large cavities are eat out in the middle, where so many small blood-vessels are sometimes opened, as gradually to waste the patient by inanition. When large vessels are opened, the patient is cut off suddenly. Others are the consequence of a mole or excrescence not larger than the head of a pin. Some of these are of the same colour with the skin; others resemble warts with ragged tops; and some resemble sharp pointed horns with a broad base. These last always rise above the skin, and give no pain at first; which is the reason why they are often neglected till it be too late.

— 2. There is another species of cancer which never rises above the skin, or thrusts out any fungus, but eats or consumes the neighbouring parts. At first sight, this species may be mistaken for an herpes exedens. But the herpes is always composed of a number of spots, and makes a very rapid progress; whereas, in this species, there is never more than a single spot; and its progress is more slow and gradual. It first appears like a thick scale, which is generally occasioned by too much heat applied to the skin, as by measles, or some other accident. After some time, the scale casts off, and leaves the skin entire, excepting a few small mealy scales which are left behind. These are succeeded by a thicker and larger scale, which after casting off and renewing several times, at long intervals, at last turns into a crusty scab. After this scab comes off, instead of dry mealy scabs as formerly, an oozing moisture remains on the skin, which soon turns into a flat cancerous ulcer; as in the case of Wightman, &c.

3. It is hardly worth mentioning, that cancers are more frequently in the under than upper lip. I have only seen two instances of cancers in the latter.

4. The shooting pains frequently continue several months, after extirpation, especially in frosty weather. This circumstance, in the early period of my practice, induced me to cut widow Whitehead and Mr. Broadfoot a second time; which indeed was a fruitless operation, as I have now learnt that nothing but time will remove these pains.

5. After extirpating a cancer, the young granulated flesh sometimes rises in such an uneven manner, as to resemble a raspberry cancer. This appearance at first made me uneasy,
till

till I discovered, that luxuriances of this kind were only the effect of good health.

‘ 6. Though most ulcered cancers are accompanied with a disagreeable smell; yet this is not always the case: for, by cleanliness, and keeping the body cool, the fætor, in some instances, has been entirely prevented.’

‘ — 7. Some excrescences have very much the appearance of cancers.

‘ August 4, 1769. John Grierson from Carlaverock had an excrescence on his upper-lip, so very like a cancer, that he insisted on having it taken off immediately; and it was with difficulty I prevailed on him to try another method. It was removed in fourteen days by drying vitriolics.

‘ Another man had a tumour on his under lip, which continued many months, and at last gradually wore away.

‘ The first was a fungus, which sprung up in five days; and the last was of the wart kind. But neither of them had that hard schirrous base which is the inseparable concomitant of cancered lips.

‘ 8. It was mentioned above, that internal tumors of the breast, &c. generally continue hard till they burst outwardly. This is indeed so generally the case, that I have had only one opportunity of seeing what I would call an impostumated cancer, that is, a collection of matter in the body of a schirrous gland, or, a schirrous gland dissolved into matter before the skin be broken externally.’

‘ — 9. It was likewise mentioned above, that I never knew an instance of any of the other five kinds of incysted tumors turning into cancers. Some strumous swellings are indeed so hard and painful, that it is probable they have too frequently been mistaken for schirrous glands, and treated as such; and that some tumors called cancers, and said to have been cured by hemlock, &c. were nothing but strumous tumors. However, as such a similarity in the symptoms takes place in tumors of very different natures, it will not be improper to give a few marks by which they may be distinguished, in order to prevent the young and unexperienced practitioner from falling into blunders.

‘ When schirrous tumors are considerably advanced, they are surrounded with large varicose veins, resembling crabs claws, from which resemblance they have got the name of Cancers. The absence of these, therefore, is a favourable circumstance, but not to be absolutely depended on.

‘ The skin of a cancer, when near bursting, is of a reddish blue, or a blue livid colour, adheres to the under part of the in-

indurated gland, (from which it was originally detached), and is puckered up into ugly folds, as if scorched.

On the other hand, the struma, or boil, when inflamed, is always accompanied with a fever, which keeps pace with the degree of inflammation. But a cancer is never attended with a high inflammatory fever. It is true, the excessive pain of a cancer sometimes quickens the pulse; but at the same time sinks it.

The skin of the inflamed struma, or phlegmon, instead of being wrinkled or plaited, is smooth, red, and stretched; so as sometimes to have a glazed appearance; and, when near bursting, the matter is always found fluctuating below, which seldom happens in cancers. On the contrary; cancers are generally accompanied with a corroding humour, which abrades the cuticle, till the outer parts are consumed; but no matter is perceived within; whereas, in the struma, &c. the scarf-skin is the last part that gives way, unless it be scalded or fretted by too hot poultices.

The cold scrophulous tumour is in still less danger of being mistaken than the inflammatory kind. For the pain and hardness are not so conspicuous as in the inflammatory tumor; and the matter accumulates for a long time before it bursts. In either kind, if good pus appear, there is no occasion for being afraid of a cancer: and, although the pus should not be of the most laudable kind, but of a whitish sanious matter, is not of itself a characteristic symptom of a cancer. Excepting the case mentioned above, I have never seen any cancer that contained matter; but I have seen numbers of other ulcers, in bad habits of body, full of bloody ichor.

The very extensive practice this author has had in cancerous cases, naturally renders us desirous of knowing his opinion of the use of hemlock in those disorders. On this subject he informs us, that he never observed the smallest benefit from hemlock in the cure of cancers. On the contrary, he has, in several instances, seen much mischief done by it. Some patients who trusted to hemlock, lost so much time in using it, that the disease, which might have been cured by a timely excision, proceeded so far as to be absolutely irremediable, either by medicine or the knife. Others, while they used that medicine, were tormented with sickness. The limbs of those who had weak nerves were still more enfeebled, and their appetites were destroyed by its narcotic quality. In some hard tumours, especially of the cold kind, he has observed hemlock to be of service, by acting as a resolvent or discutient; but this benefit he thinks of little importance when compared with the

the mischiefs done by it in trials on real cancers. He concludes with affirming, that were it his own misfortune to have a cancer, even of the slightest kind, he would not delay a single hour in expectation of a cure from the use of hemlock.

This author's observations on disorders of the head are also worthy of attention. The distemper called the Sibbens, is, according to Mr. Hill's account, entirely the same with the venereal disease; and what he has written on that subject is intended to refute the erroneous idea which had been given of it in a thesis.

III. *Experiments and Observations*. By Thomas Henry, Apothecary. 8vo. 2s. 6d. sewed. Johnson.

IT is the remark of an ingenious author, that had the celebrated writers of the Augustan age not been cotemporaries, nor enjoyed the advantages of social intercourse with each other, none of them would perhaps have attained to so high a degree of literary excellence as has rendered their names immortal. In every science, the free conversation of those who cultivate them must undoubtedly tend to their mutual improvement, as well as diffuse among others a spirit of emulation to distinguish themselves by similar efforts of genius and industry. We are led into this train of thought by observing that the volume now before us is the production of an inhabitant of Manchester, a place from whence we have lately been favoured with ingenious treatises on medical subjects, by Dr. Percival and Mr. White. Mr. Henry, the author of these *Observations and Experiments*, displays the same laudable zeal for the improvement of medicine, so conspicuous in the labours of his inquisitive and industrious predecessors; and the result of his enquiries leaves no room to question their proving likewise advantageous to the public.

In the first chapter of this treatise, our author lays before us a process for the preparation of *Magnesia Alba*, by which it will be in the power of every apothecary to make it himself, in all respects equal to that which is sold by those who conceal their method.

This improvement the author communicated to the College of Physicians, by whom the account of it was inserted in the second volume of their *Transactions*; but it is here reprinted as a proper introduction to the subsequent chapters. As this method is probably not generally known, and an acquaintance with it is necessary for understanding the observations and experiments which follow, we shall present our readers with a detail of it, in the author's own words.

* Dissolve any quantity of sal catharticus amarus, commonly called Epsom salts, in its own weight of water; filter the liquor, and add to it by degrees a filtrated solution of pearl ashes in an equal quantity of water, stirring them gently until the mixed liquors have acquired the appearance of a complete coagulum: then cease adding any more of the alkaline lixivium; and, having diluted the precipitate, and mixed it intimately with a small quantity of hot water, immediately throw the mixture into a large vessel of boiling water. Keep it boiling for a quarter of an hour, then take it out, and put it into glazed earthen vessels. As soon as the powder has subsided, and before the water be quite cold, pour it off, and add a fresh quantity of boiling water: repeat these ablutions with several parcels of hot water, till the liquor has entirely lost its saline taste. Then let it be so agitated as to suspend the finer parts of the powder; in which state decant it into other vessels, and having separated the water from the Magnesia by inclination, put it on large chalk stones, till a considerable part of the humidity be absorbed. Then wrap it up in sheets of white paper, and dry it before the fire. Pour hot water on the remaining powder, stir it, decant it in its turbid state, and separate the Magnesia from the water as before. By these means, the whole, or most of it, will be reduced to an equal degree of fineness.

* The separation of the Magnesia will be promoted by heating the saline lixivium before they are mixed; and the larger quantity of water into which the precipitated powder is cast, the more speedily and perfectly will the vitriolated tartar, which is formed by the alkali of the sal catharticus, be washed off. Dr. Black directs that three or four times the quantity of water, to that of the solutions, should be added; but this I have found greatly insufficient. The neutral salt should be washed off as quickly as possible; otherwise, as he justly observes, by allowing the mixture to stand for some time, the powder concretes into minute grains, which when viewed with a microscope, appear to be assemblages of needles diverging from a point. These concretions cannot be redissolved by any washing, however long continued. His intention, in boiling the mixture, is much better answered, by adding it to the water when in a state of ebullition; and once boiling in this manner is more effectual than a dozen washings in hot water.

* Much depends on the purity of the water used in the process. If it be hard pump water, the selenities with which it is impregnated will be decomposed, and the calcareous earth be deposited, after boiling; which mixing with the Magnesia will render it impure, gritty, and discoloured. Rain water collected free from impurities, or clear river water, are most eligible; but if the situation of the operator does not permit him to procure these in a proper state, he should either use distilled water, which has been kept till the empyreuma is gone off, or at least such pump water as is free from any calcareous or saline impregnation. When poured on the Magnesia, it should be strained through a thick linen cloth, so as to intercept any accidental impurities which it may acquire in heating.

* The drying should be performed with expedition. To this end, the chalk stones should be exposed to a moderate degree of heat; and when they have been employed two or three times, should be dried before a fresh quantity of the Magnesia is put on them. Cleanliness should be particularly attended to through the whole

whole process; and the vessels ought to be carefully covered, that no dust may enter.

'We may safely make use of a large copper brewing pan, to boil the Magnesia in; for as the acid is perfectly neutralized, there can be no danger of its quitting the alkali, to which it has a greater affinity than to the metal; and copper does not readily dissolve, even in acids, when boiling hot; nor have I ever observed the least corrosion, though I have frequently used such vessels for this purpose.'

The second chapter contains miscellaneous observations relative to the subject; and the third treats of the medicinal properties of Magnesia Alba. Our author observes, that it has been a common practice to give Magnesia to children as a preventive, and to mix it for this purpose with their food, in order to correct its acedent tendency. This, he thinks, however, should be done with caution, as it is only the excess of acidity which is prejudicial.

Mr. Henry remarks, that in bilious habits, where there is generally a disposition in the stomach opposite to acidity, Magnesia, taken alone, is commonly reckoned improper; but he is doubtful whether this opinion be well founded, for reasons which are deduced from experiments afterwards recited.

In the fifth chapter the author treats of the medicinal virtues of calcined Magnesia, a state in which that absorbent is deprived of its fixed air, and rendered thereby less liable to irritate the primæ viæ.

'Eight ounces of pure Magnesia Alba, he tells us, were calcined with a strong fire in an air-furnace. Three hours calcination were necessary to discharge the whole of the air from the Magnesia. When removed from the fire, it had lost four ounces and three drachms of its original weight, and produced no effervescence with acids; it had not acquired any degree of acrimony to the taste, and when thirty grains of it were diluted with a few spoonfuls of water and swallowed, it occasioned no uneasy sensation in my stomach, nor sense of heat in my throat; proved nearly as aperient as a double quantity of uncalcined Magnesia, and operated without the least griping. It was remarkable that calcination had not reduced the powder in bulk, in proportion to the diminution of its weight.

'By the process of this experiment, Magnesia Alba is not only divested of the disagreeable qualities which have been alluded to, but acquires new properties which render it likely to answer some very important practical purposes.'

It is observed by Mr. Henry, that calcareous earths, alkaline salts, and Magnesia, being deprived of their air, attract it from every substance with which it has a smaller degree of affinity. The two former becoming highly caustic by the loss of their air, cannot be administered, he remarks, unless in very small doses; whereas the calcined Magnesia being absolutely divested of air, but not rendered acrimonious, and being

able to absorb a large quantity of elastic flatus, may act more powerfully than the whole tribe of carminatives, yet essentially differs from them in many respects. The latter, he observes, contain a large quantity of air; calcined Magnesia is entirely free from it; aromatics are apt to ferment, and increase acidities; the Magnesia thus prepared, is incapable of effervescence, and powerfully corrects an acedent disposition in the juices; aromatics constipate the belly; Magnesia, on the contrary, proves laxative.

Our author informs us, that from this property of calcined Magnesia absorbing air, he conceived an opinion of its being the most proper cathartic for patients labouring under the stone, who might be taking the *lixivium saponarum*, having the advantage over all the vegetable purgatives, which abound with air, and consequently have a tendency to render the caustic alkali mild and inert. He even flattered himself that it might contribute to promote the efficacy of that powerful solvent of the human calculus, by absorbing a part of the fixed air in the *primæ viæ* which would otherwise be attracted by the caustic alkali, and thereby render the *lixivium* incapable of acting on the calculus. Mr. Henry informs us, that he knows several persons who could never bear to take the common Magnesia, with whom the calcined perfectly agrees.

In the sixth chapter, the author relates some experiments, made for ascertaining the action of various absorbents, as promoting or retarding putrefaction. From one of these experiments, which shall be immediately recited, it appears, that Magnesia Alba, when replete with fixed air, is a stronger septic to flesh than any other absorbent which was compared with it; but that when deprived of its air by calcination, it powerfully resists putrefaction. The experiment is as follows.

‘ Into one phial were put two scruples of Magnesia, into a second the same weight of calcined Magnesia, and into three others the same quantity of chalk, *pulv. e chel. cancr. comp.* and *pulv. contrayeru. comp.* To each of these, two drachms of fresh beef, and two ounces of distilled water were added. A sixth phial was kept as a standard, and contained only the same proportions of beef and water. The bottles, distinguished in the order they are mentioned by the numbers 1, 2, 3, 4, 5, and 6, were placed in the same heat as that to which the Magnesia was exposed in the former experiment, and were frequently shaken up and examined.

‘ In twelve hours, number 1 began to smell; an intestine motion was perceptible in numbers 3, 4, 5, and 6, but especially in the chalk. In twenty four hours, number 1 was become highly putrid, number 3 smelled offensively, number 4 had acquired a very slight fetor, as had number 5 which fermented briskly. The standard had acquired a vinous smell, but number 2 remained unchanged.

* In thirty-six hours, number 3 was very putrid, numbers 4 and 5 had made little progress since the last examination, though number 5 was rather more putrid than the other, allowance being made for the peculiar odour of the contrayerva; but in four hours more they both stunk intolerably. The standard continued two or three days longer before it became absolutely putrid, and the calcined Magnesia preserved the beef untainted for several days longer, when it was removed to make room for other phials. The water which was mixed with the calcined Magnesia differed from all the others in not becoming bloody, nor did the beef in it seem so tender as when infused in lime water.

* When I made the first experiment, I had not observed any discharge of air from the Magnesia and beef, and in the present one no fermentation was perceptible either in number 1 or 2. As this was an unexpected circumstance in the former, I repeated the experiment several times, but the event was always the same.

* Magnesia was afterwards compared with crab's eyes, burnt hartshorn, and prepared coral. The mixture with Magnesia grew putrid first, afterwards that with the crab's eyes; the other two remained for some hours longer before the putrid fœtor came on.

We shall lay before our readers the author's account of some subsequent experiments, as they strongly evince the fallacy of determining the effects of medicines by arguments *a priori*. They seem also, as Mr. Henry observes, to justify, in some degree, the practice of giving the testaceous and absorbent medicines in fevers of a putrescent kind, at the same time that they point out some of that class which ought to be avoided. They were made with the intention of trying the effect of Magnesia on gall; and the result of them proved very different from what there appeared reason to expect. The heat used in these experiments, as in the former, was rather inferior to that of the human blood.

* Experiment IV.—To two drachms of fresh ox gall, were added two scruples of Magnesia, and two ounces of water, in one phial. Two scruples of calcined Magnesia with the same quantity of gall and water were placed in another; and a third containing two drachms of bile without any other addition than water, served as a standard, which began to have a rank smell in forty-eight hours, and in sixty hours was highly offensive. The calcined Magnesia and bile emitted a sweetish smell, something resembling that of the urine in a diabetes: the liquor which swam above was quite pellucid and colourless, whereas that of the other Magnesia was turbid and tinged green with the bile. Both were perfectly free from any putrid fœtor; the latter continued so for ten days, and the bile with the calcined Magnesia remained unchanged as long as any notice was taken of it.

* Experiment V.—Twenty grains of Magnesia preserved six drachms of ox's gall free from any signs of corruption for twenty-four hours after the standard containing gall and water, of each six drachms, had become putrid. A scruple of the calcined Magnesia mixed with the same proportions of gall and water, remained

without any alteration as long as they were attended to, which was about ten days.

‘ Experiment VI.—The putrid liquor which had been used as a standard in the fourth experiment, was divided into four parts, one of which was continued as a standard, to another was added about half a drachm of Magnesia, and an effervescence was procured by some drops of oil of vitriol. The offensive smell continued for a few minutes, but was soon much abated, and at length entirely sweetened. To another portion was added twenty grains of Magnesia only, this in fifteen minutes had almost lost its putrid smell, and in two or three hours became quite sweet. To the fourth was added the same weight of calcined Magnesia, which almost instantly deprived the liquor of every degree of putridity. The standard was then mixed with a scruple of crab's eyes, which, for about a minute, seemed to diminish the fetor, but it then returned as strongly as ever; whereas the other continued sweet for several days.

‘ Experiment VII.—Two drachms of putrid bile, which had been kept closely corked in a phial since the year 1770, and smelled very offensively, were mixed in a cup with twenty grains of Magnesia, and half an ounce of water, and thereby restored to sweetness. Twenty grains of calcined Magnesia were also added to two drachms of the same bile: on stirring them a pungent smell was observed, like that of volatile salts, and half an ounce of water being put to the mixture, the bile was totally deprived of any putrid smell. Even five grains of the same powder sweetened two drachms of putrid gall.

‘ Experiment VIII.—Magnesia, calcined Magnesia, chalk, crab's eyes, *pulvis chel. cancr. z.* and *pulv. contrayeru. comp.* each in the proportion of two scruples to two drachms of ox. gall and two ounces of water, were exposed to the usual warmth. The crab's eyes mixture grew rank in twenty-four hours, and in forty-eight was absolutely putrid: the bile with the chalk was in the same condition in twelve hours more. The Magnesia mixture became putrid on the ninth day; the *pulvis chel.* on the tenth; but the *pulvis contrayeru. comp.* preserved the bile from corruption about three weeks, and no change was perceptible in that with the calcined Magnesia when examined above a month after their first admixture.

To the account of these experiments, the author subjoins the following rational and important queries.

‘ As the bile is, by many, supposed to be the great source of putrid diseases, ought not the antiseptics which may be prescribed in these cases, to be such as more particularly impede the corruption of this fluid, rather than that of flesh?

‘ On account of the superiour antisepticity of the calcined Magnesia to most of the absorbents, and its greater purity and solubility, together with the probability of its acting as an evacuant, as well as a corrector of putrid bile, does it not appear to merit a preference to all other medicines of this class?

‘ In diseases where an acid cacochymy prevails, and an alkaliescent diet, such as wild fowl, fish, &c. is prescribed, but from the scarcity of these articles in some countries, cannot be complied with; may not taking Magnesia or the testaceous powders, immediately

diately before or after meal time, coincide with this intention, by increasing the putrefactive fermentation of other animal food in the stomach, which in these disorders is almost totally subdued by the superabundant acid?

But where animal food is used in putrescent diseases, either through necessity, or the obstinacy of the patient, ought not Magnesia, in an uncalcined state, and all the calcareous and testaceous earths to be carefully abstained from?

In the succeeding chapter, the author relates several experiments relative to the solvent qualities of calcined Magnesia, where he shews an easy and elegant method of preparing aqueous tinctures from the gum resins, by the intervention of Magnesia; and of administering them in a more convenient form and in larger doses than could be done when dissolved in a spirituous menstruum. He observes, however, that tinctures prepared by this method, are not calculated for officinal compositions, but for extemporaneous prescriptions; as most of them deposit a sediment when they have been kept a week or two.

The author has allotted the eighth chapter to experiments on the various solvent powers of quick-lime in different quantities. From these he observed, that the triture of quick-lime with particular roots specified, did not in the least degree promote, but rather impede their solution in water, tho' this was not invariably the case. He afterwards relates experiments on the comparative antiseptic powers of vegetable infusions prepared with lime, &c. These experiments induce him to conclude that lime-water, when used in such a quantity in extracting the virtues of vegetables, as not to be saturated with the fixed air it receives from them, strongly counteracts putrefaction, though it destroys the texture of animal bodies exposed to its action. But when employed for the same purposes, in such proportion as to be fully saturated with air, it abstracts nothing from, but rather increases the antiseptic power of the vegetable: nor does flesh immersed in tinctures thus prepared suffer any diminution in the cohesion of its fibres.

In the succeeding chapter Mr. Henry, by several experiments, incontestibly establishes the power of fixed air in restoring sweetness to putrid bodies. The last article in this treatise is, an Appendix to Experiments and Observations on the Preparation of Magnesia, &c. containing Structures on Mr. Glas's Magnesia. The Magnesia sold by Mr. Glas at Oxford has long been considered as the best in the kingdom, and Mr. Henry acknowledges that he always esteemed it to be the standard of purity. It appears, however, from our author's experiments, that since Mr. Glas, for a valuable consideration, disposed of his name in this manufacture, the Mag-

nesia

nesia is greatly debased, by an improper manner of preparing it. As the credit of the calcined Magnesia, a medicine whose virtues Mr. Henry recommends upon the authority of several experiments he has made, depends so much on its purity before calcination, he has thought himself bound in duty to inform the public of his reasons for declaring, that the Magnesia now sold under the name of Mr. Glas's, is impure, calcareous, and improper for the purpose of calcining. The extensive use that has been made of Magnesia, in the practice of physic for several years, and the still more extensive exhibition of it, which will, probably, soon be the consequence of the method of calcination, renders the subject so interesting, that we shall lay before our readers the satisfactory reasons he assigns for exploding Glas's Magnesia.

† Two or three years, says he, had elapsed since I had seen any of Mr. Glas's Magnesia, except a small quantity which I had preserved, as a standard for the levity of what I prepared myself. But having a mind to calcine some of his, in order to compare it with my own, I sent for a box from Mr. Harrop, an agent of the proprietors in this town. I was surprized, on opening it, to find the Magnesia specifically lighter, to an amazing degree, than any I had formerly seen, insomuch that the six shillings box, which used to contain about four ounces, now only contained an ounce and half, Troy weight; so that this medicine is sold at the rate of two pounds eight shillings the Troy pound, which is not fourteen ounces avoirdupois. On attempting to dissolve it in the vitriolic acid, I found the solution very imperfect; and on calcining half of the contents of the box, it was with indignation that I discovered this Magnesia, so extolled, so puffed in every news-paper, for its superior purity and goodness, to contain no inconsiderable quantity of calcareous earth; for the pungency of it was very disagreeable in the mouth, and one scruple of it impregnated an ounce of water almost as strongly as so much lime would have done. These are tests, which, though much stronger than that of levity which the proprietors have artfully placed as the principal one, they have avoided mentioning, being sensible of its deficient solubility, and that it would not stand the FIERY ORDEAL.

‡ Willing, however, to believe that this impurity might be accidental, though I had reason to think, from the artful conduct above alluded to, that it was not so, I sent for a box of Magnesia, from the agent for the sale of Mr. Glas's Magnesia at Preston. This likewise proved calcareous, though I thought the lime, produced by calcining it, not quite so pungent as the other; it, however, made a strong lime-water. That I might avoid drawing too hasty conclusions, I procured a third box from Chester, which being subjected to the same trials, seemed more impure than either of the other two. This Magnesia formed a very imperfect solution in the vitriolic acid, and the taste of the lime, after calcination, was so very disagreeable, that I was not free from it for some hours. The water impregnated with it was as strong to the taste as common lime water, and the precipitate which fell from it, on blowing air into it, was as copious as I ever observed from that prepared with stone or oyster-shell lime. The boxes were all purchased

chased from the agents for the sale of Glas's Magnesia, and every box was sealed with his arms, and had every other mark of authenticity. I have retained samples of each in both states.

'I have since repeated the above experiments on the contents of two boxes of Glas's Magnesia, the one of which was purchased of Mr. R. Davis, in Sackville-street, Piccadilly, the other of Mr. William Nicoll, in St. Paul's Church-yard. The Magnesia in each proved to be calcareous, and acquired the properties of quick-lime by calcination.

'It would be natural for every person, who might wish to give the calcined Magnesia a fair trial, to obtain Mr. Glas's for that purpose, on the supposition of its being superior to any other; and as the very first taste of it, in that state, would be sufficient to pre-judice any one against the farther use of it, I am necessitated, in justice to my own reputation, and to the public, who may otherwise be deprived of a very valuable medicine, to enter this protest against the use of it.'

The ingenuous and liberal manner in which Mr. Henry has laid before the public his own method of preparing Magnesia, fully evinces the disinterestedness of his conduct in the preceding investigation; and though consistently with that principle, he wishes that every apothecary, who has opportunity and leisure, would prepare the medicine himself, we cannot help declaring our opinion, that it will tend more to the benefit of those who use that medicine, and eventually to the profit of the apothecaries, to be supplied with Magnesia made by a person so conversant in the method of preparing it as Mr. Henry.

All the subjects discussed in this treatise display accuracy of experiment, and a just application of the result of each discovery to the practice of physic.

IV. Remarks on Ecclesiastical History. Vol. IV. and V. 8vo. 10s. 6d. boards. White.

IN the three preceding volumes of this work, the learned Dr. Jortin brought down his *Remarks on Ecclesiastical History* to the death of the emperor Constantine, which happened in the year 337. In the volumes now published, he has continued them, through a period of near twelve centuries, to the year 1517, when Luther began the heroic work of the Reformation.

In the course of this excellent performance, the reader will find many judicious observations on the state of the Christian church, the origin and progress of superstition, the worship of saints, martyrs, and reliques, the pious frauds, ridiculous legends, and fictitious miracles of the post-apostolical ages.
the

the fantastical austerities and extravagant reveries of crack-brained enthusiasts, the heresies and controversies which disturbed the peace of the church, the councils called to compose these disputes, the usurpations of the Romish see, the character of the ecclesiastical historians who have transmitted to us the memory of these events, the apologists for Christianity and their writings, the laws and edicts of the Roman emperors, &c.

The generality of ecclesiastical writers have been too credulous, and propagated many false reports and pious lies. It is therefore of infinite service to Christianity to detect and explode them; which no author, we are persuaded, has performed with more candor, moderation, and judgment than Dr. Jortin.

In his observations on the fourth century, he has the following remarks, which point out the source of innumerable absurdities.

“ In this century, the monastic life came into great vogue, and along with it pious frauds, and the spirit of persecution.

“ Many Monks, for a considerable time before, had dwelt each of them alone in the desert parts of Egypt; but Antony, in the year 305, first collected them into societies in Egypt. So that in a short time the East abounded with men, who forsaking the affairs and the conveniences of life, and all commerce with the public, pined away in hunger, thirst, bodily pain, and macerations of all sorts, that they might ascend to a communion with Angels and with God.”

“ This melancholy discipline passed over from the East to the West; and first it crept into Italy, and thence by degrees into other provinces of Europe. But they who would be well acquainted with the nature of this religious system, should observe that there was ever a wide difference between the Western and the Eastern monks, and that the former could never be tied up to the cruel severities which were practised by the latter. The truth is, our part of the world doth not so much abound with persons by nature rigid, morose, fanatical, and crack-brained, as those regions do, which are exposed to the eastern sun; nor can our bodies endure the same abstinence and harsh discipline, which they are capable of bearing; who are natives of a dry and burning climate.

“ To these religious distempers, two capital errors are to be added, which in this age were almost generally adopted, and from which innumerable calamities were derived.

“ The first is, To lie and to deceive becomes a virtue, if religion can be profited by it. The second is, The wrong notions

notions and mistakes of men in matters of faith, if upon admonition they are not renounced and anathematized, are to be chastised with bodily pains and punishments.

It is hardly possible to enumerate the multitude of ridiculous legends, false reports, and pious lies, which was propagated and continued through all ensuing ages, to the grievous detriment of true religion, by virtue of the first of these maxims, which indeed had found reception in the foregoing centuries, in some measure. A curious and critical examiner of the actions and writings of the most eminent and pious Doctors of this age, will, I fear, find almost all of them infected with this leprosy, not excepting Ambrose, or Hilary, or Augustin, or Gregory Nazianzen, or Jerom. And perhaps by the same principle, Sulpitius Severus, in other respects a man of good sense, was induced to ascribe so many miracles to his hero St. Martin.

The latter of the above-mentioned maxims, being approved by many, as soon as Constantine had given peace and power to the church, and corroborated by examples of severity in the ensuing contests with the Priscillianists and Donatists, and firmly established by the authority of Augustin, was transmitted, as wholesome doctrine and discipline, to the following ages.

Many serious Christians would not be so misled by the miracles of the fourth and following centuries, or so perplexed about them, or so fearful of rejecting them, if they had considered how soon a notion got admittance, that it was lawful to lie and to deceive in behalf of Christianity, and of orthodoxy.

Sulpicius Severus, whom our author mentions in the foregoing extract, was a disciple of Martin of Tours, and wrote his life. His style is elegant, and far superior to that which was current in his time, that is, about the beginning of the fifth century. But his life of Martin abounds with prodigies which if we admit, we must, upon the same principles, admit the most absurd and incredible legends.

Our author having specified some of the circumstances, by which true miracles are usually distinguished, proceeds in this manner.

If we consider the miracles related by writers of the fourth and fifth centuries, we find none of these characteristics of truth. They are perpetually relating things which they saw not, which they learned from hear-says; and in these relations they agree not one with another. Such was the finding of the Cross, a story told with discordant circumstances, and a miracle easily counterfeited; for how was it possible to know

know that a scrap of wood, which was shewed about, was a piece of the true Cross? They who gave away these reliques, and had received them from others, might sincerely believe them to be genuine; but how could they be sure that they were not deceived? Was it not rather a clear case that the fragments were counterfeits, since if they had been all put together, they would have made a cross so large, and so heavy, that no one man could have carried it upon his shoulders? It is true that to remove this obvious difficulty, it was said that the cross was endued with a miraculous vegetation, and tho' daily cut, yet never was diminished. But who sees not that the bishop of Jerusalem might easily impose upon the people, either by giving them pieces which were not cut off from the cross, or by substituting a new cross, when the old one had been too much chipped and pared? If we should say that the miracles wrought by these bits of wood were fables invented on purpose to enhance their value, or the mere effects of a disordered imagination, we should say nothing but what is more probable than the reality of these prodigies.

• Besides; as soon as the Christians became the prevailing party, they who related such false miracles had much to gain; and they had nothing to fear if their pious frauds were discovered. Such men were protected and caressed, for the honour of religion, and by way of recompense for their godly intentions. Indeed it was dangerous to attack such frauds, on account of the power and interest of those who were concerned in them. A man was immediately marked for an heretic or an atheist, and exposed to persecution, as we see by the example of Vigilantius, on whom Jerom poured forth a torrent of foul language, of threats and insults, because he had dared to deride the superstitious veneration of reliques.

• These wonders were not wrought, properly speaking, to confirm the Christian religion, already established and secured by Imperial Laws. The miracles recorded in the Scriptures, and the beauty of the Christian doctrine, these things set in a true light, were sufficient to convert and confirm well-disposed persons.

• But the ecclesiastics wanted to attract offerings and presents, and to increase the number of their tributaries. The manifest lucre which they drew from these proceedings render all their relations extremely dubious, to say no more.

• Besides; the doctrine of those days was no longer that amiable and venerable doctrine, so conformable to good sense, and under the most artless simplicity containing all the moral truths that the best philosophers had propounded, and surpassing by far all their discoveries. Christianity was now embarrased

barrasted with intricate disputes, rash decisions, new ceremonies, and awkward practices, much more adapted to destroy than to augment true piety.

‘ Miracles were so profusely exhibited, and so ostentatiously vaunted by persons whom it was not safe to contradict, that it might easily be perceived to be a kind of game, tending to establish the authority of the winners, and to take advantage of the credulity of the populace; and it is hard to conceive that men of sense in those days could pay any regard to them.

‘ If you ask, Whence came it that men of sense did not oppose this farce? the answer is obvious, that it was neither safe nor easy to resist the torrent, and that we have not exact accounts of all that passed then in the Christian world. However, we see by some passages in Sulpitius Severus, that he was accused of having inserted a multitude of *marvellous lies* in his Life of Martin. He defends himself by continuing to act the same part, and by expressing much indignation against those who thus strove to make his work contemptible, and consequently useless. To this we may add, that men of probity in other respects, and fully persuaded of the Truth of Christianity (and such I take Martin, Paulinus, and Sulpitius to have been) having found in the populace a strong taste for the marvellous, and no capacity to receive better proofs, judged it expedient rather to leave them to their prejudices, and to make use of those prejudices to confirm them in the true faith, than to undertake the vain task of curing them of their superstition, and run the risque of plunging them into vice and unbelief. Therefore they humoured the trick, and complied with the fashion, for the good of those who were thus deceived. Examples of the same kind may be seen at this day, and are so common that it is needless to insist upon them.

‘ This seems to be the only way to bring off with some credit the character of the ancients, and particularly of Martin and Sulpitius, who have led me to make these remarks.’

They humoured the trick, says Dr. Jortin, and complied with the fashion for the good of those who were thus deceived. Is not this to allow, that they were guilty of pious frauds? which surely can be no credit to their characters. With respect to Sulpitius, we would rather suppose, that he was credulous, and imposed upon in many circumstances relative to the life of Martin, than that he reported what he knew to be false. The following declaration is not the language of a man who disbelieves what he says: *Obsecro eos qui leſuri sunt,*

ut

ut fidem dictis adhibeant : neque me quidquam, nisi compertum & probatum scripsisse arbitrentur : alioqui tacere, quam falsa dicere maluissim. De B. Martini Vitâ.

Sulpicius's credulity is sufficiently evident from the following fable, which he gravely reports, that Helena having built a church on the spot whence Christ ascended up into heaven, it was not possible to pave the place on which our Saviour had trodden immediately before his ascent ; and that whatever was laid there was flung back into the face of the workmen ; that the print of his feet was impressed on the ground ; and that the sand, though it was carried away, could never be diminished *.

Neither Eusebius, who expatiates on the building of the temple on mount Olivet, nor Socrates, nor Theodoret, nor Sozomen, nor the father of fables, Nicephorus, who trifle egregiously, when they talk of the discovery of the cross, have ventured to relate this legendary story. It is equally unworthy of belief and refutation. But it serves to shew the credulity of Sulpitius. Our author adds :

‘ Concerning the pious fables of Sulpitius about the place whence Christ ascended, see † Basnage and ‡ Le Clerc. The miracle of the impression on the pavement is borrowed perhaps from the print made by the horse-hoofs of Castor and Pollux, in one place ; and by the feet of Hercules, in another place. Middleton, in his Letter from Rome, observes that in several parts of Italy they shew the marks of hands and feet on rocks and stones, miraculously imprinted by some saint or angel. There is also just the same § miracle extant, concerning the footsteps of a God worshipped by the people of Siam, and of another Deity adored at Ceylon. Matthew Paris says, that the Dominicans, in the eleventh century, brought from Palestine a white stone, on which were the marks of Christ's feet ||.

The reader is much obliged to Dr. Jortin, while he thus endeavours to extirpate superstition from her strongest holds, the writers of ecclesiastical history ; or in the words of Perseus,

Dum veteres avias illi à pulmone revellit.

[To be continued.]

* Sulp. Severi Sacr. Hist. l. ii.

† i. 420.

‡ Bibl. A. & M. xvi. 126.

§ Act. Erud. A. 1689. p. 481. Journal to Mount Sinai, published by Bp. Clayton, p. 20. Bibl. Univ. xiv. 457. xxiii. 223.

|| Motheim, p. 386.

V. *Considerations on the Bill now depending in the House of Commons, for enabling Parishes to grant Life-Annuities to poor Persons, upon Purchase, in certain Circumstances, and under certain Restrictions. Being an Appendix to the Pamphlet, intitled, 'A Proposal for establishing Life-Annuities in Parishes for the Benefit of the Industrious Poor *.' 8vo. 1s. White.*

A Proposal for establishing life annuities for the benefit of the industrious aged poor, being some time since offered to the consideration of the public, several gentlemen of ample fortune, and distinguished abilities, interested themselves in forwarding so laudable a design, by frequently meeting and conferring together; in order to form some eligible plan conducive to that purpose. They at length agreed upon making application to parliament; accordingly, a bill was prepared, and by leave of the house, laid before that august assembly by Mr. Dowdeswell, and seconded by Mr. Rice, member for Caermarthenshire; the bill passed the house of commons, but did not meet with the same success above.—Annexed to a copy (lately published) of this bill, are various tables for purchasing such life annuities as are therein mentioned, calculated upon the most approved principles, and confirmed by the determinations of those late eminent mathematicians Simpson and De Moivre.

The design of the pamphlet, we are informed, is to render the grounds and reasons, upon which the values of the life annuities recommended in the foregoing proposal are to be computed, as plain and familiar as possible, and to remove all doubts concerning the truth and justness of them, and likewise to obviate some objections which were raised against the bill when it was depending in the house of commons; these objections, which are eight in number, the author has, in our opinion, answered in a very judicious and satisfactory manner. Next follows a postscript, which contains the solution of some problems relative to the doctrine of life annuities, and their application to subjects of a public, or political nature. We have here also a correction, or at least pretended to be so, (transcribed from Dr. Price's Treatise on Reversionary Payment,) of a question concerning a reversion depending on a survivorship, proposed by Mr. De Moivre, as follows.

Question. A, aged 40, expects to come to the possession of an estate if he should survive B, aged likewise 40. In these circumstances he offers, in order to raise a present sum, to give security for 40 l. per annum for ever, out of the estate as

* See Crit. Rev. vol. xxxiv. p. 237.

his death, provided he should get into possession; that is, provided he should survive B. What is the sum that ought now to be advanced to him in consideration of such security, reckoning compound interest at 4 per cent.

Solution. Mr. De Moivre's directions in his *Treatise on Annuities*, Prob. 17 and 20, lead us to seek the required sum in this case by the following process. Find first the present sum which A should receive for the reversion of 40 l. per annum for ever after his death, supposing it not dependent on his surviving B. The present value of such a reversion is found by subtracting the value of the annuity of 40 l. for the life of A. from the value of the perpetuity of it. Now the value of an annuity of 1 l. for the life of a man of 40 years of age, when the interest of money is 4 per cent. is 13.196 l. Therefore the value of an annuity of 40 l. for the same life is 40 times 13.196, or 527.840 l. And the value of a perpetual annuity of 40 l. when the interest of money is 4 per cent. is 25 times 40 l. or 1000 l. Therefore the value of the reversion of the annuity of 40 l. for ever after the death of A. is the excess of 1000 l. above 527.840 l. that is, 472.160 l. or 472 l. 3s. 2d. $\frac{1}{2}$. But, as Mr. De Moivre observes, the lender having a chance to lose his money, a compensation ought to be made to him for the risk he runs, which is founded on the possibility that a man of forty years may not survive another person of the same age. This chance is an equal chance; and therefore half the preceding sum, or 236 l. 1s. 7d. $\frac{1}{2}$. is the sum which should be paid for the reversion of the said annuity of 40 l. a year after the death of A. in case he shall outlive B.

This is the solution, (says our author) which Mr. De Moivre gives of this question, and which Dr. Price shews to be erroneous in the following pages of that essay. And the error is by no means trifling. For the true value of the reversion in question is only 168 l. 12 s. which Dr. Price endeavours to prove, by giving a solution to another question, that, in our opinion, bears scarce any affinity to De Moivre's; the doctor's reasoning in the answer to his own question may possibly be very just, but is of no force with respect to proving De Moivre wrong. Nor indeed do we think he is mistaken, for it is extremely clear, that if A comes into the possession of the estate, (of which the probability is $\frac{1}{2}$) the person who advances the money will be certain that himself, or his assigns, will enjoy the proposed annuity of 40 l. after the death of A; and, consequently, whatever that purchase may be worth in reversion, the said sum will be just double the value thereof during the joint existence of B and A, that is, during the

the uncertainty whether the annuity will be realized or lost to the purchaser.

'The occasion of this mistake of M. De Moivre, we are told, was his not considering, that the person who was to purchase the contingent annuity of 40 l. was not only to run the risk of missing of it by the event of A's dying before B, but was obliged, if ever he got it by the contrary event of B's dying before A, to wait till the death of both those persons before he could come into the possession of it.' This is a very strange objection, 'for the purchaser runs no other risk than that of A dying before B, all the rest is certainty; that is, if A does not die before B, he must outlive him; and also, that they will be both dead time enough for an annuity, which is to continue for ever, to fall into the hands of the purchaser or his heirs.—We have not Dr. Price's book before us, and therefore must depend upon the veracity of our author for the truth of the above quotation.

VI. *Philosophical Transactions, giving some Account of the present Undertakings, Studies, and Labours of the Ingenious, in many considerable Parts of the World. Vol. LXII. for the Year 1772. 4to. 15s. sewed. L. Davis.*

THE first article in this volume is a description of an uncommon bird from Malacca; and in the second we are presented, by the honourable Daines Barrington, with an investigation of the specific characters which distinguish the rabbit from the hare. Mr. Barrington shews that it is not very easy to settle a specific, and at the same scientific difference, between these two animals, even when the greatest authorities in natural history are consulted.

Ray makes the distinction between the hare and the rabbit to consist in the smaller size of the latter, its property of burrowing, and the greater whiteness of the flesh when dressed. He chiefly relies, however, on the one being larger than the other; that being the most material circumstance in which they are supposed by him to vary, whether exterior or interior. Mr. Barrington justly observes, that though bulk is undoubtedly a very proper circumstance to be attended to in the description of an animal, yet recourse should never be had to it in establishing a specific difference, unless it is the only criterion which can be fixed upon, and the disproportion in point of size is very great; as age, climate, and food, as well as other circumstances, often cause great distinction in this article between animals of the same species.

VOL. XXXV. June, 1773.

F f

With

With respect to burrowing, which is the next criterion fixed upon by Ray to distinguish the rabbit from the hare, Mr. Barrington remarks, that it is the practice only of the warren rabbit; for that hedge rabbits seldom burrow, and many of them sit in forms as hares do,

The third criterion, which is, that the flesh of the rabbit is more white when dressed, though a distinction always to be found between the European hare and rabbit, can seldom be had recourse to, as Mr. Barrington observes, in examining an animal that is brought from another part of the globe.

After endeavouring to shew that no proper criteria have hitherto been fixed upon to distinguish the rabbit from the hare, Mr. Barrington suggests the two following, which he is of opinion will be found less liable to exception.

‘ If the hind legs of an European hare are measured from the uppermost joint of the toe, the number of inches will turn out to be just half of the length of the back, from the rump to the mouth (the tail not being included.)

‘ The hind legs of the rabbit being measured in the same manner, and compared with the back, are not much more than one third; from which it seems not unfair to consider any animal of the hare genus, (whose legs thus measured are less than the half of the distance from the rump to the mouth) as a rabbit; and on the contrary, when they are either one half, or more, as a hare.

‘ If the fore and hind legs of a rabbit and hare are also respectively compared, it will be found that the fore legs of the former are proportionally more short than those of a hare.”

The third article is an account of the sulphureous mineral waters of Castle-Loed and Fairburn, in the county of Ross; and of the salt purging water of Pilkeathly, in the county of Perth, in Scotland.

Number IV. Some account of a solar eclipse observed at George’s Island.

Number V. Extract of Mr. Barker’s meteorological register at Lyndon in Rutland. Number VI. Directions for using the common micrometer. Number VII. Some account of the roots used by the Indians, in the neighbourhood of Hudson’s Bay, to dye porcupine quills.

Number VIII. An account of a subærated denarius of the Platorian family, adorned with an Etruscan inscription on the reverse, never before published or explained. By the reverend Mr. Swinton, of Oxford.

This piece exhibits on one side a female head, representing the goddess Libera, or Proserpina, before which stand the letters P. COSINI, in Etruscan characters, very ill preserved. On the reverse, there is a bust of the goddess, SORS, on a sort of basis, adorned with the inscription F SOR ANT, or rather

rather ANN; under which, in the exergue, appear the Etruscan letters FIR, or rather FVR, ANTIE, i. e. FORS, FORTVNA, or SORS, ANTII, or ANTIAT, equivalent to the Latin inscription above it. The Etruscan elements seem rather better preserved than the Latin. The coin is, however, in but indifferent conservation, though pretty much of the thin silver plate remains still upon it. Mr. Swinton supposes this coin to refer to the SORS, or rather one of the SORTES, worshipped in the temple of those deities at Antium. We shall lay before our readers a few of the author's remarks on this subject.

That SORS, or SORTES, and FORTVNA, probably the same deity, were worshipped both by the Romans and the Etruscans, will not admit of a doubt. The Romans seem to have used the word SORS and FORTUNA for one deity, on some occasions; and, on others, the term SORTES, as applicable to mere divinities, and FORTVNAE, or FORTUNAE ANTIAT, as relative to two, to whom they assigned the epithets FORTIS, and FELIX. One or both of those epithets may possibly be pointed out to us by the letter F, which precedes the words SOR ANT, on the basis below the bust of the goddess SORS, on the reverse of the coin in question. But that this is the true import of the word to which that letter belongs, I must by no means take upon me positively to affirm.

The medals of the Plætorian family similar to that I have been considering, Havercamp takes to have been struck in the time of the civil war, that succeeded Julius Cæsar's death; in which, perhaps, he may not be very remote from truth, though this he has not irrefragably proved. If it should, however, be allowed probable by the learned, the coin before me, which must be nearly of the same date with that war, will seem to have preceded about forty years the birth of Christ.

Who P. Cossinius, whose name seems to have been handed down to us by the Denarius I have been attempting here to explain, was, or what was the particular mode of his connexion with M. Plætorius, by whom this piece was struck, I cannot at present, for want of sufficient light from antient history, and authentic Roman monuments, take upon me to decide. But this I may be allowed to say, that the piece before me is the only coin of the Cossinian family that has hitherto escaped the ravages of time. That the Cossinian family was of some note in Rome, we may infer, not only from the very curious denarius that is the object of my attention here, but likewise from two or three antient Roman inscriptions, which have preserved to us the name of that family. As for M. Plætorius, mentioned on the denarius before me, and other similar coins, he was, according to M. Havercamp, questor to Brutus, one of Cæsar's murderers; and the piece I am endeavouring to explain first appeared, as already observed, a little after that emperor's death. The Etruscan letters were not then intirely out of use: nay, they were not totally disused in some parts of Italy, and particularly at Falerii, a considerable number of years after that tragical event. This we learn from Strabo, who flourished when Tiberius sat upon the imperial throne.

Number IX. A deduction of the quantity of the sun's parallax from the comparison of the several observations of the late transit of Venus, made in Europe, with those made in George Island in the South Seas.

Number X. A Letter accompanying a new chart of the Red Sea, with two draughts of the roads of Mocha and Judda, and several observations made during a voyage on that sea.

Number XI. Remarks and observations made on board the ship *Kelsall*, on a voyage to Judda and Mocha.

Number XII. A method of distilling fresh water from salt water at sea; by captain Newland. The publication of this paper, which appears to have been read only March 12, 1772, was certainly superfluous, considering that the method of the ingenious Dr. Irving, for the same purpose, was well known at the time, and had been successfully practised in the navy above a twelvemonth before.

Number XIII. Observations on the milky appearance of some spots of water in the sea.

Number XIV. A Letter describing some additions and alterations made to Hadley's quadrant. The next number contains Remarks on Hadley's Quadrant, tending principally to remove the difficulties which have hitherto attended the use of the back-observation, and to obviate the errors that might arise from a want of parallelism in the two surfaces of the index-glass.

Number XV. An account of the irruption of Solway moss, on December 16, 1771; in a letter from Mr. John Walker, to the earl of Bute, and communicated by his lordship to the Royal Society. As this letter may be supposed to contain an authentic detail of that extraordinary incident, we shall lay it before our readers.

‘ My lord—I shall give the best description I can, of the extraordinary irruption of Solway-moss, which I went to visit, about a week after it happened.

‘ It is not surprizing, that it has every where attracted the attention of the public; for though the cause of it is obvious, yet so far as I recollect, the alteration it has produced on the face of the earth, is greater than any we have known in Britain, from natural causes, since the destruction of earl Goodwin's estate.

‘ It happened on the 16th of December, when there fell such a deluge of rain, all over the North of England, as has not been known, for at least two hundred years. There was a very great flood at Moffat, but I think, I have seen one or two greater, and certainly it was not so extraordinary here, as further South.

‘ The Solway flow contains 1300 acres of very deep and tender moss, which, before this accident, were impassable, even in summer, to a foot passenger. It was mostly of the quag kind, which is a sort of moss covered at top with a turf of heath and coarse aquatic grasses; but so soft and watery below, that, if a pole is once thrust

thrust through the turf, it can easily be pushed, though perhaps 15 or 20 feet long, to the bottom. If a person ventures on one of these quags, it bends in waves under his feet; and if the surface breaks, he is in danger of sinking to the bottom *. The surface of the flow was, at different places, between 50 and 80 feet higher than the fine fertile plain that lay between it and the river Esk. About the middle of the flow were the deepest quags, and there the moss was elevated higher above the plain, than in any part of the neighbourhood. From this, to the farm called the Gap, upon the plain, there was a broad gully, though not very deep, through which the brook used to run. The moss being quite over-charged with the flood, burst at these quags, about eleven o'clock at night, and finding a descent at hand, poured its contents through the gully into the plain.

* It surprized the inhabitants of twelve towns in their beds †. Nobody was lost, but many of the people saved their lives with great difficulty. Next morning thirty-five families were found dispossessed, with the loss of most of their corn and some cattle ‡. Some of the houses were near totally covered, and others of them I saw standing in the moss, up to the thatch, the side walls being about eight feet high.

† In the morning, above 200 acres were entirely overwhelmed; and this body of moss and water, which was of such a consistency, as to move freely, continued to spread itself on all hands, for several days. It was come to a stop, when I saw it, and had covered 303 acres, as I was informed by a gentleman, who had looked over the plans of the grounds, with Mr. Graham the proprietor: but every fall of rain sets it again in motion, and it has now overspread above 400 acres. It had run within a musket shot of the post road leading from Moffat to Carlisle, when I saw it, but it is now flowed over the road, and reached the Esk. This river, which was one of the clearest in the world, is now rendered black as ink, by the mixture of the moss, and no salmon has since entered into it. A farmer also told me, that, upon removing the moss, to get at a well which it had covered, they found all the earth-worms lying dead upon the surface of the ground. The land, that is covered, was all inclosed with hedges, bore excellent crops of wheat and turnips,

* * The surface was always so much a quagmire, that, in most places, it was hardly safe for any thing heavier than a sportsman to venture upon it, even in the driest summers. A great number of Scotchmen, in the army commanded by Oliver Sinclair in the time of Henry VIII. lost their lives in it; and it is said that some people digging peats upon it, met with the skeleton of a trooper and his horse in complete armour, not many years ago.

† Those who were nearest the place of bursting were alarmed with the unusual noise it made; others not till it had entered their houses, or even, as was the case with some, not till they found it in their beds.

‡ The case of a cow seems singular enough to deserve a particular mention. She was the only one of eight in the same cow-house, that was saved, after having stood sixty hours up to the neck in mud and water. When she was got out, she did not refuse to eat, but water she would not taste, nor could even look at, without shewing manifest signs of horror. She is now reconciled to it, and likely to recover.

and rented from between 11 and 14 shillings, besides the taxes and tithes, which amounted to 4 shillings per acre.

‘ I endeavoured to guess at the depth of the moss upon the plain, by a large thorn, which stands in the middle of it, and which is buried to above the division of the branches. The farmers told me, that it stood upon a rising, more than 6 feet above the general level of the plain; and that it was upwards of 9 feet high, of clear stem. By this account, great part of the plain must be covered 15 feet deep with the moss: and near the farm called Gap, there were some considerable hollows, where they think the moss, at present, lies full 30 feet deep. The tallest hedges on the land are all covered over the top. The houses are not so much buried, because they stand mostly on the higher parts of the fields; and, towards the extremity of the moss, I observed it, in many places, not above 3 or 4 feet deep, owing likewise to the rising of the ground.

‘ The gut through which the whole of the moss flowed that covered the plain, is only about 50 yards wide; and the gully is near a quarter of a measured mile long.

‘ The brook, being stopped up by the moss, has now formed a lake.

‘ About 400 acres of the flow, next the place of its evacuation, appear to have sunk from 5 to 25 feet: and this subsidence has occasioned great fissures upon those parts of the moss which refused to sink. These fissures are from 4 to 8 feet wide, and as much in depth. The surface of the flow, consisting of heath and coarse grass, was torn away in large pieces, which still lie upon the surface of the new moss, some of them from 20 to 50 feet long. But the greater part of the surface of the flow remained, and only subsided; the moss, rendered thin by the flood, running away from under it.

‘ Looking over the Solway moss, at the village of Longtown, where there is a bridge on the Elk, they formerly saw only the tops of the trees at Gratney, a house of the marquis of Annandale’s, 4 miles distant; but now they see them almost to the ground. And looking over it, in another direction, they now see two farm-towns of Sir William Maxwell’s, which were not before visible. So that the ridge of the flow or moss seems to have subsided about 25 feet.’

Number XVI. An account of a new species of oak. The species of oak here described is represented as capable of proving an inestimable acquisition to this kingdom. In growth, it is said to be straight and handsome as a fir, its leaves evergreen, and the wood is thought, by the best judges, in hardness and strength, to exceed all other oak. This oak makes but one shoot in the year, viz. in May, and continues growing without interruption; whereas other oaks shoot twice, namely, May and August. But the peculiar part of its character is the amazing quickness of its growth, which the author of the paper attributes, in some degree, to its making but one shoot in the year. The parent tree, which is seven years old, measures 21 feet in height, and 20 inches in the girth; a graft of four years old is 16 feet high, and 14 inches in the girth. The shoots of this tree are, in general from forty to five feet every year, so that in the space of thirty or forty years,

years, it will outgrow in altitude and girth the common oak at a hundred. This oak is distinguished in Devonshire by the title of the Lucombe oak, being first discovered and propagated in the nursery of Mr. Lucombe, of St. Thomas, in that county.

Number XVII. An account of the death of a person destroyed by lightning in the chapel in Tottenham-Court road, and its effects on the building.

Number XVIII. An account of some observations on atmospheric electricity.

Number XIX. contains observations on different kinds of air; by Dr. Priestly.

These observations occupy about a fourth part of the volume, and contain a copious detail of the subject. The subdivisions of air which Dr. Priestly here considers are as follows, viz. of fixed air; of air, in which a candle, or brimstone, has burned out; of inflammable air; of air infected with animal respiration, or putrefaction; of air, in which a mixture of brimstone and filings of iron has stood; of nitrous air; of air infected with the fumes of burning sulphur; of the effect of the calcination of metals, and of the effluvia of paint made with white-lead and oil, on air; of air procured by means of spirit of salt; miscellaneous observations. On these several heads, Dr. Priestly presents us with a variety of ingenious experiments, tending to elucidate the different properties of air.

Number XX. An essay on the periodical appearing and disappearing of certain birds, at different times of the year, in a letter from the honourable Daines Barrington. Mr Barrington here contends for the improbability that birds should, at certain seasons, traverse large tracts of sea, or rather ocean, without leaving any of the same species behind, but the sick or wounded. He means not to deny that birds may fly now and then from Dover to Calais, or any other such narrow strait, as the opposite coasts are clearly within the bird's ken, and the passage is no more adventurous than across a large fresh water lake. Neither means he to deny that there may be a periodical flitting of certain birds from one part of a continent to another; the Royston crow, and rock ouzel, furnishing instances of such a regular migration. In determining this litigated point, Mr. Barrington examines with great accuracy the observations of preceding naturalists.

The next article, wrongly marked XXII. is entitled, ΚΟΣΚΙΝΟΝ ΕΡΑΤΟΣΘΕΝΟΥΣ, or, the sieve of Eratosthenes. Being an account of his method of finding all the prime numbers.

The succeeding number is a letter on the effects of elder, in preserving growing plants from insects and flies.

Number XXIV. A sketch of the signs of the zodiac, found in a pagoda, near cape Comorin in India. Number XXV. An arithmetical account of the flowing of the tides in the South Sea, as observed on board the Endeavour. Number XXVI. An account of a new electrometer, and electrical experiments. XXVII. Meteorological observations at Ludgvan in Mount's Bay, Cornwall. XXVIII. Account of several quadrupeds from Hudson's Bay, by Mr. Reinhold Forster. The animals here mentioned are, the arctic fox, lesser otter, pine marten, stoat, and ermine, skunk, &c. Number XXIX. An account of birds from Hudson's Bay, by the same. Number XXX. Geometrical solutions of the three following astronomical problems, viz. 1. To find in the ecliptic the point of longest ascension. 2. To find when the arc of the ecliptic differs most from its oblique ascension. 3. The tropic found by Dr. Halley's method, without any consideration of the parabola.

Number XXXI. is a paper on the digestion of the stomach after death, by Mr. John Hunter, Surgeon to St. George's Hospital. Mr. Hunter justly observes, that an accurate knowledge of the appearances in animal bodies that die of a violent death, that is, in perfect health, or in a sound state, ought to be considered as a necessary foundation for judging of the state of body in those that are diseased. But that as an animal body undergoes changes after death, or when dead, it has never been sufficiently considered what those changes are; and till this be done, it is impossible to judge accurately of the appearances in dead bodies. As this paper is of consequence towards ascertaining the real process of digestion, we shall present our readers with the greater part of it.

‘ An animal substance, when joined with the living principle, cannot undergo any change in its properties but as an animal; this principle always acting and preserving the substance, which it inhabits, from dissolution, and from being changed according to the natural changes, which other substances, applied to it, undergo.

‘ There are a great many powers in nature, which the living principle does not enable the animal matter, with which it is combined to resist, viz. the mechanical and most of the stronger chemical solvents. It renders it however capable of resisting the powers of fermentation, digestion, and perhaps several others, which are well known to act on this same matter, when deprived of the living principle, and entirely to decompose it. The number of powers, which thus act differently on the living and dead animal substance, is not ascertained: we shall take notice of two, which can only affect this substance when deprived of the living principle; which are, putrefaction and digestion. Putrefaction is an effect which

which arises spontaneously; digestion is an effect of another principle acting upon it, and shall here be considered a little more particularly.

‘ Animals, or parts of animals, possessed of the living principle, when taken into the stomach, are not the least affected by the powers of that viscus, so long as the animal principle remains; thence it is that we find animals of various kinds living in the stomach, or even hatched and bred there: but the moment that any of those lose the living principle, they become subject to the digestive powers of the stomach. If it were possible for a man’s hand, for example, to be introduced into the stomach of a living animal, and kept there for some considerable time, it would be found, that the dissolvent powers of the stomach could have no effect upon it; but if the same hand were separated from the body, and introduced into the same stomach, we should then find that the stomach would immediately act upon it.

‘ Indeed, if this were not the case, we should find that the stomach itself ought to have been made of indigestible materials; for, if the living principle was not capable of preserving animal substances from undergoing that process, the stomach itself would be digested.

‘ But we find on the contrary, that the stomach, which at one instant, that is, while possessed of the living principle, was capable of resisting the digestive powers which it contained, the next moment, viz. when deprived of the living principle, is itself capable of being digested, either by the digestive powers of other stomachs, or by the remains of that power which it had of digesting other things.

‘ From these observations, we are led to account for an appearance which we find often in the stomachs of dead bodies; and at the same time they throw a considerable light upon the nature of digestion. The appearance which has been hinted at, is a dissolution of the stomach at its great extremity; in consequence of which, there is frequently a considerable aperture made in that viscus. The edges of this opening appear to be half dissolved, very much like that kind of dissolution which fleshy parts undergo when half-digested in a living stomach, or when dissolved by a caustic alkali, viz. pulpy, tender, and ragged.

‘ In these cases the contents of the stomach are generally found loose in the cavity of the abdomen, about the spleen and diaphragm. In many subjects this digestive power extends much further than through the stomach. I have often found, that after it had dissolved the stomach at the usual place, the contents of the stomach had come in contact with the spleen and diaphragm, had partly dissolved the adjacent side of the spleen, and had dissolved the diaphragm quite through; so that the contents of the stomach were found in the cavity of the thorax, and had even affected the lungs in a small degree.

‘ There are very few dead bodies, in which the stomach is not, at its great end, in some degree digested; and one who is acquainted with dissections, can easily trace the gradations from the smallest to the greatest.

‘ To be sensible of this effect, nothing more is necessary than to compare the inner surface of the great end of the stomach, with any other part of the inner surface; what is found, will appear soft, spongy, and granulated, and without distinct blood-vessels, opaque and thick; while the other will appear smooth, thin, and more trans-

transparent, and the vessels will be seen ramifying in its substance, and upon squeezing the blood which they contain from the larger branches to the smaller, it will be found to pass out at the digested ends of the vessels, and appear like drops on the inner surface.

‘ These appearances I had often seen, and I do suppose that they had been seen by others; but I was at a loss to account for them: at first, I supposed them to have been produced during life, and was therefore disposed to look upon them as the cause of death; but I never found that they had any connection with the symptoms: and I was still more at a loss to account for these appearances when I found that they were most frequent in those who died of violent deaths, which made me suspect that the true cause was not even imagined.

‘ At this time I was making many experiments upon digestion, on different animals, all of which were killed, at different times, after being fed with different kinds of food; some of them were not opened immediately after death, and in some of them I found the appearances above described in the stomach. For, pursuing the enquiry about digestion, I got the stomachs of a vast variety of fish, which all die of violent deaths, and all may be said to die in perfect health, and with their stomach commonly full; in these animals we see the progress of digestion most distinctly; for as they swallow their food whole, that is, without mastication, and swallow fish that are much larger than the digesting part of the stomach can contain (the shape of the fish swallowed being very favourable for this enquiry,) we find in many instances that the part of the swallowed fish which is lodged in the digesting part of the stomach is more or less dissolved, while that part which remains in the œsophagus is perfectly sound.

‘ And in many of these I found, that this digesting part of the stomach was itself reduced to the same dissolved state as the digested part of the food.

‘ Being employed upon this subject, and therefore enabled to account more readily for appearances which had any connection with it; and observing that the half-dissolved parts of the stomach, &c. were similar to the half digested food, it immediately struck me that it was from the process of digestion going on after death, that the stomach, being dead, was no longer capable of resisting the powers of that menstruum, which itself had formed for the digestion of its contents; with this idea, I set about making experiments to produce these appearances at pleasure, which would have taught us how long the animal ought to live after feeding, and how long it should remain after death before it is opened; and above all, to find out the method of producing the greatest digestive power in the living stomach: but this pursuit led me into an unbounded field.

‘ These appearances throw considerable light on the principles of digestion; they shew that it is not mechanical power, nor contractions of the stomach, nor heat, but something secreted in the coats of the stomach, which is thrown into its cavity, and there animalises the food, or assimilates it to the nature of the blood. The power of this juice is confined or limited to certain substances, especially of the vegetable and animal kingdoms; and although this menstruum is capable of acting independently of the stomach, yet it is obliged to that viscus for its continuance.’

Num-

Number XXXII. contains experiments and observations on the waters of Buxton and Matlock, by Dr. Percival. Number XXXIII. An account of a body lately found in uncommon preservation, under the ruins of the abbey, at St. Edmundsbury, Suffolk; with some reflexions on the subject. This body was found in a leaden coffin, and is supposed to be the remains of Thomas Beaufort, duke of Exeter, uncle to king Henry V. The dura mater was entire; the brain was of a dark ash colour, with some remaining of the medullary part. The coats of the eye were still whole, and had not totally lost their glittering appearance. The pericardium and diaphragm were quite entire.

Number XXXIV. A letter concerning the successful use of a poisonous plant, known by the name of the *Oenanthe crocata*, hemlock dropwort, exhibited instead of the water parnepi, in a scorbutic disorder. The volume concludes with experiments on two dipping-needles.

In reviewing the Philosophical Transactions, it is proportionally but a small number of papers that merit any particular attention; for the subjects of real importance or utility to science which are published in this voluminous work, may justly be considered as *rare nantes in gurgite vasto*.

VII. *The Origin and Progress of Despotism. In the Oriental, and other Empires, of Africa, Europe, and America.* 8vo, 51. Evans.

Despotism being so obviously repugnant to the rights of human nature, and the inherent desire of liberty, various opinions have been entertained concerning the causes which could first induce men to submit to that mode of government. To account for such an event several philosophers have thought it necessary to remount to the barbarous ages, when mankind, wandering and timid, resigned themselves to the subjection of those who were endowed with superior strength of body; some first through choice, and others afterwards through force. But it is objected to this opinion, that during a savage state of life, such a revolution was the less likely to be effected; because in that condition, liberty being the only possession of mankind, they would probably be actuated by the most inviolable attachment to its preservation.

Other political enquirers have endeavoured to fix the origin of despotism among the civilized nations; and this hypothesis would appear to be countenanced by history, but still the difficulty of accounting for the means of its establishment, is in this case equally great as in the former. The first man who

who attempted to subdue his equals, must, as well among the civilized, as the barbarous nations, have provoked the resistance of others against him.

Domestic government in the primitive ages has also been considered by many politicians as the original source of despotism: but admitting it to be incontestible, that in those times the power of fathers was absolute over their children, the children, when become in their turn the heads of families, ought to have enjoyed the same parental privilege of presiding each in their respective habitations. This principle, therefore, would lead to the establishment of a multitude of little independent societies, rather than a collection of the whole under one supreme authority.

By many the origin of despotic government has been regarded as the effect of physical causes, particularly of the influence of the climate; but though this opinion is supported by a multitude of observations, it seems not to be entirely satisfactory without admitting that those causes are assisted by the operation of others of a moral or political nature.

The author of the treatise now under our consideration attempts to establish the origin of despotism upon a principle different from such as have been maintained by preceding enquirers. According to him, it was not the effect either of force or consent, but the consequence of the ideas of government which men had formed to themselves in very remote ages, when they took for their model the administration of the universe, as exercised by the supreme Being. The erection of this system our author considers as a magnificent, but fatal project, which has plunged the world into idolatry, because a number of suppositions, that were then expedient to be made, have been since adopted as certain principles; and that mankind losing sight of what ought to have been the true principles of their conduct, went in quest of a supernatural, and therefore an absurd system of policy.

The period from whence this author derives the source of the theocratic form of government, is the time immediately succeeding the deluge, when the surviving inhabitants of the earth were struck with consternation at the recent calamity. After displaying the first effects of the impressions caused by the disasters of the world on the religion and government of mankind, he proceeds to investigate the principles of the first civil and political institutions, and he reduces those principles to an acknowledgement of no other monarch than God alone. While mankind continued under the influence of this idea, he supposes them to have been governed entirely by the dictates of reason; but that in process of time, a blind veneration
for

for those laws which were originally calculated for the happiness of society, became the means of producing a great degeneracy in the primitive institutions.

We shall lay before our readers part of the section on the theocratic usages, and the abuses that arose from the corruption of them.

‘ It being judged improper, that the code of civil and religious laws should be entrusted to the hands of any particular magistrate, it was deposited in the sanctuary, and to that sacred place recourse was to have been had to be informed of the laws, and to learn one’s duty. Of this usage we have innumerable instances, both in Hebrew and Pagan antiquity. Every temple had a basket, a coffer, and an ark, where the sacred ratifications of authority and legislation were deposited with a religious veneration; which dwindled among most of the nations, into so deplorable a superstition, that things were come to that dire extreme, by confounding the laws with the legislative deity, people no longer dared to look on those instructive insignia of power, without the fear of death and the dread of being exterminated.

‘ In the festivals among the pagans, called, the legislative festivals, such as the Palilia, and the Thesmophoria, the principal object of the ceremonial was become a tremendous secret, and the people were not at all to be let into the arcana of the mysterious duties they were bounden to observe.

‘ The most concealed part of the festivals of Iris, of Ceres, and of Cybele, in the mysteries practised by the Samothracians, and among the Etrusci, had primitively no other object in view but to teach mankind how to live well, in order to come to an happy end; but to instruct them concerning the order and the subject of the festivals, as well as to animate them to labour and industry. But from that time the code of such useful precepts was deposited in the sanctuary, there to be reserved for a small number of the initiated, who, after a long probation, were made to promise by most tremendous oaths that they would never reveal any part of them to the vulgar: so true it is, that the priesthood, instituted for conducting man in the right path, hath in all times dreaded lest he should come to a knowledge of it, and walk faithfully therein.

‘ From the time that the spirit of Theocracy found it absolutely expedient that the deposit of laws, preserved in the sanctuary, should appear to have emanated from the Deity, and that it should be believed he was the legislator as he was the monarch of mankind; it became gradually necessary to have recourse to fallacy and imposture, in order to imagine a manner

ner by which those laws had been conveyed upon earth. To that end it was necessary to suppose marvellous and supernatural revolutions, and to make them be brought down from the heavens. It was also necessary to suppose their having been pronounced, and even written by the Deity, or by the gods and goddesses. It was necessary too to trace their origin on flaming mountains, in uninhabited deserts, in gloomy caverns and lonesome forests. These very laws the while, were engraved on the heart of man, and the public sense of primitive society was its only source and genuine organ.

‘ By such horrid lies mankind was robbed of the honour of those laws so beautiful, so simple, and whose institution took place at the renovation of society. Thus was the vigour and the dignity of man’s reason weakened, by making him erroneously to believe it incapable of conducting him; although it is the special privilege, the chief object of that sublime, and almost divine gift conferred by the Omnipotent on man alone in this world.

‘ The supposed necessity of manifestations from above to teach men their duty, is an antient system that has often proved fatal, by producing the greatest evils in society; the discredit into which they made human reason fall among the greatest part of mankind, renders the evils caused by mystic legislators, almost irreparable.

‘ If imposture has always had recourse to investigate the origin of laws in deserts, the reason is apparent, that she might lie with more intrepidity, and less hazard of being refuted. A conduct so open to suspicion, was, however, the less doubted of then, as it coincided with some other prejudices which had also derived their source from the antient impressions caused by the disasters of the world. As these disasters were ascribed to the descent and presence of the great judge, so it was afterwards believed, that this great judge was so tremendous and formidable; that he could not be manifested without the destruction of the world. Consequent to this opinion he was ever after made to descend behind a veil, amidst obscure and gloomy clouds in remote deserts, although the motive which they feigned for his coming down, was to give laws, and do good to the human race.

‘ From this cause in the days of fallacy is derived the ductile imbecility of mankind. Hence was also sprung another opinion, not only of Pagan, but even of Jewish antiquity; that the consequence of seeing God was death. The dogma of the apparition of the great judge, as well as that of the end of the world, being both inseparably connected; man was under a necessity of believing his ruin certain, and im-

ment, when, in imagination, he had seen this formidable being.

As the monarch-deity could not give his mandates to society in a direct manner, a necessity arose of inventing means to come at the knowledge of his will and pleasure; wherefore Theocrasts, by an absurd convention, established signs upon earth and in heaven which were to be revered as the interpreters of the invisible sovereign. The Hebrews, for example, used to go and consult the Urim and the Thummim, which were twelve precious stones, called Sights and Perfections, because they imagined that the different rays which shone from them declared the will of the Supreme. The Egyptians had an oracle to the like purpose, which they called Truth. There was one in every nation. Then burst upon the world a crowd of pretendedly inspired folks; of conjurers, fortune tellers (besides the prophets, the truly inspired); there also appeared sooth-sayers, diviners, and a multitude of revelation-mongers of every sort, to mislead mankind. Wherefore, as in matters of polity, so in articles of religion, man ceased to consult his reason. He imagined a special order, or particular advice from heaven, necessary for the rule of his conduct, enterprizes, and every transaction of life; and as the priests had assumed to themselves the office of intermediate organs between heaven and earth, all the nations dwindled into their slaves, their victims and their dupes.

Besides the errors by which our author supposes the theocratic societies to have been infected, by resigning to the priests the deposit of the laws, and of authority, he derives another error from the tribute which the people thought it their duty to pay to those officers of the sanctuary. He thinks it probable, that in the infancy of society, no other imposts or tributes were paid to the supreme Being, except the first fruits of the earth; and that this homage was rather an exterior act of gratitude than a real tribute, which is not wanted by the supreme disposer of the universe. The greedy ministers; he alleges, devoured alone whatever gifts were brought to the temple, and devoutly shared among themselves the visible tythes paid to the invisible sovereign. Through pretext of the kingdom of heaven, they erected themselves into the rulers of the kingdom of earth; and their avarice being in proportion to the simplicity of the people, new stratagems were daily invented to delude their pious generosity.

The author afterwards proceeds to shew how the theocratic administration produced idolatry, and to point out the moral and political errors of which it was also productive.

‘ Although Theocracy, says he, was of herself, and from her birth a veritable despotism, it is, however, not improbable, that the first ages knew not the abuses that were made to flow from it, in after times. This we may the readier believe, inasmuch as new establishments are commonly supported by zeal; and a remembrance of it still remained, which was held dear among all the nations: and also, that the visible ministers were at first and continued for some time worthy of their invisible master. But seeing that in the midst of the servitude which now prevails, and has for so many ages prevailed throughout the East, mankind is there universally tractable and tame, it must be alledged as a proof that the ministers there must have made a bad use of their power, before the people made a bad use of their liberty.

‘ In acknowledgment for the good services rendered by priests at first, mankind must have grown by degrees accustomed to recognize in them a divine and supreme power. The wisdom with which their first ordinances were fraught, and the utility resulting from the counsels which they gave at first, must have habituated society to pay them obedience; and every member thereof must, without any reluctance, have submitted to their oracles and their revelations. Thus, by little and little, an extreme confidence must have produced extreme credulity. Society being prepossessed, that in the priests it was God who spoke; that in them it was an immutable sovereign who willed and commanded, must have looked upon itself as in duty bound not to resist those pretended organs of the deity; even when they ceased doing good, and their actions were evil.

‘ Mankind were thus let down by degrees to so irrational a plight, as to unknow their state, their nature, and their dignity; nay, they were so far plunged in misery as to no longer dare to raise their eyes towards heaven; and much less upon their tyrants. A blind fanaticism reduced them to the condition of slaves, and they were at length made to believe it their duty to honour their deity and monarch, by degrading, and as it were, annihilating themselves before him.

‘ Such, no doubt, was the progress of that voluntary, slavish subjection, by which human nature hath been disgraced.

‘ All the now sentiments, and present dispositions of the oriental nations, in regard to their sovereigns, are founded upon those wretched prejudices. They are made to believe, that the diadem is, by divine right, invested with the power of doing good and evil, and that those born to wear it are to think nothing impossible in the execution of their will and pleasure.

When

When any of these infatuated people suffer pain, or are rendered unhappy by the capricious ferocity of a barbarous superiour, they passively yield themselves to the views of an inscrutable providence; and in a thousand devout and mystical interpretations, they hunt for a solution of the unjust and cruel proceedings to which they daily fall the resigned victims.

• The theocratic priesthood become despotic under the protection of those sacred prejudices which the nations were made to revere, failed not to fill the world with tyrants. The priests alone were the sovereigns of the earth, and encouraged by non-resistance, they arbitrarily disposed of the property, of the honours, and of the lives of mankind. Although we are robbed, through time, of an exact history of the theocratic sway, where indeed a thick veil is thrown over the flagitious life indulged by its ministers, we may discover some features of it in the Jewish theocracy, where it exposes to our view the abominable conduct of the Hebrew priests, towards the end of this government.

• Then they no longer administered justice to the people: they led a life of rapine and plunder: they carried off by force, and devoured all the victims that were brought to be offered up to the monarch deity, whom they used but as a borrowed name. Their lust being equal to their gluttony, they lay, as the Bible tells us, with the women that came to watch at the entrance of the tabernacle. This last anecdote, over which the scripture glides so lightly, without entering into any detail of the consequences, in an accurate history of the priesthood, would appear to have been productive of more than any other in all the nations, and even among the Hebrews themselves, which they leave either palliated, or concealed from us, under the veil of fabulous history.

• The priesthood was arrived at such a pitch of barefaced impiety, and unblushing insolence as to cover even their debaucheries under the cloak of the divinity. It is to the priesthood the world is indebted for that new race of mortals who knew no other sire but the deity, but heaven, but the sun, and the other gods; and no other mothers but the unhappy victims, or culpable associates of sacerdotal concupiscence. It was then the nations beheld the demi-gods and heroes make their appearance upon earth. It was in consequence of their illustrious birth, and exploits by them atchieved, that mankind were influenced to change their antient form and government, and to make a transition from the reign of the gods, whom they never could see, to that of their pretended sons, whom they saw living and acting among them: a most extra-

ordinary event! Thus sacerdotal lust by giving masters to mankind, brought about the revolution, which put an end to the celestial reign, and gave its beginning to that of the demi-gods, which reign all serious historians hitherto imagined should have been retrenched from the annals of the world.*

The enormous abuse of the theocratic government our author considers as the incident which first gave rise to despotism, when men judged it expedient to transfer the legislative authority from the priesthood into the hands of a single person. For he imagines that the origin of the republican form of government must have been of a later date than the extinction of theocracy, since it is probable that the experience of the evils suffered under the administration of the many, might deter society from adopting a system which, in the number of legislators, might appear to present them with a continuance of those grievances that had been the consequence of sacerdotal usurpation.

From the idiom in many parts of this treatise it appears to be translated by a foreigner. The original is said to have been written in French; and if we might determine with certainty from the author's manner, particularly the freedom with which he has treated some parts of the sacred scriptures, we should imagine it to be the production of a celebrated free thinker. Abstracting from this circumstance, which cannot fail of rendering it obnoxious to the censure of orthodox readers, the treatise is ingenious, and exhibits an entertaining detail of the original forms of government, and the motives which actuated the spirit of legislation in the early ages of society.

VIII. *The Book of Job, in English Verse; translated from the original Hebrew; with Remarks, Historical, Critical, and Explanatory.* By Thomas Scott. 8vo. 7s. Buckland.

THE book of Job has been admired by writers of the first rank in genius, taste, and learning. With regard to sublimity of thought, and morality, it exceeds, beyond all comparison, the noblest parts of Homer*. On this account, innumerable commentaries and dissertations have been written on the whole, or on some parts of it. Calmet mentions about seventy writers on this subject. In England, within a few years, we have had Grey, Hodges, Peters, Chappelow, Heath, Scott, &c.

* See Pope's Transl. of the *Odyssey*, l. xvi. last note.

Mr. Scott's performance consists of a poetical translation, with historical, critical, and explanatory notes, which are partly his own, and partly extracted from the best critics and commentators.

In his Preface, he gives the following sketch of the plan and design of the book of Job.

'The poetry in this venerable book begins with the second verse of the third chapter, and breaks off, at the end of the sixth verse of the concluding chapter. Those, therefore, are the limits of the poem: which presents to us the shades of an illustrious character; a great and good man in the depth of adversity, reduced to despair, and complaining loudly of the ways of God. His three most intimate friends, who came to condole with him, very early insinuate their uncharitable suspicions: and, afterwards, openly accuse him of atrocious wickedness, as the cause of his afflictions. Accordingly, they exhort him to repentance, that repentance which a wicked man needeth, as the only means of his restoration. By thus defending the honour of Providence at their friend's expence, they exasperate his distress, inflame his passions, and hurry him into blameable excesses in the justification of himself, and in expostulations with his Maker about the reason of his sufferings. He is, however, by wiser management in other hands, gradually recovered to a becoming temper; and at last acknowledgeth his fault to the Almighty, in the fullest terms of contrition and self-abasement. With this complete confession the poem closeth, the design of the poem being then accomplished.

'The moral of such a poem, formed on the plan of discontent with the measures of Providence, and the issue of that discontent in submission to them, is too obvious to stand in want of explanation.'

St. Jerom tells us, that the book of Job, from the third verse of the third chapter, to the seventh verse of the forty-second chapter, is written in hexameter verse, consisting of dactyls and spondees, with an occasional intermixture of other feet; and that the rest of the book is in prose*. Several modern writers, before Mr. Scott, have adopted this notion. But whether the ancient Hebrews had what we call *verse*, or not, is a question never likely to be determined, as all quantity and rythmus are of course lost with the pronunciation.

In explaining ch. ii. v. 9, our author adopts the following interpretation.

* Hieronymi Pref. in Lib. Job. tom. iii. p. 23.

'The translation of בָּרַךְ might have been *bid farewell to*, or *renounce* God. There will, however, be more poignancy in the speech, if we retain here the proper meaning of the Hebrew term, as in ch. i. 21, *bleſs God, and die*; a severe ſarcaſm on thoſe admirable words of devout adoration, '*bleſſed be the name of the Lord.*'

St. Jerom, it may be obſerved, renders this paſſage, *benedic Deo, et morere*. Comment. in loc.

In the tenth verſe, Job answers *Tbou ſpeakeſt as one of the fooliſh*, &c. that is, ſays our author, as an idolater or paganeſs, referring us to Pſal. lxxiv. 18. He adds: 'the heathens, when any miſfortune beſel them, were wont to revile their gods. Thus, in Homer, Achilles and Menelaus blaſpheme Jupiter.

'Honour and fame at leaſt the thund'rer ow'd,

And ill he pays the promiſe of a God. Il. b. i. 464.

'Then is it vain in Jove himſelf to truſt?

And it is thus the gods aſſiſt the juſt? b. i. 451.

נָבָל, *ſatua, impiiæ*. Thus the word נָבָל, *nebel*, is uſed, Pſal. xiv. 1. *The fool hath ſaid in his heart, there is no God*. From this word comes *Nabal*, the name of Abigail's huſband, 1 Sam. xxv. 25. and probably the Latin word *nebulæ*.

One would think, that the Septuagint tranſlators had taken ſome pains to juſtify Job's reproof of his wife, by putting a fooliſh ſpeech into her mouth, making her complain of her having had the trouble of bearing children to no purpoſe; of her huſband's ſitting all night in the open air, over-run with worms and filthineſs; and of her being obliged to wander from houſe to houſe in a ſtate of ſervility and wretchedneſs.

We ſhall give our readers this curious paſſage in the original:

Χρονὸς δὲ πολλὰ προέβηκόμην, εἶπεν αὐτῷ ἡ γυνὴ αὐτοῦ, Μὲχρι τίνος καρτερησῇς, λέγων, Ἰδοὺ ἀναμεινὼ χρόνον εἰς μῆκρον, προσδεχομένη τὴν ἐλπίδα τῆς ſωτηρίας μου; ἰδοὺ γὰρ ἠφανίσαι σε τὸ μνημοſυνον ἀπο τῆς γῆς· υἱοὶ καὶ θυγατέρες, ἐμῆς κοιλίας ὠδίνες καὶ πόνοι, ὥς εἰς τὸ κενὸν ἐκοπιάσα τάλα μοχθῶν· ſὺ τε αὐτὴ ἐν ſαπρία ſκωληκῶν καθηſαὶ διπνυκτερεῦναι αἰθρίας, καγὼ πλανώμενη καὶ λάρεις τοποῦ ἐκ τοποῦ, καὶ οἰκίαν ἐξ οἰκίας, προσδεχομένη τὸν ἥλιον ὥſτε δυſεῖναι, ἰδοὺ ἀναπαυſαμαι τῶν μοχθῶν μου καὶ τῶν ὁδῶν αἱ με νῦν ſυνεχούσιν. ἀλλὰ εἶπον τι ῥῆμα εἰς κυρίον, καὶ τελευτά. V. 9.

We ſhould be glad to know whether this paſſage be authorized, or not, by any Hebrew MS. or upon what grounds it is to be accounted for. May it not be an interpolation, copied from ſome of the fathers?

In

In the sixth chapter, Mr. Scott supposes, that Job, despairing to make any impression on his friends, on a sudden elevates his voice, and consoles himself in the faith and expectation of a future judgment, which, he assured himself, would do justice to his innocence and reward his virtue.

His explication of the 25th, 26th, and 27th verses is as follows:

‘ For I know that my Redeemer is the living one :

‘ And he, the last, will over the dust stand up.

‘ And my skin, which is thus torn, shall become another :

‘ And in my flesh I shall see God.

‘ Whom I shall see, even mine eyes shall behold, on my side and not estranged. My reins are consumed within me.’

The author endeavours to vindicate this interpretation in his notes, and refers the reader to a defence of it by Mr. Peters, in his Critical Dissertation. We may add, that there is no material difference in this place between Mr. Scott's translation, and that of the learned Mr. Heath.

The beautiful description of the war horse, Chap. xxxix. is thus translated by Mr. Scott :

‘ 19. Hast thou with prowess fill'd the martial horse ?

Thou ton'd his throat with roaring thunder's force ?

‘ 20. Light as the locust, in the field he bounds ;

His snorting with majestic terror sounds :

‘ 21. Ardent for fame, and glorying in his might,

He paws, he stamps, impatient for the fight :

‘ 24. The ground he swallows in his furious heat,

‘ 25. His eager hoofs the distant champain beat :

He scarce believes that the shrill trumpet blows :

He neighs exulting as the blast still grows ;

Trembling with rapture, when the shouts from far

And thunder of the chiefs arouse the war :

‘ 22. Deriding death, he rushes undismay'd

Where flames with horrid wheel the slaughter'ring blade,

‘ 23. Where quivers clang, and whizzing arrows fly,

And spears and jav'lines lighten in his eye.’

Among other observations on this passage our author makes the following:

Ver. 19—25. *Hast thou given the horse, &c.*] The fire and sublimity of this passage are perhaps no where equalled, except by the great author himself in his description of *Leviathan*. The present situation however of verses 22, 23. throws the whole into confusion. For those parts of the description which precede and follow ver 22, 23. represent the horse in his *rank*, smelling the battle *afar off* ; and paint him in every attitude of ardour and impatience for the fight. But in ver. 22 23. he is in the very midst of the engagement, intrepidly keeping his ground against all its terrors. In propriety of order therefore those verses 22, 23. should conclude the description.

Ver. 19. *hast thou clothed his neck, &c.*] I understand this of the neighing of the war-horse, which though shrill is compared to thunder for its loudness and terror. An ingenious gentleman assured me, that he has heard his own horse perfectly roar when he was provoked by blows.

The neck is here put for the throat through which the voice passeth, as in Virgil (quoted by Bochart) when he is describing the swans :

Dum sese à pastu referunt, et longa canoros
Dant per colla modos——

Thunder means the terrible modification of the voice of the war-horse when he neighs.

His throat is said to be clothed with thunder; which may seem a harsh expression. But the Hebrews denoted any permanent quality or circumstance by this metaphor. Thus it is said in Ezek. xxvi. 26. *they shall clothe themselves with trembling*; that is, they shall tremble every moment.

Ver. 20. *Canst thou make him afraid, &c.*] *Canst thou make him leap as the locust?* This agility expresseth his joy to find himself in the rank of battle. Ælian says of the war-horse, “when he hears the sounding of the reins and the clattering of the bits, and sees the breast-plates and forehead-pieces, he neighs, and leaping makes the ground to ring with his hoofs.” The simile of the locust is illustrated by Dr. Shaw. This insect, he says, hath the two hindermost of its legs, or feet, much stronger, larger, and longer than any of the foremost: in them the knee, or articulation with the leg and thigh, is distinguished by a remarkable bending, or curvature, whereby it is enabled, whenever prepared to jump, to spring and raise itself with great force and activity.

The glory of his nostrils, &c.] the strength of his snorting is terrible. Mr. Heath. This action of the horse denotes joy heightened to a pitch of fury.

Et fremitum patulis sub naribus edit ad arma.

Lucret.

———When by fierce alarms

He snorts, and bears his rider on to arms.

Creech.

Thunder, says Mr. Scott, ‘means the terrible modification of the voice of the war-horse, when he neighs.’ Probably it is a sublime oriental image, representing the vibrations of his mane*.

The glory of his nostrils is nobly-expressed by Virgil and Lucretius in these lines:

Collectumque premens volvit sub naribus ignem.

Georg. iii. 85.

——Equi spirantes naribus ignem.

Lucret. v. 29.

And the idea of the horse swallowing the ground by Statius:

Stare adeò miserum est, pereunt vestigia mille,

Ante fugam, absentemque ferit gravis ungula campum.

Theb. l. vi. 401.

* Vide Poli Synop.

This description of the horse, if we rightly recollect, is beautifully illustrated in Dr. Durell's Critical Remarks on the Book of Job, by many similar passages from the classic writers.

Mr. Scott's poetry is in general very much below the majesty and grandeur of the oriental author; but there is taste and learning in his notes.

IX. Cato : or an *Essay on Old Age*. By Marcus Tullius Cicero. With Remarks. 8vo. 5s. Doddsley.

CICERO's treatise *De Senectute* is one of the most valuable pieces of the moral kind, that have been transmitted to us from the ancients. The subject upon which it turns 'comes home, as lord Bacon says of his own essays, to every man's business and bosom;' and the noble principles it inculcates are supported and enforced with all the advantage that elegance of genius can give to truth of sentiment.

The author's design is to represent the peculiar privileges, pleasures, and advantages of old age; to suggest some considerations, which may reconcile a philosophical mind to the gloomy prospect of increasing infirmities and approaching death.

To have put these reflections into the mouth of an imaginary philosopher would have made but little impression upon the reader. In order therefore to give them the greater force, he has represented them as delivered by the venerable Cato, usually styled the Censor. To this end he has introduced Scipio and Lælius, as expressing to that illustrious Roman their admiration of the wonderful ease, with which he supported his old age: and this gives him occasion to enter into a full explanation of his ideas upon the subject.

There are several causes, which are usually supposed to constitute the infelicity of old age.—In the first place it is alleged, that it incapacitates a man for acting in the affairs of the world; in the next, that it produces great infirmities of body; thirdly, that it disqualifies him for the enjoyment of the sensual gratifications; and lastly, that it brings him within the immediate verge of death. Cato examines the force and validity of each of these particular charges, and shews, that old age, under the conduct of reason and prudence, may be rendered an agreeable state, susceptible of the purest and sublimest pleasures.

Among many others, equally pertinent and just, we meet with the following excellent sentiments:

'If the principles of reason and virtue have not been sufficient to inspire us with a proper contempt for the sensual
plea-

pleasures, we have cause to hold ourselves much obliged to old age at least, for weaning us from those appetites which it would ill become us to gratify. For the voluptuous passions are utter enemies to all the nobler faculties of the soul; cast a mist, if I may so express it, before the eyes of reason; and hold no sort of commerce or communion with the manly virtues.'

—'The distaste with which, in passing through the several stages of our present being, we leave behind us the respective enjoyments peculiar to each, must necessarily, I should think, in the close of its latest period, render life itself no longer desirable. Infancy and youth, manhood and old-age, have each of them their peculiar and appropriated pursuits. But does youth regret the toys of infancy, or manhood lament that it has no longer a taste for the amusements of youth? The season of manhood has also its suitable objects, that are exchanged for others in old age: and these too, like all the preceding, become languid and insipid in their turn. Now when this state of absolute satiety is at length arrived; when we have enjoyed the satisfactions peculiar to old age, 'till we have no longer any relish remaining for them; it is then that death may justly be considered as a mature and seasonable event.'

Towards the conclusion of his discourse, this incomparable philosopher, having suggested several arguments in favor of the immortality of the soul, expresses his views and expectations beyond the grave in this animated language.

'For my own part, I feel myself transported with the most ardent impatience to join the society of my two departed friends, your illustrious fathers; whose characters I greatly respected and whose persons I sincerely loved. Nor is this my earnest desire, confined to those excellent persons alone with whom I was formerly connected; I ardently wish to visit also those celebrated worthies, of whose honourable conduct I have heard and read much, or whose virtues I have myself commemorated in some of my writings. To this glorious assembly I am speedily advancing; and I would not be turned back in my journey, even upon the assured condition that my youth, like that of Pelias, should again be restored. The sincere truth is, if some divinity would confer upon me a new grant of my life, and replace me once more in the cradle; I would utterly and without the least hesitation, reject the offer: having well nigh finished my race, I have no inclination to return to the goal. For what has life to recommend it? Or rather indeed to what evils does it not expose us? But admit that its satisfactions are many; yet surely there is a time when

When we have had a sufficient measure of its enjoyments, and may well depart contented with our share of the feast : for I mean not, in imitation of some very considerable philosophers, to represent the condition of human nature as a subject of just lamentation. On the contrary, I am far from regretting that life was bestowed upon me ; as I have the satisfaction to think that I have employed it in such a manner, as not to have lived in vain. In short, I consider this world as a place which nature never designed for my permanent abode ; and I look upon my departure out of it, not as being driven from my habitation, but as leaving my inn.

‘ O ! glorious day ! when I shall retire from this low and fordid scene, to associate with the divine assembly of departed spirits : and not with those only whom I just now mentioned, but with my dear Cato ; that best of sons and most valuable of men ! It was my sad fate to lay his body on the funeral pile, when by the course of nature I had reason to hope, he would have performed the same last office to mine. His soul, however, did not desert me, but still looked back upon me in its flight to those happy mansions, to which he was assured I should one day follow him. If I seemed to bear his death with fortitude, it was by no means because I did not sensibly feel the loss I had sustained : it was because I supported myself with the consoling reflection, that we could not long be separated.

‘ Thus to think, and thus to act, has enabled me, Scipio, to bear up under a load of years with that ease and complacency which both you and Lælius have so frequently, it seems, remarked with admiration ; as indeed it has rendered my old age not only no inconvenient state to me, but even an agreeable one. Add after all, should this my firm persuasion of the soul’s immortality, prove to be a mere delusion ; it is at least a pleasing delusion,—and I will cherish it to my latest breath. I have the satisfaction in the mean time to be assured, that if death should utterly extinguish my existence, as some minute philosophers assert ; the groundless hopes I entertained of an after-life in some better state, cannot expose me to the derision of these wonderful sages, when they and I shall be no more. In all events, and even admitting that our expectations of immortality are utterly vain ; there is a certain period, nevertheless, when death would be a consummation most earnestly to be desired. For nature has appointed to the days of man, as to all things else, their proper limits, beyond which they are no longer of any value. In fine, old-age may be considered as the last scene of the great drama of life ; and one would not, surely, wish to lengthen

lengthen out our part till we sunk down in disgust, and exhausted with fatigue.'

The indeterminate manner in which Cicero, in some of his dialogues, discusses the question concerning the soul's immortality, together with certain ambiguous expressions, which he drops in other parts of his writings, have given occasion to suspect the firmness of his faith in this important article. But his ingenious translator endeavours to rescue his character from this dishonourable suspicion.—We have only room to subjoin a small part of his valuable note on this subject.

'It is true, says he, Cicero speaks in an assumed character; but lest it should be doubted, whether he held the same opinions which he represents Cato to have entertained, he expressly assures Atticus, in the introductory address to him, that he had found so much satisfaction in drawing up the reflections he was going to lay before him, as had rendered his declining age not only an easy, but an agreeable state to him: and that he had fully delivered his *own* sentiments, in those which he had put into the mouth of his venerable countryman *.

'This essay, therefore, written but a few years before his death †, and almost the very last act he exerted in his philosophical character, may be considered as an explicit and unambiguous profession of his belief of the soul's separate existence in a future state. And if after so positive a declaration of his being convinced of the truth of this important doctrine, the sincerity of his faith might nevertheless be called in question; hard indeed would he have found the task, to give his inquirers satisfaction.'

The translation, which is the subject of this article, is executed by a masterly hand. The language is pure and classical, and expresses the sense of the original with fidelity and spirit. The notes, which are extensive, consist of curious and useful disquisitions.

We shall venture to recommend this performance very warmly to the notice of the public; and shall place it, without hesitation, in the same respectable class with the elegant translations of Mr. Melmoth.

* *Mihi quidem ita jucunda hujus libri confectio fuit, ut non modo omnes absterferit senectutis molestias, sed effecerit mollem etiam & jucundam senectutem.—Sed quid opus est plura? jam enim ipsius Catonis sermo explicabit nostram omnem de senectute sententiam.*
In Pref.

† Cicero was assassinated, by order of Mark Anthony, in the sixty fourth year of his age. Some writers of his life suppose, that his treatise de Senectute was written about two years before his death.

X. *A Treatise on the Meditinal Virtues of the Mineral Waters of the German Spa.* By John Williams, M. D. 8vo. 4s. Becket and De Hondt.

WE remember to have reviewed, about a twelvemonth ago, a treatise by this author on the waters of Aix la Chapelle; and it affords us pleasure to be now favoured with the remarks of the same industrious observer on the other celebrated Spa on the continent. More accurate information relative to the German Spa, must be more acceptable to the public, when we are told that some of the principal facts upon which Dr. Lucas, who wrote a chemical analysis of these waters, founded his reasoning, are positively denied by Dr. Limbourg, a physician who has practised many years upon the spot. The author of this treatise enters no farther into the dispute between the abovementioned gentlemen than is necessary to illustrate his subject; but where the controversy becomes the object of investigation, he examines the matter with candour, pointing out not only the errors of both the disputants, but also the abuses which are daily committed, respecting the application of these celebrated waters, by persons who are ignorant of their virtues.

The principal springs of mineral waters, in, and about the village of Spa, are six in number, exclusive of many others of inferior quality. Those are, the Pouhun, the Geronsterre, the Sauveniere, the Tonnolet, the Groisbeeck, and the War-troz.

From all the experiments made by our author on the water of the Pouhon spring, it clearly appears to be charged with iron, by means of a volatile and mineral spirit, which retains it in a state of solution. The contents of the Geronsterre are an acid spirit, and phlogiston, this water partaking of a sulphureous, as well as of a chalybeate nature, though the existence of the former of these principles was denied by Dr. Lucas. Our author, however, rejects the opinion of Dr. Limbourg, who has asserted, that this water contained real sulphur, in consequence of observing a white precipitate in the basin of the spring. This circumstance, Dr. Williams considers as not in the least decisive of the existence of real sulphur; and besides this opinion being disproved by experiments, he informs us, that there are at least a hundred little sources in and about Aix la Chapelle and Borfett, wherein the same kind of precipitate is observed, and which are not impregnated with the principles of sulphur.

The water of the Sauveniere spring appears to be impregnated with the same kind of ingredients, although in less proportion,

portion, as the water of the Pouhon, and therefore possess the same medicinal virtues in an inferior degree.

The water of Tonpelet has also afforded subject of altercation between Dr. Lucas and Dr. Limbourg; the former asserting, that this water struck a crimson and rose purple colour with the syrup of violets, and the latter absolutely denying the fact. By experiments made in the presence of a number of people, however, our author confirms the assertion of Dr. Lucas to be well founded. This water is likewise strongly impregnated with a volatile mineral acid spirit, which minutely divides, and keeps in a state of solution a certain quantity of iron.

The water of the Groisbeck agrees nearly with the Pouhon; and the Wartroz with the Sauveniere.

We shall present our readers with the author's refutation of the opinion of Dr. Lucas respecting the tendency of the waters of the Pouhon to produce the bronchocele.

‘ The late doctor Lucas has asserted, in his Essay upon the medicinal Virtues of ferrugineous Waters, that he found a great number of people, in the village of Spa, as well strangers as inhabitants, who had a rupture, or rather a preternatural tumor of the thyroide gland; which was occasioned by drinking excessively of this water. Doctor Limbourg, on the contrary, has denied the fact, in his Observations of the year 1764, and has affirmed, that he has cured a tumor of this kind, by the use of this water. I am sorry to find that doctor Lucas has been much too hasty in advancing a fact of this kind; for, upon the most critical enquiry, I could not find that the people of Spa were more subject to the bronchocele, in proportion to their numbers, than the people of any of the other parts of Germany: moreover, on examining several persons, who had drank this water for three or four years successively, and these people of different nations, I could not discover any tendency to a disorder of this kind: and, therefore, I cannot help thinking but that doctor Limbourg had great reason for contradicting this assertion with some warmth. It were much to be wished that men of science would not advance facts of this kind upon the testimony of others, except they were very well founded; for I cannot even suppose that doctor Lucas could have any intention of imposing upon mankind.’

The extraordinary virtues of the Pouhon water are so much celebrated over Europe, that it may not be improper to extract the author's account of the medicinal effects of this spa.

‘ Many absurd attempts have been made to counterfeit this water, as well as other mineral waters of this kind, by fixed

fixed air, and other ingredients; but I think nothing so much deserves to be the subject of ridicule. The chief energy, and greatest efficacy of this water depends upon its subtil volatile spirit, and elastic air; these alone, combined with some parts of the minutely dissolved iron, produce all the effects which are immediately discovered after drinking a large glass of this water, when it is in perfection; these alone, by stimulating the fibres of the stomach to a contraction, increase the appetite, and establish a good digestion: and from the stimulus which they give to the nervous system in general, they increase the momentum of, and restore a due fluidity to, the circulating fluids, and promote all the natural secretions.

There is no material substance yet discovered which is so capable of entering into the most minute recesses of the human body, as the volatile parts of this, and of the other mineral waters of this class; and therefore it is not surprising we should see, from daily experience, that, in all cases where the fibres of the human body are not too much relaxed, and surcharged with acrid and gross humours, no medicine equals a spirituous water of this kind in restoring the tone and elasticity of the fibres, and in promoting the natural secretions; so that, when it is administered in proper doses, according to the strength of the constitution, it is found to remove all manner of obstructions, which are not attended with inflammation, or schirrhusity, and those in the most minute vessels of the body. The solid parts of this water have likewise their salutary effects; they certainly second the tonic and deobstruent qualities of the mineral spirit; for when the bowels are in a very relaxed state, and surcharged with acrid humours, the terrene parts of this water will most effectually second the intentions of the more active parts, by absorbing this acrimony, and bracing up the relaxed fibres of the stomach and bowels. Hence, therefore, this spirituous water must be an admirable remedy, in many cases, where the finest artificial preparation would be too heavy, and ineffectual. Where there is a general relaxation and imbecility of the nerves and fibres, and a languid, depauperated, and broken state of the juices, the effects of luxury and debauchery, of a sedentary life, or of other diseases, there is no remedy in the materia medica which gives such sudden relief as this water; when it is properly ordered, according to the strength of the constitution; and occasionally corrected, or assisted, with such other remedies as are conducive to the same purpose. In hypochondriac and hysteric cases, except there is a very great irritability of the nerves, this water must be of great service; and as well in all enervated paralytic cases. In all those foul-

nesses of the first passages which create worms; in all cases arising from that viscid state of the juices which cause obstructions of the natural discharges of the womb, the kidneys, and the liver; in those relaxations which are the cause of unnatural discharges in the fair sex, and imbecility, and sterility, in both sexes; in nervous disorders in general, especially when there is not a very great irritability of the nerves: I say, in all cases of this kind, this water, when it is properly ordered, may be of great service.'

Dr. Williams afterwards produces a variety of cases in which this water has been improperly recommended by practitioners who are ignorant of its qualities; and he gives directions relative to the manner and season of drinking it. He then delivers an account of the uses and abuses, with the manner of drinking the several other waters of the Spa. Respecting the water of Tonnelet in particular, he affirms that great abuse has been committed upon the authority of Dr. Lucas and others, who had recommended it to be drank in all cases, and all constitutions, indiscriminately.

As Dr. Williams appears to have investigated the nature and qualities of the several waters of the German Spa with care and accuracy, this treatise cannot fail of being useful to all those whose profession renders it necessary for them to be acquainted with the subject.

XI. A Dictionary of Ancient Geography. By Alexander Macbean, A. M. 8vo. 7s. 6d. Robinson, and Cadell.

WE cannot present our readers with a better account of the utility of this Dictionary than by laying before them the Preface, which is judicious and faithful.

'The necessity of Geography to historical, political, and commercial knowledge, has been proved too often to be proved again. The curiosity of this nation is sufficiently awakened, and no books are more eagerly received than those which enlarge or facilitate an acquaintance with distant countries.

'But as the face of the world changes in time by the migration of nations, the ravages of conquest, the decay of one empire, and the erection of another; as new inhabitants have new languages, and new languages give new names; the maps or descriptions of a later age are not easily applied to the narrations of a former: those that read the ancients must study the ancient geography, or wander in the dark, without distinct views or certain knowledge.

'Yet though the Ancients are read among us, both in the original languages and in translations, more perhaps than in

any other country, we have hitherto had very little assistance in ancient Geography. The treatise of Dr. Wells is too general for use, and the Classical Geographical Dictionary, which commonly passes under the name of Eachard, is little more than a catalogue of naked names.

‘ A more ample account of the old world is apparently wanting to English literature, and no form seemed equally commodious with that of an alphabetical series. In effect, however systematically any book of General Geography may be written, it is seldom used otherwise than as a Dictionary. The student wanting some knowledge of a new place, seeks the name in the index, and then by a second labour finds that in a System which he would have found in a Dictionary by the first.

‘ As Dictionaries are commodious, they are likewise fallacious: he whose works exhibit an apparent connexion and regular subordination cannot easily conceal his ignorance, or favour his idleness; the completeness of one part will show the deficiency of another: but the writer of a Dictionary may silently omit what he does not know; and his ignorance, if it happens to be discovered, slips away from censure under the name of forgetfulness.

‘ This artifice of Lexicography I hope I shall not often be found to have used. I have not only digested former Dictionaries into my alphabet, but have consulted the ancient Geographers, without neglecting other authors. I have in some degree enlightened ancient by modern Geography, having given the situation of places from later observation. Names are often changing, but place is always the same, and to know it exactly is always of importance: there is no use of erring with the ancients, whose knowledge of the globe was very imperfect; I have therefore used ancient names and modern calculations. The longitude is reckoned from London to the east and west.

‘ A work like this has long been wanted: I would willingly flatter myself that the want is now supplied; and that the English student will for the future more easily understand the narratives of ancient historians, the reasonings of ancient statesmen, and the descriptions of ancient poets.’

Not to enlarge this article unnecessarily with any specimen, we shall only observe, that the work appears to be executed with extraordinary care and precision, and fully answers the idea exhibited of it in the Preface.

XII. *De Anima Medica Prædictio ex Luncleii et Caldwelli instituto, in Theatro Collegii Regalis Medicorum Londinensium, ad socios habita, die Decembris 16, Anno 1748. A Fran. Nicholls, M. D. Editio Altera, Notis Amplioribus Aucta. Cui accessit Disquisitio de Motu Cordis et Sanguinis in Homine nato et non nato, Tabulis Æneis illustrata. 4to. 7s. 6d. Walter.*

THIS lecture contains an ingenious declamation, in elegant Latin, of the Stahliañ principle, respecting the intentional agency of the mind in the preservation of health and the cure of diseases. We must acknowledge that to us, this principle appears equally chimerical with that of the government of Archæus; for we cannot conceive how the mind should direct the operations of the animal œconomy, in pursuance of any premeditated design of which we are not conscious. That the body is affected by the passions, and the exertion of the faculties of the mind, is a proposition that admits of no dispute; but to ascribe to the latter a superintendency of the animal system, is an opinion which can be supported only by the suggestions of imagination, and would seem to have been originally adopted from an erroneous interpretation of the word *Nature*, a term so often used allegorically in physic, into a real animate existence.

This ingenious author's inquiry into the circulation of the blood, is a subject of much greater importance to the science of medicine, and is highly worthy of our attention. Dr. Nicholls informs us, that he has for many years entertained doubts concerning the theory of the heart's motion, as delivered by the illustrious Harvey; particularly, that the systoles of the two auricles of the heart, the two ventricles, and the aorta and pulmonary artery, are respectively synchronous with each other. Our author, on the contrary, is of opinion, that the motion of the auricles is asynchronous, and that the ventricles and arteries are likewise dilated and contracted in different periods of time. This doctrine he endeavours to prove by reference to a diagram, in which the situation of these various parts is delineated. That our readers may be able to form an idea of the chain of reasoning whereby this doctrine is supported, it will be necessary to attend to the letters by which the author distinguishes the several parts of the heart abovementioned. A represents the right auricle, B the right ventricle, C the pulmonary artery, D the left auricle, E the left ventricle, F the aorta.

The following is part of the demonstration:

1. Since A is contracted at the same time that B is dilated; and C is contracted at the same time that B is dilated; therefore

fore A and C are contracted at the same time. But while C is contracted, D is dilated; therefore D is dilated at the same time that A is contracted, and the contractions of the auricles are asynchronous; as are also those of the ventricles, and the arteries.

2. If both auricles were dilated at the same time, since the auricles are dilated while the ventricles are contracted; and both the arteries are dilated at the same time that the ventricles are contracted; it would necessarily follow, that these four cavities, viz. the two auricles and arteries would be dilated at the same time; in which state of general dilatation, the heart could not be contained within the pericardium, as the author has observed from experiments.

These ingenious propositions seem essentially to affect the theory hitherto delivered, relative to the motion of the heart, and promise fair to place the name of Dr. Nicholls among the immortal discoverers in science. Several other propositions of consequence in the animal oeconomy are explained in this treatise, and illustrated with excellent engravings.

XIII. *An Heroic Epistle to Sir William Chambers, Knight, Comptroller General of his Majesty's Works, and Author of a late Dissertation on Oriental Gardening.* 4to. 1s. Almon.

IT is now several months since this performance made its appearance. The delicacy of the satire was at once observed and admired by every reader of discernment; so that, at present, we can say very little in its favour, which has not been anticipated by the voice of the public.

In the preface, the reader is presented with a short sketch of the principles inculcated by Sir William Chambers, in his late *Dissertation on Oriental Gardening*. This is intended to give him some idea of the subject. The author's imitations and allusions are more particularly pointed out and explained in the notes.

The Epistle opens with this address to Sir William.—The irony is obvious.

‘ Knight of the Polar Star! by Fortune plac’d
To shine the cynosure of British taste;
Whose orb collects, in one resplendent view,
The scatter’d glories of Chinese virtù;
And spreads their lustre in so broad a blaze,
That Kings themselves are dazzled while they gaze.

‘ Verse 2. *Cynosure of British taste.*] Cynosure, an affected phrase. Cynosura is the constellation of Ursa Minor, or the Lesser Bear, the next star to the Pole: Dr. Newton, on the word in Milton.

O let the muse attend thy march sublime,
 And, with thy prose, caparison her rhyme;
 Teach her, like thee, to gild her splendid song,
 With scenes of Yuen-Ming, and sayings of Li-Tsong; 10
 Like thee to scorn dame Nature's simple fence;
 Leap each ha ha of truth and common sense;
 And proudly rising in her bold career,
 Demand attention from the gracious ear
 Of Him, whom we and all the world admit, 15
 Patron supreme of science, taste, and wit.
 Does Envy doubt? Witness ye chosen train!
 Who breathe the sweets of his Saturnian reign;
 Witness ye Halls, ye J^{ns}*ns, Sc^{ts}, S^{bb}*s,
 Hark to my call, for some of you have ears.*

The author appeals to other equally impartial witnesses; and then proceeds, upon Sir William's principles, to condemn that mean and paltry manner, which Kent introduced, which Southcote, Hamilton, and Brown followed; and which, to our national disgrace, is called the English style of gardening. He shews the poverty of this taste, by aptly comparing it to a dinner, consisting of three gross pieces, three times repeated. The figurative terms, and this explanatory simile, are entirely borrowed from Sir William's Dissertation.

* For what is Nature? Ring her changes round, 45
 Her three flat notes are water, plants, and ground;

* Ver. 10. *With scenes of Yuen-Ming.*] One of the Imperial gardens at Pekin.

* Ver. 10. *Sayings of Li-Tsong.*] "Many trees, shrubs, and flowers," sayeth Li-Tsong, a Chinese author of great antiquity, "thrive best in low, moist situations; many on hills and mountains; some require a rich soil; but others will grow on clay, in sand, or even upon rocks, and in the water; to some a sunny exposition is necessary; but for others the shade is preferable. There are plants which thrive best in exposed situations, but in general, shelter is requisite. The skilful gardener, to whom study and experience have taught these qualities, carefully attends to them in his operations; knowing that thereon depend the health and growth of his plants; and consequently the beauty of his plantations." Vide Diff. p. 77. The reader, I presume, will readily allow, that he never met with so much recondite truth, as this ancient Chinese here exhibits.*

* Ver. 45. *For what is Nature?*—"Nature (says the Chinese, or Sir William for them) affords us but few materials to work with. Plants, ground, and water, are her only productions; and, though both the forms and arrangements of these may be varied to an incredible degree, yet have they but few striking varieties, the rest being of the nature of changes rung upon bells, which, though in reality different, still produce the same uniform kind of ginging; the variation being too minute to be easily perceived." "Art must therefore supply the scantiness of Nature," &c. &c. page 14. And again, "Our larger works are only a repetition of the small ones, like the honest bachelor's feast, which consisted in nothing but a multiplication of his own dinner; three legs of mutton and turneps, three roasted geese, and three buttered apple-pies." Preface, p. 7.

Pro-

Prolong the peal, yet spite of all your clatter,
The tedious chime is still ground, plants, and water.
So, when some John his dull invention racks,
To rival Boodle's dinners, or Almack's,
Three uncouth legs of mutton shock our eyes,
Three roasted geese, three butter'd apple pies.'

Having shewn, that nature is incapable of pleasing without the assistance of art, the poet goes on, in the steps of the knight, and recommends a sublimer style of gardening, in the oriental taste, as it is displayed in the emperor's garden of Yven-Ming-Yven, near Pekin; where fine lizards, and fine women, human giants, and giant baboons, make but a small part of the superb scenery.

————— At our magic call,
Monkies shall climb our trees, and lizards crawl;
Huge dogs of Tibet bark in yonder grove,
Here parrots prate, there cats make cruel love;
In some fair island will we turn to grafs
(With the queen's leave) her elephant and ass.
Giants from Africa shall guard the glades,
Where his snakes, where sport our Tartar maids;
Or, wanting these, from Charlotte Hayes we bring,
Damsels alike adroit to sport and sting.
' Now to our lawns of dalliance and delight,
Join we the groves of horror and affright;
' This to achieve no foreign aids we try,
Thy gibbets, Bagshot! shall our wants supply;

* Ver. 72. *Monkies shall climb our trees*] "In their lofty woods serpents and lizards of many beautiful sorts crawl upon the ground. Innumerable monkies, cats, and parrots clamber upon the trees." Page 40. "In their lakes are many islands, some small, some large, amongst which are often seen stalking along, the elephant, the rhinoceros, the dromedary, ostrich, and the giant baboon." Page 66. "They keep in their enchanted scenes, a surprizing variety of monstrous birds, reptiles and animals, which are tamed by art, and guarded by enormous dogs of Tibet and African giants, in the habits of magicians." Page 42. "Sometimes in this romantic excursion, the passenger finds himself in extensive recesses, surrounded with arbours of jessamine, vine, and roses; where beauteous Tartarean damsels, in loose transparent robes that flutter in the air, present him with rich wines, &c. and invite him to taste the sweets of retirement, on Persian carpets, and beds of Camusathkin down." Page 40.

* Ver. 84. *Thy gibbets, Bagshot!*] "Their scenes of terror are composed of gloomy woods, &c. gibbets, crosses, wheels, and the whole apparatus of torture are seen from the roads. Here too they conceal in cavities, on the summits of the highest mountains, founderies, lime kilns, and glass works, which send forth large volumes of flame, and continued columns of thick smoke, that give to these mountains the appearance of volcanos." Page 37. "Here the passenger from time to time, is surprized with repeated shocks of electrical impulse; the earth trembles under him by the power of con-

Hounslow, whose heath sublimer terror fills, 85
 Shall with her gibbets lend her powder mills.
 Here too, O King of Vengeance, in thy fane,
 Tremendous Wilkes shall rattle his gold chain;
 And round that fane on many a Tyburn tree,
 Hang fragments dire of Newgate-history; 90
 On this shall H*ll*d's dying speech be read,
 Here B——te's confession, and his wooden head;
 While all the minor plunderers of the age
 (Too numerous far for this contracted page)
 The R*g*ys, Mungos, B*ds*ws there, 95
 In straw-stuff effigy, shall kick the air.'

Sir William teaches us, that a perfect garden must contain within itself all the amusements of a great city; that *urbis in rure*, not *rus in urbe* is the thing which an improver of true taste ought to aim at.

' But say, ye powers, who come when fancy calls,
 Where shall our mimic London rear her walls?
 That Eastern feature, art must next produce,
 Tho' not for present, yet for future use; 100
 Our sons some slave of greatness may behold,
 Cast in the genuine Asiatic mould;
 Who of three realms shall condescend to know
 No more than he can spy from Windsor's brow;
 For him that blessing of a better time, 105
 The muse shall deal awhile in brick and lime;
 Surpass the bold ΑΔΕΛΦΟΙ in design,
 And o'er the Thames sling one stupendous line

lined air," &c. Page 39. Now to produce both these effects, viz. the appearance of volcanos and earthquakes, we have here substituted the occasional explosion of a powder-mill, which (if there be not too much simplicity in the contrivance) it is apprehended will at once answer all the purposes of lime-kilns, and electrical machines, and imitate thunder, and the explosion of cannon into the bargain. Vide page 40.

' Ver. 87. *Here too, O king of vengeance, &c.*] "In the most dismal recesses of the woods, are temples dedicated to the King of Vengeance, near which are placed pillars of stone, with pathetic descriptions of tragical events; and many acts of cruelty perpetrated there by outlaws and robbers." Page 37.

' Ver. 88, *Tremendous Wilkes.*] This was written while Mr. Wilkes was sheriff of London, and when it was to be feared he would rattle his chain a year longer as lord mayor.

' Ver. 98. *Where shall our mimic London, &c.*] There is likewise in the same garden, viz. Yven-Ming-Yven, near Pekin, a fortified town, with its port, streets, public squares, temples, markets, shops, and tribunals of justice; in short, with every thing that is at Pekin, only on a smaller scale."

"In this town the Emperors of China, who are too much the slaves of their greatness to appear in public, and their women, who are excluded from it by custom, are frequently diverted with the hurry and bustle of the capital, which is there represented, several times in the year, by the eunuchs of the palace." Page 32.

Of

Of marble arches, in a bridge, that cuts
 From Richmond Ferry slant to Brentford Butts. 110
 Brentford with London's charms will we adorn;
 Brentford, the bishoprick of Parson Horne.
 There at one glance, the royal eye shall meet
 Each varied beauty of St. James's Street;
 Stout T^lh^t there shall ply with hackney chair, 115
 And patriot Betty fix her fruitshop there.
 Like distant thunder, now the coach of state
 Rolls o'er the bridge that groans beneath its weight.
 The court have cross'd the stream; the sports begin;
 Now N^o1 preaches of rebellion's sin: 120
 And as the powers of his strong pathos rise,
 Lo, brazen tears fall from Sir F^lo^r's eyes.
 While skulking round the pews, that babe of grace,
 Who ne'er before at sermon shew'd his face,
 See Jemmy Twitcher shambles; stop! stop thief! 125
 He's stol'n the E. of D^on^ob^o's handkerchief.
 Let B^orr^ot^on arrest him in mock fury,
 And M^od hang the knave without a jury.
 But hark the voice of battle shouts from far,
 The Jews and Macaronis are at war: 130
 The Jews prevail, and, thund'ring from the rocks,
 They seize, they bind, they circumcise C^o's F^o.
 Fair Schw^o***n smiles the sport to see,
 And all the maids of honour cry te! he!
 ' Be these the rural pastimes that attend 135
 Great B^onsw^ok's leisure: these shall best unbend
 His royal mind, whene'er from state withdrawn,
 He treads the velvet of his Richmond lawn;
 These shall prolong his Asiatic dream,
 Tho' Europe's balance trembles on its beam.' 140

' Ver. 109. *Of marble arches.*] See Sir William's enormous account of Chinese bridges, too long to be here inserted. Vide p. 53.

' Ver. 115. *Stout T^lh^t, &c.*] "Some of these eunuchs personate porters." Page 32.

' Ver. 116. *And Patriot Betty.*] "Fruits and all sorts of refreshments are cried about the streets in this mock city." Page 33.

' Ver. 122. *Lo brazen tears, &c.*]

Drew iron tears down Pluto's cheek.

Milton.

' Ver. 125. *See Jemmy Twitcher shambles.*] "Neither are thieves, pickpockets, and sharpers forgot in these festivals; that noble profession is usually allotted to a good number of the most dextrous eunuchs." Vide, *ibid.*

' Ver. 127. *Let B^orr^ot^on.*] "The watch seizes on the culprit." Vide, *ibid.*

' Ver. 128. *And M^od, &c.*] "He is conveyed before the judge, and sometimes severely bastinadoed." *Ibid.*

' Ver. 129. *But hark, &c.*] "Quarrels happen—battles ensue." *Ibid.*

' Ver. 132. *Circumcise C^o's F^o.*] "Every liberty is permitted, there is no distinction of persons." *Ibid.*

' Ver. 134. *And all the maids of honour, &c.*] This is done to divert his imperial majesty, and the ladies of his train." Vide *ibid.*

If it should be said, that this magnificent scenery is only fit for a vast empire, like that of China; and that the scheme is utterly impracticable in such a poor, contracted island as ours, we answer: that though it may be impracticable in England, yet in another century, if the seat of government should happen to be removed to America, there will be room enough to pursue the oriental plan, and form a garden in the highest magnificence and grandeur. In these extensive regions some place may be fixed upon, where there is the most superb scenery, a burning mountain, or to diversify the prospect, a view of thirty thousand acres of snow. Stupendous rocks and precipices, the lake Ontario, and the cataract of Niagara, may be included within this imperial garden. The last of these objects will have a noble effect, as it is one of the greatest curiosities in the world. A vast body of water rushes with amazing rapidity from a rock an hundred and forty, or according to Hennepin, six hundred feet high. The mist which it occasions is seen at the distance of fifteen miles, and forms a glorious rainbow. Here likewise may be collected a number of rattle-snakes, and 'other serpents of the finest sort.' Beautiful damsels may be brought hither from the Esquimaux or the Cherokees; and 'in temples dedicated to the king of Vengeance, there may be introduced a number of the Ottowawas, Catawbas, Connywagas, and Tomohawks, with their scalping-knives, and other instruments of terror.

A design of this kind, 'though not to be accomplished by a person of narrow intellects, if put in execution by one of a strong imagination, judgment, and experience,' would far surpass even the garden of Yven^{*} Ming-Yven.

The reader is desired to peruse Sir William's Dissertation*, since without it he will never relish half the beauties of this epistle; for if her majesty's zebra, and the powder mills at Hounslow be excepted, there is scarce a single image in it which is not taken from that invaluable work.

* If the reader has not this Dissertation, he may see an Essay, by the same hand, On the Art of laying out Gardens among the Chinese, in the Gent. Mag. for May, 1757; or, which contains much the same sentiments and observations, An Account of the Emperors of China's Gardens at Peking, published in 1752.

FOREIGN LITERARY INTELLIGENCE.

14. *On ne s'y attendoit pas. Deux Parties. 2 vols. 12mo. Paris.*
THAT a pert, unprincipled young adventurer should hunt and miss happiness till he dies in an hospital, was indeed much more easily to be expected, than that in a novel under the above title, seemingly dictated by levity or fashion, we should meet, with profound reflexions, virtuous sentiments, sound taste, and keen sarcastic strictures on the vices and follies of the age.

15. *Tableau Chronologique de l'Histoire de France, depuis Pharamond jusqu'à Louis XV. le Bienaimé. 4 Paris.*

16. *Epoques les plus intéressantes de l'Histoire de France, servant d'Explication au Tableau Chronologique de cette Histoire, extraits des meilleurs Historiens. Par M. Viard, Maître d'Histoire et de Géographie. Paris.*

Both these performances are well contrived to illustrate and impress each other.

The first displays the sixty-six kings of France in so many cartoons, forming fourteen columns, one for every century; and the three royal races are distinguished by the different colours with which they illuminated. Every reign has its own characteristical symbol, or mark. Sabres, as they are turned to the right or left, express the gain or loss of once famous battles in almost every reign. The daggers in the reigns of Childeric I. and II. and Henry III. and IV. mark their having been assassinated; cups in several other cartoons, intimate the suspicion of poison; a crown inverted on a sceptre, signifies the deposition of a king; chains denote the kings who were made prisoners; and chains crossed, in the reigns of Henry III. and Lewis XIV. the famous barricades, &c.

All the most prominent and remarkable events have their peculiar marks in the tableau, which are explained in the book.

The ingenious author's aim is to convey instruction by amusement, and his performance, though calculated to aid the memory of children, may suggest reflexions even to men.

17. *Cartes pour apprendre la Géographie. Dédiées à S. A. S. Mgr. le Comte de la Marche, Par M. de Laître, Ingénieur du Roi. (with an explanatory Pamphlet.) Paris.*

Though we would by no means encourage the spirit of gaming at hazard, we think that parents may with safety to their fortune, patriotism, and conscience, habituate their children to play, (since the stakes will be mere trifles) for half a dozen of kingdoms or commonwealths in these cards.

18. *L'Art du Relieur d'oreur de Livres. Par M. Dudin. Folio. (with Plates.) Paris.*

This Continuation of the Description of Arts and Trades, contains a complete and accurate account of the bookbinder's art, as practised by the most distinguished Parisian bookbinders, in vii. chapters, 112 pages, and xvi. plates.

19. *La Tactique discutée et réduite à ses véritables Loix, avec les moyens d'en conserver les Principes, et des Remarques sur diverses Parties de la Science de la Guerre, pour servir de Suite et de Conclusion au Cours et au Traité de Tactique Théorique, Pratique et Historique. Par M. Joly de Maizeroy, Lieutenant Colonel d'Infanterie. 1 vol. 8vo. (with figures.) Paris.*

20. *Mémoire sur les Opinions qui partagent les Militaires, suivi du Traité des Armes défensives, corrigé et augmenté. Par le même. 1 vol. 8vo, (with figures.)* Paris.

The attention of Europe has successively been fixed on the balance of power and of trade: a time may come when it will change to the balance of knowledge, of such objects at least as are necessary or conducive to the security or prosperity of nations.

Among these, as things stand at present, the military sciences may claim a distinguished rank. For many years they have been assiduously and successfully cultivated by the French, our neighbours and rivals; and since the operations of war depend on superiority of skill and knowledge not less than on bravery, this fashionable study of theirs might well be worth importing.

A well chosen collection of the most interesting works on the various branches of the art of war, deposited, for instance, at the Horse Guards, for the general use of our military officers, would certainly be a means of improving many an idle hour, and probably many a promising genius: and if ever this hint should be noticed, we will bespeak a corner there for the above performances, among many other excellent works which we occasionally meet with in our literary excursions.

21. *Exposition des Mines, ou Description de la Nature et de la Qualité des Mines, à laquelle on a joint des Notices sur plusieurs Mines d'Allemagne et de France; et une Dissertation pratique sur le traitement des Mines de Cuivre, traduite de l'Allemand de M. Cancrinus. Par M. Monnet. 12mo.* Paris.

Mr. Monnet's travels, undertaken on purpose to visit a great number of mines, and his great skill in chemistry, have enabled him to oblige the public with a profound, accurate, and complete introduction to mineralogy.

22. *Institutions Mathématiques, servant d'Introduction à un Cours de Philosophie à l'Usage des Universités de France, Ouvrage dans lequel on a renfermé l'Arithmétique, l'Algebre, les Fractions ordinaires et décimales, l'Extraction des Racines quarrées et cubiques, le Calcul des Radicaux et des Exposans, les Raisons, Proportions, et Progressions Arithmétiques et Géométriques, les Logarithmes, les Equations, les Problèmes indéterminés, la Théorie de l'Infini, les Combinaisons, la Géométrie et la Trigonométrie, la Méthode de lever les Plans, la Mesure des Terres, la Division des Champs, et le Nivellement, les Sections Coniques, les Usages des Sections Coniques pour le jet des Bombes; le Calcul des Voutes, les Echos, le Miroir et les Verres brûlans, la Dioptrique, la Théorie des Forces Centrales; les Principe du Calcul Differential et du Calcul Intégral, et toutes les Connoissances Mathématiques dont les Militaires peuvent avoir besoin. Les Matières sont traitées clairement, et mises à la portée des Commencans. Par M. l'Abbé Sauri, Ancien Professeur de Philosophie en l'Université de Montpellier.* Paris.

The contents of these elements are so amply displayed in their title-page, that we have only to add, that we think the work complete, methodical, and perspicuous.

23. *Elemens de Logique à l'Usage des Gens du Monde, formant la Première partie d'un Cours complet de Philosophie, Par M. l'Abbé Sauri. 12mo.* Paris.

Here we find the precepts of nature as abstracted by the most famous logicians, repeated for the use of the beau monde; and, to
our

our surprise, misapplied to a pretended proof of a transient object of provincial talk, the hydroscope.

24. *Observations sur le Livre intitulé "Système de la Nature, Par M. de Casthillon, Docteur en Droit, &c. 8vo. Berlin.*

The pretended System of Nature proves but a misnomer: yet since there are swarms of young, airy, giddy creatures to whom its cobweb texture might become fatal, M. de Casthillon has here honoured it with a full and masterly confutation.

25. *Reponses Critiques à plusieurs difficultés proposées par les nouveaux Incrédules sur divers endroits des Livres Saints. Par M. Bullet, Professeur Doyen de l'Université de Besançon, &c. 1 vol. 8vo. Paris.*

Few of the champions of faith have stood forth so completely armed cap à-pee with Hebrew and Greek, argument and criticism, — to be slain, alas! by wit and tales, and pleasantries, in puny battle.

26. *Le Décaméron François. Par M. D'Ussieux. Deux Parties, qui commencent le Premier Tome. 8vo. (with decorations.) Paris.*

An elegant, agreeable, and innocent amusement, since the author has banished licentiousness from it. The first number contains, Henriette et Lucy, a Scotch novel; the next, the tragical history of Jane Grey, an English anecdote.

27. *Astronomie Nautique, où l'on traite de la Latitude et de la Longitude en Mer, de la Période ou Saros, des Parallaxes de la Lune, avec des Tables du Nonagesime sous l'Equateur et sous les Tropiques, suivies d'autres Tables des Mouvements du Soleil et des Etoiles fixes auxquelles la Lune sera comparée dans les Voyages de long Cours. Par M. Monnier. 8vo. Paris.*

A short, useful, and interesting work for mariners.

28. *Introduction à l'étude des Corps naturels tirés du Règne Végétal. Par M. Bucquet, Docteur-Regent de la Faculté de Médecine de Paris. 2 vols. 12mo. Paris.*

In our Review for November last, we have taken notice of Dr. Bucquet's Introduction to the Study of Natural Bodies, drawn from the mineral kingdom. The present performance is a continuation of his plan, and an additional proof of its merits.

MONTHLY CATALOGUE.

P O E T R Y.

29. *The Register of Folly; or, Characters and Incidents at Bath and the Hot-Wells, in a Series of poetical Epistles, by an Invalid. 8vo. 2s. 6d. F. Newbery.*

The characters and incidents observable at the two most celebrated places of fashionable resort here described, afford copious subject for amusing representations; and the author of these epistles seems to have availed himself of this source of entertainment. The objects of description are various, and generally treated with a degree of humour which engages the attention,

30. *The Power of Fancy. A Poem. 4to. 1s. Rivington.*

We should be guilty of dissingenuity not to acknowledge that we have perused this poem with more uninterrupted pleasure than

than is usually reaped from productions confessedly juvenile. The scenes which the author describes are painted in agreeable colours, and their effect is heightened by the virtuous sentiments which animate the whole.

31. *A Search after Happiness: a Pastoral. In Three Dialogues. By a young Lady.* 4to. 2s. 6d. Cadell.

The plan of this poem is exceedingly artless. Four young ladies are introduced seeking the cottage where the sage Urania resides, from whom they are desirous of learning the art of being happy. Florella, who lives with her, meets the ladies, and being informed of their errand, conducts them to the cottage. Here they acquaint Urania with their reasons for visiting her, and lament how little felicity they had experienced in the gay scenes of life. Urania gives them lessons for their conduct, and concludes with the character of Florella, whom she thinks possessed of as much happiness as can be reasonably hoped for.

This performance is said to have been written by a lady at the age of eighteen, which circumstance exempts it from a severe critical examination. We wish the execution were such as merited our warmest praise; we should have great pleasure in bestowing it, as the author's intention is highly commendable.

32. *The Thistle.* 4to. 1s. 6d. Bladon.

The author has been so happy in the choice of a subject emblematical of his own genius, that the first lines are almost equally applicable to the one and the other.

‘Hail! thriving plant of Highland Scottish birth,
The poorest, meanest of the barren earth;
The very damn’dest vegetable weed,
On which no English ass will stoop to feed!’

He would be an ass, indeed, who could stoop to relish the dull scurrility contained in this production.

33. *The East India Culprits. A Poem. In Imitation of Swift's ‘Legion Club.’ By an Officer who was present at the Battle of Plassey.* 4to. 1s. 6d. Kearley.

If we be not much mistaken, this officer is the same indefatigable Mr. Wagstaff, who last month took a trip to Pandæmonium to procure intelligence of a certain ballot. He seems determined to bring those whom he holds forth as delinquents at least to poetical justice, if he should not succeed in forcing them to a commutation by the terror of his Hudibrastic lash.

34. *A Review of the Poem, intitl’d ‘The Patricians.’* 4to. 1s. 6d. Wilkie.

A dull, awkward, unpoetical attempt at panegyric, fit only for a foil to the rhapsody of which it treats.

D R A M A T I C A L.

35. *The Prince of Tunis. A Tragedy. As performed at the Theatre-Royal of Edinburgh.* 8vo. 1s. 6d. Cadell.

It may be objected to this tragedy, that in the second and third acts, little or no progress is made towards the conclusion of

of the fable, but the dialogue turns chiefly upon incidents which are not consequential. The author seems to have reserved the business of the drama for the last act, into which he has certainly crowded a variety of interesting events. The characters through the whole are strongly delineated; the diction is suitable to the dignity of tragedy; and distress is represented in the most affecting light, by sentiment as well as situation.

N O V E L.

36. *Emma; or the Unfortunate Attachment. A Sentimental Novel. In three Vols. 12mo. 9s. Hookham.*

We heartily recommend the perusal of these three volumes to those who are in want of a soporific, and we do it very confidently, as we have experienced its effects. The story of the *Unfortunate Attachment* is told in a series of letters; a mode of writing which Richardson and Rousseau have indeed practised with the greatest success, but which requires too great a share of talents for every dabbler in novel-writing to adopt. Although we seldom commend novels, it is not because we are so nice as to condemn every one which is not *very* excellent, but because we very rarely meet with any we can honestly praise. The novel now before us is very insipid, and all we can in its commendation is, that no part of it has any immoral tendency.

P O L I T I C A L.

37. *Lord Clive's Speech in the House of Commons, 30th March, 1772, on the Motion made for Leave to bring in a Bill for the better Regulation of the Affairs of the East-India Company, and of their Servants in India, and for the due Administration of Justice in Bengal. 4to. 1s. Walter.*

The knowledge acquired by lord Clive of East-India affairs, during his residence in that country, ought certainly to give great authority to his opinion respecting the causes which have produced the present situation of the Company. These his lordship reduces to the four following, viz. a relaxation of government in his successors; great neglect on the part of administration; notorious misconduct of the Directors; and the violent and outrageous proceedings of General Courts. In this Speech his lordship also enters into a copious and manly vindication of his own conduct, from the charges exhibited against him.

M E D I C A L.

38. *Richardi Mead Monita et Præcepta Medica, permultis Notationibus et Observationibus, illustrata. Auctore Clifton Winttingham, M. D. C. M. L. et R. S. Socio, Equite Aurato, et Medico Regio. 8vo. 2 Vols. 10s. Robson.*

The several productions of Dr. Mead are so well known to the medical world that any testimony of their merit is now unnecessary. The *Monita Medica* was the last of the treatises with which the public was favoured by that celebrated physician. Being written at an age when his mind was enriched with the accumulated observations and experience of many years, it contains

tains a valuable collection of precepts respecting the cure of diseases; and is also composed in a style of the Latin language which rivals, while it imitates, the admired elegance of Celsus. As a work of utility and repute, the *Monita Medica* was certainly worthy of being illustrated by an eminent hand; and we cannot avoid congratulating the profession of physic on seeing the task accomplished by Sir Clifton Wintringham. Besides many occasional remarks, the annotator has added to each volume an appendix, containing a variety of useful practical observations, and therapeutic injunctions.

39. *The Advantages and Disadvantages of Inoculation, with Respect to Individuals, and the Public, impartially considered. Translated from the original Latin of G. Van Swieten, M. D.* 8vo. 1s. 6d. Griffin.

The observations contained in this pamphlet are unfavourable to inoculation; but as all of them appear to have been made before that method of practice was carried to its present degree of perfection, they cannot possibly have any weight in determining our opinion on the subject, and they only serve to shew how much the science of medicine is capable of improvement.

40. *An Easy Way to prolong Life, by a little Attention to what we eat and drink.* 8vo. 2s. Bell.

Some months ago we reviewed a pamphlet, containing, Directions relative to Food, Exercise, and Sleep. The present performance would seem to be only a more diffuse dissertation on the first of these subjects, which is to be followed, we are told, by instructions respecting the rest of the non-naturals. For such as are disposed to the observance of dietetical precepts, this pamphlet may be useful.

41. *Free Thoughts on Apothecaries and Empirics; shewing the Necessity and Utility of their Regulation by Parliament.* 8vo. 1s. 6d. Harris.

Those who are acquainted with the common education of apothecaries will readily admit, that their knowledge, in point of science, must be extremely superficial. We may affirm, without exaggeration, that the ignorance of many of them is deplorable: and yet to these illiterate pretenders to the medical art, the health and lives of the most useful part of the community are in general committed. For remedying this evil it is here proposed, that application be made to parliament for an act prohibiting all those from exercising the trade of an apothecary, who have not, upon examination, been found properly qualified. For the benefit of mankind we heartily wish that so salutary a regulation were adopted. The mode suggested by this author for the payment of apothecaries is, that their charge should depend upon their trouble of attendance, and not on the quantity of medicines used; by which means he thinks much abuse might be obviated in the article of drugs.

CHL

C H I R U R G I C A L.

42. *The Effects of Injections into the Urethra, and the Use and Abuse of those Remedies in the Cure and Prevention of the virulent Gonorrhœa, briefly considered.* By Thomas Bayford, Surgeon. 8vo. 1s. 6d. Whiston.

In this treatise Mr. Bayford very justly condemns the use of injections into the urethra in a virulent gonorrhœa, when used with so much indiscretion and unreserve as has of late been too generally practised. He admits that injections, if properly chosen and well-timed, may sometimes be of considerable advantage, but that if the inflammatory symptoms have advanced in any degree, such applications cannot fail of proving pernicious. This rational doctrine he proposes to confirm more fully in a future publication, where he is also to relate the result of some experiments made on dogs, respecting injections into the urethra, of such liquids which, though too commonly used, he did not think proper to submit to trial upon human patients.

C O N T R O V E R S I A L.

43. *The Pre-existence of Jesus Christ Unscriptural.* By Philo-Christos. 8vo. 1s. 6d. Johnson.

The author of this tract has treated the subject in a serious and sober manner, and supported his opinion with criticisms and observations which have, at least, a specious appearance.

How does it appear, says he, that St. Paul had any knowledge, or even idea of the pre-existence of Jesus Christ, since no such thing is in the least hinted at by him, though so fair an opportunity offered, when he preached to the people of Athens? St. Paul was never backward in urging any thing to the exaltation of the character of his Lord and Master, the Messiah. And yet, all that he mentions of Christ is, that 'God hath appointed a day in which he will judge the world in righteousness, by *that man* whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead.' Acts xvii. 31.

St. Peter likewise, he says, appears to have been wholly ignorant of this matter. For his sermon on the day of Pentecost begins in this manner. 'Ye men of Israel, hear these words: Jesus of Nazareth, *a man* approved of God among you, &c.' Acts ii. 22, 23.

He observes, that none of the characters which our Lord assumed, or that are given of him by the sacred writers, support or countenance the notion of his pre-existence; that when Abraham is said to 'have seen his day,' John viii. 56. he only saw it in effect, inasmuch as he had the *promise* renewed to him, that in his seed, or in him, should 'all nations be blessed.' He asserts, that the expression of 'the son of man ascending up where he was before,' John vi. 62, relates to his resurrection, and not to his ascension into heaven. And in explaining Phil. ii. 6. he maintains, that *μεινών Θεου* relates to the power and

and authority, which God had given him upon earth; and that *innotor suorum* refers to his humiliation and sufferings. See *Matth.* xx. 27, 28.

In this manner Philochristos evades the force of every passage which has usually been alledged in favour of our Saviour's pre-existence.

See an excellent Dissertation on the opposite side of the question by Dr. Harwood; and the Critical Review for July 1772, where we have mentioned some other tracts upon the same subject.

44. *Considerations on the Nature, Origin and Institution of Tithes; and the Laws and Customs for collecting and enforcing the Payment of them. Shewing that the Payment of Tithes in Kind is a Relique of Popish Tyranny, not only iniquitous, oppressive, and incompatible with the Spirit of the British Constitution, but also destructive to the Ardour of Agriculture and Improvement. That it greatly contributes to the Scarcity and Dearness of all Sorts of Provisions, and by rendering the Clergy obnoxious to the Laity, is very prejudicial to the Cause of Religion. To which is added, An alphabetical Table of all Things now Tithable, and how paid. With some select and curious Cases tried and determined by the House of Lords on different Moduses, &c. which is recommended as an useful Guide to all Farmers and Landholders. And also a correct Table of all Abbies, Monasteries, &c. abolished in the Reign of Henry VIII. With a Proposal to Parliament to abolish the whole Institution of Tithes, and restore the Farmers of England, to equal Freedom with other Subjects.* 8vo. 2s. Marriner.

This writer has thrown so much into his title-page, that it is unnecessary for us to specify the contents of his book. He seems to have a violent prejudice against our present ecclesiastical constitution; but his book contains some useful information, relative to tithes, and the tithe laws.

45. *Two Letters on the Subject of Subscription to the Liturgy and Thirty-nine Articles of the Church of England, To which is annexed, an Appendix, relating to the same Subject, and particularly pointing out some few of the Errors in the Established Liturgy. By H***y Norman, late an unsuspended Minor Canon of Winchester Cathedral.* 8vo. 2s. 6d. Wilkie.

Mr. Norman seems to engage very warmly in favour of the clerical petition.—One short extract from his Appendix will be sufficient to shew the ardor, with which he contends for a farther reformation, and the style in which he writes.

‘ Let those that are careless, be careless still, if they chuse to be so. If all the rest of the world, (though that, I thank God, I do not at all distrust) should drop the cause, to which I have set my hand, yet, by the grace of God, I will never drop it. I hope, by pleading the cause of truth, sincerity, and religious freedom, in some measure to redeem lost time, and to atone for my past sins. But let not those, whose preferments are twice so
great

great as they ought to be, be over-much alarmed. We would not wish to disturb them in their possessions, if we might but quietly enjoy our own. There is a vulgar proverb indeed, which says, that oppression will make a wise man mad. But to the great comfort of our adversaries, it seems to make many men so tame, as not even to remonstrate against a most wicked infringement upon the sacred rights of conscience. What excuse they make to themselves for thus withholding the truth in unrighteousness, I know not, and am but little concerned to know.

Mr. Norman's pamphlet, we apprehend, will not be received by the Association, with that partiality and applause, which the warmth of his zeal may lead him to expect.

D I V I N I T Y.

46. *Conjectures on the New Testament, collected from various Authors, as well in Regard to Words as Pointing: with the Reasons on which both are founded.* 8vo. 6s. Bowyer and Nichols.

Mr. Bowyer has shewn great accuracy and extensive reading in the compilation of this work. He appears to have consulted a very considerable number of critics and commentators. Many of these Conjectures, particularly some which are marked with the letter R, are new and ingenious.

47. *A Discourse on the Advantages of the Insular Situation of Great Britain; delivered at Spithead, on Occasion of the Preparations for His Majesty's Review of the Fleet.* By John Bonar, A. B. Chaplain of His Majesty's Ship the Cerberus. 4to. 1s. Flexney.

Mr. Bonar, in this discourse, displays a manly eloquence and a patriotic spirit.

The quiet and safety which we enjoy by having our frontiers properly ascertained and secured, the power, populousness, and splendor, the spirit of freedom and independency, the refinement of our national taste, the accession of political and historical knowledge, arts, and sciences, arising from an extensive commerce, and an intercourse with other nations, are some of the advantages upon which he expatiates. He then proceeds to shew, that these advantages are not necessarily and inseparably connected with our insular situation, but to be preserved and maintained by industry, magnanimity, and virtue.

This interesting subject might be farther illustrated, by a view of the power and grandeur of the Roman empire, while the centre of government was in Italy, and its declension, when the seat of empire was removed to Constantinople; when it had no longer any natural bulwark, when it was open and exposed to all the assaults of neighbouring nations; when the army, instead of being composed of Roman soldiers, consisted of a promiscuous multitude of Italians, Dalmatians, Illyrians, Thracians, &c. when the *amor patrie* was utterly extinguished.

This discourse is particularly addressed to the gentlemen of the navy, and extremely well worth their perusal.

MISCELLANEOUS.

48. *The Essay on the Nature and Immutability of Truth, in Opposition to Sophistry and Scepticism*, by James Beattie, LL D. &c. *Shewn to be sophistical, and promotive of Scepticism and Infidelity. With some Remarks on Priestcraft, Subscriptions, and Establishments.* 8vo. 1s. 6d. Richardson and Urquhart.

This Letter contains some just remarks respecting the indeterminate nature and criterion of common sense; but they are such as tend chiefly to shew the uncertainty of that principle in matters of religion, where the minds of men, in different countries, have been variously influenced, according to the diversity of their education. With regard to the dogmas of the sceptical philosophy, however, common sense is certainly entitled to decisive authority, as its dictates are acknowledged by mankind in general, and whatever seems to contradict its irresistible evidence is entirely repugnant to the strongest and most vivid consciousness of our nature. We must therefore still admit the force of Dr. Beattie's principle with respect to the propriety of the application of common sense to the researches of philosophy.

49. *An Essay on Electricity, containing a Series of Experiments introductory to the Study of that Science.* 8vo. 3s. Becket.

This essay appears to have been originally written at the desire of several persons at Bristol, who had requested the author to give them a few plain directions for the use and management of electrical machines. The observations he has here compiled from different authors on the subject, are extremely well calculated for answering the purpose intended; and this Essay may be considered not only as an easy introduction to the philosophical part of electricity, but an useful manual for the application of the electrical apparatus in the cure of diseases.

50. *The Lady's Assistant for regulating and supplying her Table; containing 150 select Bills of Fare, properly disposed for Family Dinners of Five Dishes, to two Courses of Eleven and Fifteen; with upwards of fifty Bills of Fare for Suppers, from Five Dishes to Nineteen; and several Deserts: including a considerable Number of choice Receipts of various Kinds, with full Directions for preparing them in the most approved Manner: now first published from the Manuscript Collection of a professed Housekeeper, who had upwards of thirty Years Experience in Families of the first Fashion.* 8vo. 6s. Walter.

This work seems to be conducted upon an excellent plan. Besides a very considerable number of receipts in the various branches of cookery, and a list of dishes in season every month in the year, it contains a hundred and fifty select bills of fare for family dinners, suppers, and deserts, in which the several articles are properly arranged. This part will be of great use to ladies in general, but particularly to those who are just beginning to undertake the superintendence of a family, and, for want of instruction or experience, are at a loss how to conduct their table with propriety and elegance.



I N D E X.

ADDRESS to the bishops of the church of England with relation to the dissenters bill, 312	<i>Blunt's</i> practical farriery, 153
— (a Drapier's) on the causes of the present dearth of provisions, 389	<i>Bolts's</i> considerations on India affairs, 1
— to deists, 395	<i>Bowyer's</i> conjectures on the New Testament, 479
— to the public relative to the proposed history of Cheshire, 396	<i>Brief</i> state of the principles of church authority, 73
<i>Advantages</i> and disadvantages of inoculation, 476	<i>Bromfield's</i> chirurgical observations and cases, 93, 177
<i>Advice</i> (pastoral) to young persons before confirmation, 2d edit. 72	<i>Brooke's</i> redemption, a poem, 69
<i>Adulteress</i> (the), a poem, 316	<i>Brydone's</i> tour through Sicily and Malta, 296
<i>Alonzo</i> , a tragedy, 227	<i>Buchan's</i> (Dr.) domestic medicine, 17
<i>Alzuma</i> , a tragedy, 229	<i>Burrows's</i> (Dr.) new practical essay on cancers, 153
<i>Analysis</i> of the French orthography, 398	<i>By-slander</i> , (the), 80
<i>Anima medica</i> (de) prælectio; cui accessit disquisitio de motu cordis, &c. 464	C
<i>Animadversions</i> on the use of broad-wheels, 397	<i>Cambria</i> , the tears of, 394
<i>Another</i> letter to the bishop of London, on subscription, 157	<i>Candid</i> thoughts on the parallel between the English constitution and the former government of Sweden, 238
<i>Aphorismi</i> de marasmo, 77	<i>Carlisle</i> , poems by the earl of, 314
<i>Ainslrong's</i> (Dr.) medical essays, 384	<i>Cato</i> , an essay on old age, 455
<i>Assitant</i> (the lady's) for regulating her table, &c. 480	<i>Cause</i> (the) of the petitioners examined, 75
<i>Authentic</i> papers relative to the expedition against the Charribbs, 154	<i>Chimney-sweepers</i> young apprentices, state of, 390
B	<i>Chorus</i> of the dramatic poem of Elfrida, 71
<i>Ballot</i> , Pandamonium, 394	<i>Christian</i> world unmasked, 313
<i>Barrington's</i> (lord) miscellanea sacra, 43	<i>Church</i> authority, brief state of the principles of, 73
<i>Bayford's</i> effects of injections into the urethra briefly considered, 477	— <i>Langton</i> , a poem, 315
<i>Beattie's</i> (Dr.) essay on the nature and immutability of truth shewn to be sophistical and promotive of scepticism and infidelity, 480	<i>Clark's</i> observations on the diseases in long voyages to hot countries, 260
<i>Berdie's</i> (Dr.) doubts concerning the inversion of objects on the retina, 301	<i>Clive's</i> (lord) speech in the house of commons, March 30, 1772, 475
<i>Berridge's</i> Christian world unmasked, 313	<i>Comedies</i> of Plautus translated into familiar blank verse, 81
<i>Billiards</i> , the odds of the game of, 80	<i>Conjectures</i> on the New Testament, 479
VOL. XXXV. June, 1773.	<i>Conscience</i> , a poetical essay, 159
	<i>Considerations</i> on the exorbitant price of provisions, 134
	— on the state of the sugar-islands, 154
	— on the present state of the poor in Great Britain, 239
	I i
	491.

I N D E X.

<i>Considerations</i> on the bill now depending in the house of Commons for enabling parishes to grant life annuities to poor persons upon purchase, 431	<i>Duncan's</i> (Dr.) essay on happiness, 2d edit. 400
— on the nature, origin, and institution of tithes, 478	E
<i>Consumption</i> , a new dissertation on, 391	<i>East India</i> culprits (the), a poem, 474
<i>Corke's</i> (earl of) letters from Italy, 357	<i>Easy</i> way to prolong life, 476
<i>Correspondence</i> , 80	<i>Ecclesiastical</i> history, remarks on, 423
<i>Cowper's</i> (dean) eight discourses preached at Durham, 312	<i>Edwards's</i> letter to the bishop of Landaff, 398
<i>Cursory</i> observations on Wollastons 'Address to the clergy of the church of England,' 396	<i>Electricity</i> , essay on, 480
D	<i>Elements</i> of commerce, politics, and finances, 23, 99
<i>Dalrymple's</i> (sir John) memoirs of Great Britain and Ireland, vol. II. 241	— of navigation, 130
<i>Davies</i> (sir John) poetical works of, 313	<i>Elegiac</i> poetry, specimen of, 315
<i>Dawson's</i> (Dr.) letter to the clergy of the archdeaconry of Winchester, 235	<i>Emma</i> , or the unfortunate attachment, 475
<i>Debates</i> and proceedings of the British house of commons from 1761 to 1774, 389	<i>Epigrams</i> of Martial, &c. 147
<i>Deists</i> , address to, 395	<i>Epistle</i> (poetical) to Christopher Anstey, esq. 52
<i>Description</i> of the human eye, 391	— to D. Garrick, esq. 70
<i>Dictionary</i> of ancient geography, 462	— (heroic) to sir William Chambers, 465
<i>Dilapidation</i> of church houses, liberal thoughts on, 160	<i>Epistolary</i> poem inscribed to lord North on the present mode of imprisonment for debt, ibid.
<i>Discourses</i> (select) on the correspondence of the Hebrew months with the Julian, &c. 126	<i>Erskine's</i> town eclogues, 316
— (three) against luxury and dissipation and on universal benevolence, 218	<i>Essay</i> on the antiquity of the Irish language, 240
— (eight) preached at Durham, 312	— on the increasing growth and enormities of our great cities, 317
<i>Disquisitio</i> de motu cordis, &c. 464	— on the character, manners, and genius of women, 376
<i>Dissertation</i> (a new) on consumptions, 391	— on the causes of the high price of provisions as connected with luxury, currency, taxes, and national debt, 389
<i>Dodley's</i> miscellanies, vol. II. 70	— on electricity, 480
<i>Dow's</i> history of Hindostan, vol. III. 112	— on old age, 455
<i>Drama</i> , origin of the English, 349	<i>Essays</i> concerning iron and steel, 319
<i>Drapier's</i> (a) address on the causes of the present high price of provisions, 389	— medical and experimental, 343
<i>Duel</i> (the), a play, 71	<i>Experiments</i> upon the human bile, 184
	<i>Explosion</i> (the), a poem, 317
	<i>Eye</i> , description of the human, 391
	F
	<i>Faldoni</i> and Teresa, 158
	<i>Fancy</i> , the power of, 475
	<i>Farr's</i> aphorismi de marasmo, 77
	<i>Fleming's</i> (Dr.) dissertation on self-murder. 312
	<i>Fordeyce's</i> (Dr.) new inquiry into the causes, symptoms, and cure

cure of putrid and inflamma-
tory fevers, 257
Frederick, or the fortunate beg-
gar, 79
Free thoughts on apothecaries
and empirics, 476

G

Genera of birds, 391
Genuine protestantism, 233
Gibbons's (Dr.) objections against
the application for relief for
dissenting ministers, &c. dis-
passionately considered and ob-
viated, 236
Gibson's conscience, a poetical es-
say, 159
Golden pippin, an English bur-
letta, *ibid.*
Goldsmith's (Dr.) she stoops to
conquer, a comedy, 229
——— *Roman history* abridg-
ed, 320
Good Friday, a poem, 394
Goodwin's Messiah, a poem, 159

H

Hamlet (Shakespeare's) collated
with the old and modern edi-
tions, 230
Hanway's state of chimney-
sweepers young apprentices,
390
Hardy's vindication of the church
of England, in requiring sub-
scription to her articles, 74
Harry Gaylove (sir), or comedy
in embryo, 230
Harwood's (Dr.) life and cha-
racter of Jesus Christ deline-
ated, 71
Hawkins's origin of the English
drama, 349
Henry's experiments and obser-
vations, 417
Hermitage (the), a British story,
78
*Heroic epistle to sir Wm. Cham-
bers*, 465
Hill's (Richard) finishing stroke,
158
—— (James) cases in surgery,
413
Horne's essays concerning iron
and steel, 319
Hotham's (sir Richard) reflections
on East India shipping, 238
Hull's prodigal son, an oratorio,
317

I.

Jacob's observations on the struc-
ture and draught of wheel car-
riages, 120
——— animadversions on the
use of broad wheels, 397
Jebb's remarks on the present
mode of education in the uni-
versity of Cambridge, 318
Jerningham's Faldoni and Teresa,
158
——— Swedish curate, 393
Illustrations of masonry, 79
Injections into the urethra (effects
of) briefly considered, 477
Innoculation, advantages and dis-
advantages of, 476
Inquiry (an) into the connection
between the present price of
provisions and the size of
farms, 286
Introduction (a short) to an in-
quiry into the state of the ho-
dies elective of the people's
part of the legislature, 389
Johnson's introduction to the
study of history, 55
Jones's (Row.) io-triads, 318
Jortin's (Dr.) sermons on differ-
ent subjects, 32
——— remarks on ecclesiastical
history, vol. IV. and V. 425
Ives's voyage from England to
India, 202
Justice and policy, 317

K

Keate's monument in Arcadia,
392
Kennicott (Dr.) l'abbé *** letters
to, 393
Kenrick's (Dr.) recantation and
confession, 70

L

Lady's (the) assistant for regulat-
ing and supplying her table,
&c. 480
Langhorne's (Dr.) origin of the
veil, 70
——— (Mr.) sermons, 236
Leake's (Dr.) practical observa-
tions on the child-bed fever,
105
Leap year lectures, 160
Leland's (Dr.) history of Ireland,
321, 402
Letter to lord Mansfield on his
conduct on a point lately
brought

I N D E X.

brought before the court of King's Bench, concerning the Middlesex election,	80	<i>Love of order,</i>	393
<i>Letter from a captain of a man of war to a member of parliament,</i>	155	<i>Lyfander, letters from,</i>	320
— to lord North, concerning subscription to the XXXIX Articles,	ibid.	M	
— to the members of the new association for altering the Articles and Liturgy,	ibid.	<i>Macaroni (the), a satire,</i>	315
— on the case of subscription at matriculation,	156	<i>Macbean's dictionary of ancient geography,</i>	462
— to Dr. Tucker, occasioned by his apology for the present church of England,	75	<i>Maclurg's (Dr) experiments upon the human bile,</i>	184
<i>Letters of Georgicus upon the iniquity of tithes,</i>	76	<i>Macpherson's translation of the Iliad of Homer,</i>	161
— concerning the present state of Poland,	77, 237, 290	<i>Man of nature (the),</i>	188
— (two) to one of the associators at the Chapter coffee-house,	77	— of the world (the),	269
— to an officer stationed at an interior post in North America,	239	<i>Mansfield, letter to lord,</i>	80
— from Lyfander,	320	<i>Mead's (Dr.) monita & præcepta medica, with sir Cl. Wintringham's notes and observations,</i>	475
— on the improvement of the mind,	372	<i>Memoirs of Great Britain and Ireland, vol. II.</i>	241
— of lady Rachel Russel,	381	— of Jonathan Splitfig,	398
— (a new and faithful translation of) from l'abbé *** to Dr. Benj. Kennicott,	ibid.	<i>Mercenary marriage (the),</i>	78
— (two) on the subject of subscription to the liturgy and articles of the church of England,	478	<i>Messiah, a poem,</i>	159
<i>Lewis's (Meyer) essay on the formation, structure, and use of the teeth,</i>	77	<i>Midwifery, the present practice of, considered,</i>	313
— (Edward) translation of two sermons of St. John Chrysostom,	221	<i>Miscellanies (Doddsley's) vol. II.</i>	70
<i>Life of Waller,</i>	50	<i>Monita & præcepta R. Mead per multis notationibus & observationibus illustrata, auctore Cl. Wintringham, M. D.</i>	475
— of John Wilkes, esq. in the manner of Plutarch,	79	<i>Monument in Arcadia,</i>	392
<i>Lloyd's epistle to David Garrick, esq.</i>	70	<i>Moore's considerations on the exorbitant price of provisions,</i>	134
<i>Logica Wesleienfis,</i>	157	<i>Mortimer's elements of commerce, politics, and finances,</i>	23, 99
<i>London practice of physic, 2d edit.</i>	153	N	
<i>Lord Clive's speech in the house of commons, March 30, 1772,</i>	475	<i>Navigation, elements of,</i>	130
<i>Love at first sight, a novel,</i>	78	<i>Norman's two letters on the subject of subscription to the Liturgy and XXXIX articles,</i>	478
— of our country, a poem,	316	<i>Notes on Mr. Bromfeild's surgical observations and cases,</i>	240
		O	
		<i>O Halloran's introduction to the study of the history and antiquities of Ireland,</i>	198
		<i>Observations on the present naval establishment in regard to reduced officers,</i>	154
		— on the present state of the waste lands in Great Britain,	238
		— on the present state of England,	317
		<i>Observations</i>	

- Observations* on sir John Dalrymple's 'Memoirs of Great Britain,' 388
- Occasional* thoughts on the death of Mr. Tho. Dawson, 237
- Odds* of the game of billiards, 80
- Ode* addressed to the Savoir Vivre club, 313
- Origin* (of the) and progress of language, 366
- and progress of despotism, 443
- P
- Pandemonium* ballot, 394
- Parallel* between the English constitution and the government of Sweden, 238
- Pastoral* advice to young persons before confirmation, 2d edit. 72
- Pastorals* (six) by P— N— 393
- Patricians* (the), 159
- , a review of the poem intitled the, 474
- Pennant's* genera of birds, 391
- Percival's* (Dr.) essays medical and experimental, vol. II. 342
- Philosophical* essay on man, 362
- transactions, vol. LXII. 433
- Phoenix* park, a poem, 158
- Plautus*, comedies of, vol. III. and IV. 81
- Plea* of the petitioners stated and vindicated from the misrepresentations of Dr. Balguy, 310
- Poems* (miss Aickin's) 192
- (Robertson's) 314
- , by the earl of Carlisle, *ibid.*
- by J. C. late of Trinity-hall, Cambridge, 392
- Poetical* epistle to Christopher Anstey, *esq.* 52
- Poland*, letters on the present state of, 77, 237, 290
- Powell's* (Dr.) charge to the archdeaconry of Colchester, 75
- Power* of fancy, a poem, 473
- Pre-existence* of Christ unscriptural, 477
- Present* state of the British interest in India, 238
- practice of midwifery considered, 313
- Preston's* meditations in the seasons, spring, summer, autumn, and winter, 395
- Prince* of Tunis, a tragedy, 474
- Propriety*, a poetical essay, 315
- Pyle's* sixty sermons, 266
- Q
- Quixote*, the spiritual, 275
- R
- Rape* of Pomona, 393
- Reason* triumphant over fancy, 143
- Register* of folly, 473
- Review* (a) of the poem entitled the 'Particians,' 474
- Religion* not the magistrate's province, 73
- a farce, 236
- Riedesel's* (baron) travels through Sicily and Magna Græcia, 58
- Robertson's* (John) elements of Navigation, 130
- (J.) poems, 314
- Roman* catholic petition (a) as admissible as the clerical petition or dissenting bill, 235
- Ruffel's* (lady Rachel) letters, 381
- S
- Sausseuil's* analysis of the French orthography, 398
- Scott's* epigrams of Martial, &c. 147
- (W.) sermon on bankruptcy, 320
- (Tho.) book of Job, in English verse, 450
- Scorpe's* (Dr.) letter to —, *esq.* on the misrepresentation of the prosecution commenced in 1763 by the proctors of the university of Oxford against W— C—, A. B. *ibid.*
- Search* after happiness, a pastoral, 474
- Select* discourses on the correspondence of the Hebrew months with the Julian, &c. 126
- Self-deceived* (the), a novel, 395
- Self-murder*, dissertation on, 312
- Sentimental* sailor (the), 232
- spy, a novel, 394
- Sermons*, Dr. Jortin's, 23. Mr. Sims's, 72. Dr. Tucker's six, 220. Mr. Langhorne's, 236. Pyle's, 266. On bankruptcy, 320.
- Servant's* book of knowledge, 80
- Shamrock*, or Hibernian creffes, 71
- She*

- She stoops to conquer*, 229
Shepherd's letters to Soame
 Jenyns, esq. 2d. edit. 395
Short view of the controversies
 occasioned by the confessional
 and the petition for relief in
 matter of subscription, 235
Sim's (Mr. Joseph) fifteen ser-
 mons, 72
 — (Dr.) observation on epi-
 demic disorders, 337
Sin of Sodom reproved, in two
 sermons, by St. John Chry-
 sostom, 221
Sir Harry Gaylove, or comedy in
 embryo, 230
Six pastorals, by P— N—, 393
Spa, treatise on the mineral wa-
 ters of the German, 459
Specimen of elegiac poetry, 315
Spiritual Quixote (the), 275
Splitfig (Jonathan), memoirs of,
 398
Stanley (Mr.) and miss Temple,
 and history of, 398
Stockdale's edition of Waller's
 work, with his life, 50
 — three discourses against
 luxury and dissipation, and on
 universal benevolence, 218
Sugar islands, considerations on
 the state of the, 154
Summary of the Roman law, ta-
 ken from Dr. Taylor's 'Ele-
 ments of the civil law,' 215
Swedish curate (the), 393
 T
Tears of sensibility (the) 233
 — of Cambria, 394
Thistle (the), a poem, 474
Thompson's (Dr.) medical consul-
 tations, 335
Thoughts (free) on apothecaries
 and empirics, 476
Tillard's thoughts concerning
 the safety and expediency of
 granting relief in the matter
 of subscription to the clergy
 of the church of England, 74
Tissot's (Dr.) practical observa-
 tions on the small-pox, apo-
 plexy, and dropsy, 47
Titers, Georgicus's letter on the
 iniquity of, 76
Town's examination into the
 nature and evidence of the
 charge brought against lord
 Ruffel and Algernon Sidney,
 by sir John Dalrymple, 389
Town eclogues, 316
Treatise on the nature and con-
 stitution of the Christian
 church, 312
Tucker's six sermons on impor-
 tant subjects, 220
 — letter to Dr. Kippis, on
 his vindication of the prote-
 stant ministers application to
 parliament, 255
'Twas wrong to marry him, a
 novel, 78
 V
Verelst's view of the rise, progress,
 and present state of the English
 government in Bengal, 8
View of real grievances, with
 remedies proposed for redress-
 ing them, 211
Unfortunate attachment (the),
 475
Voyage from England to India in
 1754, 202
Useful, easy directions for seamen
 who use Hadley's Quadrant,
 399
Ussing, an oriental tale, 199
Utility of mobs, 317
 W
Waller's works and life, 59
Warner's description of the hu-
 man eye, &c. 394
Wedding-ring (the), a comic o-
 pera, 160
Wheel-carriages, observations on
 the structure and draught of,
 120
Whipping for the Welsh parson,
 71
Whyte's Shamrock, or Hibernian
 cresses, ibid.
Williams's treatise on the mineral
 waters of the German Spa,
 459
Wilson's (Robert) liberal thoughts
 on the present dilapidation of
 church houses, 160
 — (B.) observations upon
 lightning, 398
Woodbury, or memoirs of Wm.
 Marchmont, esq. and miss
 Wallbrook, 395
Woty's Church Langton, a poem,
 315
Wynde's fables of flowers, 132
 F N D E X

INDEX TO THE FOREIGN ARTICLES.

- A**NECDOTES Arabes & Musulmanes, p. 386
- Application* des mathématiques à la tactique, par Nouail, 151
- Archæologia* literaria Jo. Aug. Ernesti, 225
- l'Art* du coutelier en ouvrages communs, par M. Fougereux de Bondaroy, 227
- du coutelier expert en instrumens de chirurgie, par M. J. J. Perret, *ibid.*
- du relieur doreur de livres, par M. Dudin, 271
- Astronomie* nautique, par M. Monnier, 473
- Avis* aux laboureurs de Bresse sur la culture du lin, par M. de Borslat, 387
- Bibliothèques* Françaises de la Croix du Maine & de du Verdier, nouvelle edition, par M. Rigoley de Juvigny, 309
- Cartes* pour apprendre la géographie, par M. de Leistre, 471
- Choix* de philosophie morale propre à former l'esprit & les mœurs, 226
- Code* de médecine militaire pour le service de terre, par M. Colombier, 227
- Collection* of short essays, by J. A. Unzer, 152
- Contributions* to the desert for gay and serious company, *ibid.*
- to the entertainment of gay and serious companies, *ib.*
- Décameron* (le) François, par M. d'Ussieux, 473
- Dépositaire* (le), comédie, par Voltaire, 65
- Description* des travaux qui ont précédé, accompagné, & suivi la fonte en bronze d'un seul jet de la statue equestre de Louis XV. par M. Mariette, 224
- Discours* philosophiques tirés des livres saints, 67
- Dissertation* on spectres, 152
- Éléments* d'histoire générale, première partie, par M. l'abbé Millot, 386
- de logique, par M. l'abbé Sauri, 472
- Elementa* historiarum universarum, 226
- l'Empire* Turc considérée dans son établissement & dans ses accroissemens successifs, par M. Danville, 309
- de Russie, son origin & ses accroissemens, par M. Danville, 387
- Epoques* les plus intéressantes de l'histoire de France, 471
- l'Esprit* de la Fronde, 63
- de Leibnitz, 68
- des philosophes & écrivains célèbres de ce siècle, 150
- Essai* de philosophie & de morale, par M. Castillon, 68
- sur la caractère, les mœurs, & l'esprit des femmes, par M. Thomas, 151
- sur le barreau Grec, Romain, & François, par M. Falconnet, 309
- de physique sur le système du monde, par P. B. Deshayes, 386
- Exposition* des mines, par M. Monnet, 472
- Fables*, par M. Dorat, 67
- Filosofia* Frankliniana delle punte preservatrici dal fulmine, per P. Giambattista Toderini, 388
- Gamologie* (la), par M. de Cervol, 149
- Gaubii* (H. D.) adversariorum varii argumenti, 66
- Géographie* elementaire, par J. N. Buache de la Neuville, 149
- abrégée de la Grèce ancienne, 309
- Historie* générale des Provinces-Unies, 65
- des guerres des deux Bourgognes sous les regnes de Louis XIII. & de Louis XIV. 152
- de la littérature Francoise, 225
- de l'ordre du St. Esprit, par M. de St. Foix, 305
- de la maison de Bourbon, par M. Desormeaux, 386
- des philosophes anciens jusqu'à la renaissance des lettres, par M. Saverien, 387
- abrégé des philosophes & des femmes célèbres, par M. de Bury, *ibid.*
- Hygiène*, sive ars sanitatem conservandi, poema, per S. L. Geoffroy, 308
- Jean

<i>Jean de Hennuyer, eveque de Lisieux, par M. Voltaire,</i>	62	<i>Observations sur le livre intitulé 'Système de la Nature' par M. de Casthillon,</i>	472
<i>l'Aliade d'Homere, traduit en vers, par M. de Rochefort,</i>	150	<i>On ne s'y attendoit pas,</i>	470
<i>Imposse secondo l'ordine della natura,</i>	226	<i>Philosophe (le) du Valais,</i>	150
<i>Institutions du droit de la nature & des gens,</i>	68	<i>Poétique elementaire, par M. le Serre,</i>	149
<i>— mathématiques, par M. l'abbé Sauri,</i>	472	<i>Principes physiques, par M. Bertier de l'Oratoire,</i>	66
<i>Introduction a l'étude des corps naturels tirés au règne végétal, par M. Bucquet,</i>	473	<i>Prospectus d'un nouveau théâtre, par Jean Damun,</i>	150
<i>Jugement (le) de Paris, par M. Imbert,</i>	ibid.	<i>Recueil de memoires & observations sur la perfectibilité de l'homme par les agents physiques & moraux, par M. Verdier,</i>	68
<i>Lettre de Julie d'Etange, a son amant,</i>	68	<i>— pour les astronomes, par M. Jean Bernouilli,</i>	309
<i>— a M. de V---</i>	150	<i>Religioni dicat auctor,</i>	67
<i>Lettres sur la théorie des loix civiles,</i>	149	<i>Responces critiques à plusieurs difficultés proposées par les nouveaux incredules sur divers endroits des livres saints,</i>	473
<i>— astronomiques, par M. Jean Bernouilli,</i>	309	<i>Saint Foix's histoire de l'ordre du St. Esprit,</i>	305
<i>— sur la profession d'avocat,</i>	310	<i>Short memoirs of some learned Swedes on several subjects relative to physic, chemistry, and mineralogy,</i>	152
<i>— edifiantes & curieuses écrites des missions étrangères, par quelques missionnaires de la compagnie de Jesus,</i>	385	<i>Sobriété (de la) & de ses avantages,</i>	67
<i>Lorenz (Jo. Mich.) Elementa historiarum universarum,</i>	226	<i>Storia della letteratura Italiana di Girolami Tiraboschi,</i>	224
<i>Luxe (le), poëme, par M. le chevalier de Coudray,</i>	387	<i>Tableau chronologique de l'histoire de France,</i>	471
<i>Memoire sur les opinions qui partagent les militaires, suivi du traité des armes défensives, par M. d Maizeroy,</i>	471	<i>Tactique (la) discutée & réduite a ses véritables loix, &c. par M. de Maizeroy,</i>	ibid.
<i>Memoires de Louis de Nogaret, cardinal de la Valette.</i>	65	<i>Théorie des etres sensibles,</i>	66
<i>Méthode pour étudier l'histoire, nouvelle edition, par M. Drouet,</i>	387	<i>— nouvelle sur les maladies cancéreuses, nerveuses, & autres affections du même genre,</i>	67
<i>Monuments of celebrated generals and other men of merit of modern times erected by Dr. C. F. Pauli,</i>	225	<i>— & pratique des longitudes en mer,</i>	387
<i>Novum maris fluxus systema Aloisii de Sangro, marchionis S. Lucidi,</i>	66	<i>Traité des eaux minérales de Verdun, par M. Raulin,</i>	66
<i>Nature (le) dévoilée,</i>	386	<i>— du bonheur public, par M. Muratori,</i>	150
<i>Observations historiques & critiques sur les erreurs des peintres, sculpteurs, & dessinateurs dans la représentation des sujets tirés de l'histoire sainte, &c.</i>	226	<i>— de Plutarque sur la manière de discerner un flatteur d'un ami, &c. par M. de la Porte du Thiel,</i>	387
		<i>Ventrilique (le), par M. de Chappelle,</i>	67

